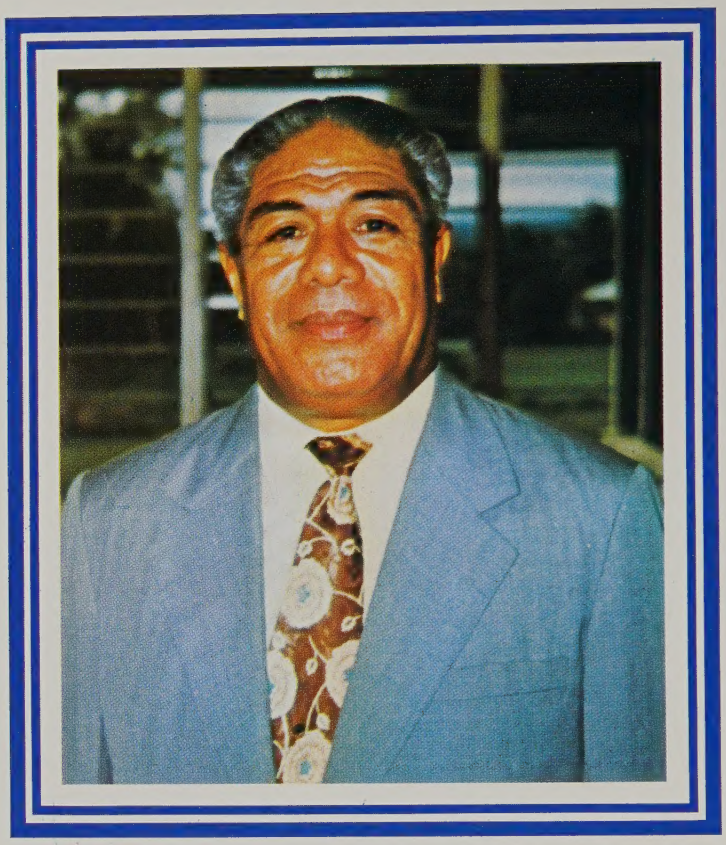
THE BAHÁ'Í WORLD
1968-1973

THE BAHÁ'Í WORLD

VOLUME XV

125, 126, 127, 128 and 129
OF THE BAHÁ'Í ERA
1968–1973



His Highness Malietoa Tanumafili II
of Western Samoa


هو الله
سنه ۱۳۵۰
من بهائی باشکستگی قلم

يا بهاء الابهى

THE BAHÁ'Í WORLD

AN INTERNATIONAL RECORD

Prepared under the supervision of
The Universal House of Justice

VOLUME XV

125, 126, 127, 128 and 129
OF THE BAHÁ'Í ERA
1968–1973

GRADUATE THEOLOGICAL UNION
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1962

BAHÁ'Í WORLD CENTRE
HAIFA
1976

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NOTE: The spelling of the Oriental words and proper names used in this volume of *The Bahá'í World* is according to the system of transliteration established at one of the International Oriental Congresses.

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PREFACE

THE successive volumes of *The Bahá'í World* have come to be anticipated by Bahá'ís as the record of their own collective endeavours on behalf of their Faith, of the establishment and development of its administrative order throughout the world and as the source of data, both historical and statistical, relating to the rise of that Faith during its formative age.

By librarians and students *The Bahá'í World* is becoming ever more widely known as a source of authentic information about the aims, tenets, history, activities, organization and growth of the Bahá'í Faith. The editors therefore have always in mind the preservation of an even balance between the presentation of material of supreme interest to believers and of a fair and objective picture to enquirers. In this they are guided by the policy of Shoghi Effendi, Guardian of the Bahá'í Faith, who directed the compilation of the successive volumes from I to XII covering the years 1925 to 1954. The first volume, known as *Bahá'í Year Book*, was in fact a one-year survey; the next seven volumes were biennial, terminating in 1940; volume IX recorded the four years from 1940 to 1944; volume X was again biennial and volumes XI and XII presented the periods 1946–1950 and 1950–1954 respectively. All these volumes were published in the United States under the aegis of the National Spiritual Assembly, volume I being compiled by an editorial committee of American Bahá'ís, and the remainder by an international board of editors, all under the supervision of the Guardian of the Faith. Volume XIII, which recorded the passing of the Guardian and the course and completion of his Ten Year Crusade, covered the entire period from 1954 to 1963 and was produced under the supervision of the Universal House of Justice, which thenceforth assumed responsibility for publication.

Volume XIV, 1963–1968, dealt with the historic centennial of the "announcement and initial proclamation by Bahá'u'lláh of His Mission" and with the completion, by the election of the Universal House of Justice, of the administrative structure of Bahá'u'lláh's World Order.

This volume, XV, relating to the years 1968–1973, records the centenary celebrations of Bahá'u'lláh's arrival in the Holy Land and of His revelation of the *Kitáb-i-Aqdas*, the "Most Holy Book" of the Bahá'í Faith, and reflects an accelerating development and expansion of the Faith. It also records the publication by the Universal House of Justice of *A Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas* and the adoption of the Constitution of the Universal House of Justice.

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INTRODUCTION

*

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

By DAVID HOFMAN

RELIGION has two objectives, the regeneration of men and the advancement of mankind. "*All men have been created to carry forward an ever advancing civilization*" proclaims Bahá'u'lláh, and "*The purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.*"

These aims of religion, universal and eternal, nevertheless have been conditioned to the capacities of each age or dispensation and the great religions of the past have developed their social orders within generally definable times and areas. Judaism, for instance, attained its peak under Solomon and was confined, before the dispersion, to the Near East; Zoroastrianism remained Persian until the Arab conquest and the settlement of a remnant in Western India; Christianity became the religion of European civilization; the building of the nation state undertaken by Islám remained a Muslim experiment until feudal Europe learned the lesson and its city states gave way to and adopted the more advanced order. It has remained for the Bahá'í religion to declare and promote the cause of world order—the *sine qua non* of its existence—and to disclose the concomitant unities of religion, of mankind and of historical purpose. "Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life."[1]

Religion sees the course of history as an organic process, moving towards the full realization of all the potentialities implanted in man. The vicissitudes, the great advances, the hiatuses it regards as the natural unfoldment of that process just as the succession of bud, leaf, flower and fruit is the natural unfoldment in the life of a tree; or infancy, childhood, youth and maturity in that of a man. Indeed, Bahá'í scripture explains, the process is the same. The sun is the effective agent in the organic life of the earth; religion in that of humanity. "*The sun of truth is the Word of God, upon which depends the training of the people of the country of thought.*"[2] The creative Word, revealed in each stage of human progress by a Manifestation of God, and conditioned to the requirements of the time, is the effective agent in the long, single process of humanity's development from infancy to World Order. This truth is enshrined in all revealed religion although it needs the illumination of Bahá'u'lláh's revelation to enable men to perceive it. "The first picture presented in the Bible is that of human unity in its simplest form; that of a single family. The last picture is that of a unity manifold and universal in which all kindreds and tongues and peoples and nations are gathered into one and unified in the enjoyment of a common worship, a common happiness, a common glory.

"The great problem which, according to the Bible, confronts the human race in its progress is that of advancing from the barest, baldest

[1] Shoghi Effendi, Guardian of the Bahá'í Faith, *The Unfoldment of World Civilization*, 1936.
[2] Bahá'u'lláh, *Words of Wisdom.*

unity through a long experience of multiplying diversities till ultimately a balance between the two principles is struck, poise is gained and the two forces of variety and unity are blended in a multiple, highly developed world fellowship, the perfection of whose union was hardly suggested in the primitive simplicity of early man."[1]

This spiritual view of evolution is the constant theme of religion. Each revelation refers to the past, looks forward to the future and concentrates upon the immediate need for spiritual regeneration and enlightenment. The Prophet evokes in human hearts a sacrificial love which transcends self-interest and causes the early believers to dedicate themselves entirely to the practice and diffusion of the new message. As it spreads it works like leaven in society, reforming its morals, uplifting its vision and promoting a greater diffusion of love in social action.

"World history at its core and in its essence is the story of the spiritual evolution of mankind. From this all other activities of man proceed and round it all other activities revolve."[2]

Unlike the revelations of the past, the Bahá'í revelation releases not only the creative Word necessary to the renewal of spiritual vitality in the human spirit, but embodies that divine energy in an administrative order capable of bringing within its shade all the diversified ethnic groups and myriad types of the human race, who may find within its wide embrace a full, happy and purposeful life. Bahá'í activity therefore is directed not only, as in the past, to the spreading of the Word, but to the establishment of the fabric of that Order which, enshrined within the creative Word itself, becomes the chief instrument for the further diffusion and social application of the Divine Message. This World Order, which the Bahá'í Faith exists to establish, is none other than that long-promised Kingdom in which peace, justice and brotherhood shall prevail universally and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."[3] The establishment of this World Order is dependent upon the regeneration of mankind which must turn again to God and recognize His purpose. The two aims of religion are, therefore, interacting and interdependent.

Such a world-shaking transformation cannot be brought about by any movement of reform, however disinterested, nor by any unaided human effort. Modern man has turned away from God, and bereft of his traditional sanctions, has inevitably wrecked his old order which, in truth, is lamentably inadequate to modern conditions and is not susceptible of repair. "*Soon,*" is Bahá'u'lláh's prophetic view of our day, "*will the present-day order be rolled up, and a new one spread out in its stead.*" Likewise, "*The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective.*"

The current aim of religion, embodied in the aims and purposes of the Bahá'í Faith, is the initiation and development of the next stage in the organic process of human evolution, which may be regarded as the coming of age of the human race. The signs of this maturity will be, inwardly the complete and utter acceptance as the basic axioms of human life of the oneness of mankind and the oneness of religion, and outwardly the unification of mankind in a single all-embracing world order, the objectification of Bahá'u'lláh's statement " . . . *the earth is but one country and mankind its citizens.*"

The energies of the Bahá'ís therefore, in pursuance of this aim, flow in three major channels; individual spiritual development, conveying the message of Bahá'u'lláh to others, and developing the pattern of world society embodied in the Bahá'í administrative order. All these activities derive from the sacred text and it is the unique feature of the Bahá'í revelation that whereas the first two are common to all revealed religions it is only Bahá'u'lláh who creates the institutions and reveals the laws, delineates the social order and establishes the principles of the civilization to which His revelation will give rise. Neither Moses nor Christ, Muḥammad, Buddha, Zoroaster or Krishna did this, although They all foretold that it would be done by Him Who would take the government upon His shoulders and establish the Kingdom in peace and righteousness.

None of the traditional motives operates to create the Bahá'í community, neither former associations, political or economic identity of interest, racial or patriotic grouping. Only the recognition and love of Bahá'u'lláh brings into close relatedness and co-operative action people

[1] George Townshend, *The Heart of the Gospel*, 1939.
[2] *ibid.* [3] Habakkuk 2:14

from every human background, of all types of character and personality, divergent and diversified interest. Through their brotherhood in Bahá'u'lláh the old crystallized forms of human divisiveness to which they formerly belonged, whether of class, race, religion, occupation, temperament or degree of civilization lose their rigidity and eventually disintegrate. The growing Bahá'í community on the other hand is essentially based on love, is a brotherhood, a family, each member delighting in the diversity of its membership, welcoming the former pariah or outcast as a new flower in the garden, each as proud of his humanity as was ever the former chauvinist of his country.

Within such a community the sun of Bahá'u'lláh's revelation can evoke new morals, new attitudes, new conventions, new hopes and visions, all enshrined within the text of the revelation itself and which provide the spiritual atmosphere and distinctive culture of the new day. Such a community, as it grows, becomes more and more a true social order, providing a soil to human life, a climate for its best development, an arena for the practice of its highest aspirations, and a beacon light to attract and guide the disillusioned, spiritually impoverished, frenetic and frustrated peoples of the earth.

The energies of this new culture, guided and conserved to the service of human welfare by the agencies of Bahá'u'lláh's World Order will result in the proliferation of new arts and sciences, new social and economic relationships, new educational methods and a general accession of well-being and felicity. The vision of the Bahá'í Faith, though glorious, is a practical one, and the number of its dedicated promoters grows with increasing speed. It is summarized in the following words by the Guardian of the Bahá'í Faith in his essay *The Unfoldment of World Civilization*:

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world intercommunication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve centre of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be co-ordinated and developed, and the distribution of its products will be equitably regulated.

"National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and co-operation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction be-

tween classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life is moving."

PART ONE

THE BAHÁ'Í REVELATION

I

EXCERPTS FROM THE BAHÁ'Í SACRED WRITINGS

1. BAHÁ'U'LLÁH

(*Passages from the* Kitáb-i-Aqdas *translated by* SHOGHI EFFENDI)

1. The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and Divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Dayspring of His bountiful care and loving-kindness.

Say: From My laws the sweet smelling savour of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: "Observe My commandments, for the love of My beauty." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favour, will circle around My commandments that shine above the Dayspring of My creation.

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!

2. Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doth what He pleaseth. He chooseth; and none may question His choice.

Whatsoever He, the Well-Beloved, ordaineth, the same is, verily beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

3. We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous.

4. . . . We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. . . The traveller, the ailing, those who are with child or giving suck, are not bound by the fast. . . Abstain from food and drink, from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.

5. The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it does not matter. . . . It behoveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.

6. O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindred of the earth and each people hath followed its own fancy and idle imaginings.

Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying imposter. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather follow the bidding of your Lord, the Almighty, the All-Wise.

Be not dismayed, O peoples of the world, when the Day-star of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me, will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.

The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent Protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."

Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful. The days of your

life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess? That which shall profit them, they have utterly neglected. Ere long, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their names may be mentioned before His throne. They, verily, are accounted among the dead.

7. Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you, He Who is the Omniscient, He Who is Aware.

8. Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction, if he be wealthy, and if not the matter devolveth upon the House of Justice. Verily, have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My Glory, My loving kindness, My Mercy, that have compassed the world.

9. O ye Men of Justice! Be ye in the realm of God shepherds unto His sheep and guard them from the ravening wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.

10. Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels.

O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks, through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World—how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace; that ye may be of the thankful.

11. Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselleth you the Pen of Revelation, if ye be of them that believe.

Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.

12. Enter into wedlock, O people, that ye may bring forth one who will make mention of Me. . .

13. O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is

God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

We see you rejoicing in that which ye have amassed for others and shutting out yourselves from the worlds which naught except My guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill beseemeth you, could ye but understand it. Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.

This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the most Exalted, the Almighty, the Best-Beloved, is made manifest."

O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light, by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Bahá are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifieth the Lord of the realm on high, did ye but know it.

How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark—the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.

O Emperor of Austria! He Who is the Dayspring of God's Light dwelt in the prison of 'Akká, at the time when thou didst set forth to visit the Aqsá Mosque.[1] Thou passed Him by, and inquired not about Him, by Whom every house is exalted, and every lofty gate unlocked. We, verily, made it[1] a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this glorious Vision, and recognize Him Whom

[1] Jerusalem.

thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this luminous Horizon.

Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days. Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one[1] whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!

Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful. Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing. Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

. . . O Spot[2] that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thine outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.

O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.

Let nothing grieve thee, O Land of Ṭá,[3] for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards, and extend his favours unto, the people of Bahá. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God, and the glory of all that dwell in the kingdom of His revelation.

Rejoice with great joy, for God hath made thee "the Dayspring of His light", inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee—a name through which the Day-star of grace hath shed its splendour, through which both earth and heaven have been illumined.

Ere long will the state of affairs within thee be changed, and the reins of power fall into the

[1] Napoleon III.

[2] Constantinople. [3] Ṭihrán.

hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee. The day is approaching when thy agitation will have been transmuted into peace and quiet calm. Thus hath it been decreed in the wondrous Book.

14. Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring balance established amongst men. In this most perfect balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntahá is calling: "Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!"

O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom? No, by My Lord, the All-Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty, the Well-Beloved.

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice, upon the Mount rising above the Holy Land, and proclaim: "The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!"

We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.

Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.

15. The Lord hath granted leave to whosoever desireth it that he be instructed in the divers tongues of the world that he may deliver the Message of the Cause of God throughout the East and throughout the West, that he make mention of Him amidst the kindreds and peoples of the world in such wise that hearts may revive and the mouldering bone be quickened.

16. Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the Fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Bahá, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-star of the Laws of the Lord, your God, the Powerful, the All-Wise.

When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.



Aerial view of present-day 'Akká. The structure with arched windows, centre foreground, is the House of 'Abbúd where Bahá'u'lláh revealed the Kitáb-i-Aqdas, circa *1873.*

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominions of earth and heaven.

17. Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

18. Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings." Such a recognition hath been made by God the ornament of every belief, and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

Were He to decree as lawful the thing which from time immemorial had been forbidden, and

forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.

Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful.

19. O concourse of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing. . . We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God, and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter. . . Had ye believed in God, when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless. . . This is the Cause that hath caused all your superstitions and idols to tremble. . .

O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: "The Kingdom is God's, the Dawning-Place of all signs!" . . . Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by, and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.

20. Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you and woe betide the froward. This day, it behoveth whoso hath quaffed the Mystic Wine of Everlasting Life from the Hands of the loving-kindness of the Lord his God, the Merciful, to pulsate even as the throbbing artery in the body of mankind, that through him may be quickened the world and every crumbling bone.

When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.

21. The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

2. THE BÁB

(*Passages from the Writings of the Báb translated and commented upon by* SHOGHI EFFENDI, *compiled by* BEATRICE ASHTON)

SHOGHI EFFENDI, the Guardian of the Bahá'í Faith, has mentioned in *God Passes By*, his history of the first hundred years of the Faith, certain Writings of the Báb, in particular, which came to be well known and had a profound effect on the scholars and officials of Persia, not only during the six years of the Báb's ministry (1844–1850) but in succeeding years as well.

In order that "the people of the West" may become better acquainted with some of these Writings of the Báb, excerpts from them are presented here, chronologically, as they have been identified and made available in translations by Shoghi Effendi, together with historical information concerning them given by the Guardian in his books and by Nabíl in his narrative, *The Dawn-Breakers*.

Concerning the Writings of the Báb Shoghi Effendi states:

"Alike in the magnitude of the writings emanating from His pen, and in the diversity of the subjects treated in those writings, His Revelation stands wholly unparalleled in the annals of any previous religion. He Himself affirms, while confined in Máh-Kú, that up to that time His writings, embracing highly diversified subjects, had amounted to more than five hundred thousand verses. '*The verses which have rained from this Cloud of Divine mercy*,' is Bahá'u'lláh's testimony in the *Kitáb-i-Íqán*, '*have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth!*' No less arresting is the variety of themes presented by these voluminous writings, such as prayers, homilies, orations, Tablets of visitation, scientific treatises, doctrinal dissertations, exhortations, commentaries on the Qur'án and on various traditions, epistles to the highest religious and ecclesiastical dignitaries of the realm, and laws and ordinances for the consolidation of His Faith and the direction of its activities."[1]

[1] *God Passes By*, pp. 22–23.

THE QAYYÚMU'L-ASMÁ'

The *Qayyúmu'l-Asmá'* (Commentary on the Qur'án Súrih of Joseph) was revealed in Arabic, in Shíráz. The first chapter was revealed "in its entirety" in the presence of Mullá Ḥusayn on "that memorable night" when the Báb declared His Mission, May 23, 1844. It was characterized by Bahá'u'lláh in His *Kitáb-i-Íqán* as "*the first, the greatest and mightiest of all books*" in the Bábí Dispensation.[2]

Its "fundamental purpose was to forecast what the true Joseph (Bahá'u'lláh) would, in a succeeding Dispensation, endure at the hands of one who was at once His arch-enemy and blood brother. This work, comprising above nine thousand three hundred verses, and divided into one hundred and eleven chapters, each chapter a commentary on one verse of the above-mentioned súrih, opens with the Báb's clarion-call and dire warnings addressed to the '*concourse of kings and of the sons of kings*'; forecasts the doom of Muḥammad Sháh; commands his Grand Vazír, Ḥájí Mírzá Áqásí, to abdicate his authority; admonishes the entire Muslim ecclesiastical order; cautions more specifically the members of the Shí'ah community; extols the virtues, and anticipates the coming, of Bahá'u'lláh, the 'Remnant of God', the 'Most Great Master'; and proclaims, in unequivocal language, the independence and universality of the Bábí Revelation, unveils its import, and affirms the inevitable triumph of its Author. It, moreover, directs the '*people of the West*' to '*issue forth from your cities and aid the Cause of God*'; warns the peoples of the earth of the '*terrible, the most grievous vengeance of God*'; threatens the whole Islamic world with '*the Most Great Fire*' were they to turn aside

[2] ibid., p. 23.

from the newly-revealed Law; foreshadows the Author's martyrdom; eulogizes the high station ordained for the people of Bahá, the '*Companions of the crimson-coloured ruby Ark*'; prophesies the fading out and utter obliteration of some of the greatest luminaries in the firmament of the Bábí Dispensation; and even predicts '*afflictive torment*', in both the '*Day of Our Return*' and in '*the world which is to come*', for the usurpers of the Imamate, who '*waged war against Ḥusayn* (Imám Ḥusayn) *in the Land of the Euphrates.*'

"It was this Book which the Bábís universally regarded, during almost the entire ministry of the Báb, as the Qur'án of the people of the Bayán; whose first and most challenging chapter was revealed in the presence of Mullá Ḥusayn, on the night of its Author's Declaration; some of whose pages were borne, by that same disciple, to Bahá'u'lláh, as the first fruits of a Revelation which instantly won His enthusiastic allegiance; whose entire text was translated into Persian by the brilliant and gifted Ṭáhirih; whose passages inflamed the hostility of Ḥusayn Khán [the governor of the province of Fárs] and precipitated the initial outbreak of persecution in Shíráz; a single page of which had captured the imagination and entranced the soul of Ḥujjat; and whose contents had set afire the intrepid defenders of the Fort of Shaykh Ṭabarsí and the heroes of Nayríz and Zanján."[1] In this book, moreover, the Báb refers to His wife and to His little son.[2]

"'*I am the Mystic Fane*,' the Báb thus proclaims His station in the *Qayyúmu'l-Asmá*', '*which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendour. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush.*'

"'*O Qurratu'l-'Ayn!*' He, addressing Himself in that same commentary, exclaims, '*I recognize in Thee none other except the "Great Announcement"—the Announcement voiced by the Concourse on high. By this name, I bear witness, they that circle the Throne of Glory have ever known Thee.*'

"'*With each and every Prophet, Whom We have sent down in the past*,' He further adds, '*We have established a separate Covenant concerning the "Remembrance of God" and His Day. Manifest, in the realm of glory and through the power of truth, are the "Remembrance of God" and His Day before the eyes of the angels that circle His mercy-seat.*' '*Should it be Our wish*,' He again affirms, '*it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause.*' "[3]

In this commentary on the Súrih of Joseph "we read the following references to Bahá'u'lláh: '*Out of utter nothingness, O great and omnipotent Master, Thou hast, through the celestial potency of Thy might, brought me forth and raised me up to proclaim this Revelation. I have made none other but Thee my trust; I have clung to no will but Thy will . . . O Thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days.*' '*And when the appointed hour hath struck*,' He again addresses Bahá'u'lláh in that same commentary, '*do Thou, by the leave of God, the All-Wise, reveal from the heights of the Most Lofty and Mystic Mount a faint, an infinitesimal glimmer of Thy impenetrable Mystery, that they who have recognized the radiance of the Sinaic Splendour may faint away and die as they catch a lightning glimpse of the fierce and crimson Light that envelops Thy Revelation.*' "[4]

"'*As to those who deny Him Who is the Sublime Gate of God*,' the Báb, for His part, has affirmed in the *Qayyúmu'l-Asmá*', '*for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise.*' And further, '*O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things.*' And again: '*By My glory! I will make the infidels to taste, with the hands of My power, retributions unknown of any one except Me, and will waft over the faithful those musk-scented breaths which I have nursed in the midmost heart of My throne.*' "[5]

[1] *God Passes By*, pp. 23–24.
[2] *Dawn-Breakers*, p. 76, notes 3 and 4; p. 81, note 2.
[3] *World Order of Bahá'u'lláh*, by Shoghi Effendi, p. 126 .
[4] ibid., p. 101.
[5] *The Promised Day is Come*, by Shoghi Effendi, p. 2.



Upper chamber of the House of the Báb in Shíráz where He announced His Mission to Mullá Ḥusayn.

In this same commentary the Báb "has issued this stirring call to the kings and princes of the earth:

"'*O concourse of kings and of the sons of kings! Lay aside, one and all, your dominion which belongeth unto God . . . Vain indeed is your dominion, for God hath set aside earthly possessions for such as have denied Him . . . O concourse of kings! Deliver with truth and in all haste the verses sent down by Us to the peoples of Turkey and of India, and beyond them, with power and with truth, to lands in both the East and the West . . . By God! If ye do well, to your own behoof will ye do well; and if ye deny God and His signs, We, in very truth, having God, can well dispense with all creatures and all earthly dominion.*'

"And again: '*Fear ye God, O concourse of kings, lest ye remain afar from Him Who is His Remembrance* (the Báb), *after the Truth hath come unto you with a Book and signs from God, as spoken through the wondrous tongue of Him Who is His Remembrance. Seek ye grace from God, for God hath ordained for you, after ye have believed in Him, a Garden the vastness of which is as the vastness of the whole of Paradise.*' "[1]

Addressing Muḥammad Sháh: "*O King of Islám! Aid thou, with the truth, after having aided the Book, Him Who is Our Most Great Remembrance, for God hath, in very truth, destined for thee, and for such as circle round thee, on the Day of Judgement, a responsible position in His Path. I swear by God, O Sháh! If thou showest enmity unto Him Who is His Remembrance, God will, on the Day of Resurrection, condemn thee, before the kings, unto hell-fire, and thou shalt not, in very truth, find on that Day any helper except God, the Exalted. Purge thou, O Sháh, the Sacred Land* (Ṭihrán) *from such as have repudiated the Book, ere the day whereon the Remembrance of God cometh, terribly and of a sudden, with His potent Cause, by the leave of God, the Most High. God, verily, hath prescribed to thee to submit unto Him Who is His Remembrance, and unto His Cause, and to subdue, with the truth and by His leave, the countries, for in this world thou hast been mercifully invested with sovereignty, and will, in the next, dwell, nigh unto the Seat of Holiness, with the inmates of the Paradise of His good-pleasure. Let not thy sovereignty deceive thee, O Sháh, for 'every soul shall taste of death,' and this, in very truth, hath been written down as a decree of God.*"[2]

To the Shí'ih clericals "who, as Bahá'u'lláh declared, had they not intervened, Persia would have been subdued by the power of God in hardly more than two years" the Báb addressed the following words: "*O concourse of divines! Fear God from this day onwards in the views ye advance, for He Who is Our Remembrance in your midst, and Who cometh from Us, is, in very truth, the Judge and Witness. Turn away from that which ye lay hold of, and which the Book of God, the True One, hath not sanctioned, for on the Day of Resurrection ye shall, upon the Bridge, be, in very truth, held answerable for the position ye occupied.*"[3]

"*O concourse of Shi'ihs! Fear ye God, and Our Cause, which concerneth Him Who is the Most Great Remembrance of God. For great is its fire, as decreed in the Mother-Book.*" "*O people of the Qur'án! Ye are as nothing unless ye submit unto the Remembrance of God and unto this Book. If ye follow the Cause of God, We will forgive you your sins, and if ye turn aside from Our command, We will, in truth, condemn your souls in Our Book, unto the Most Great Fire. We, verily, do not deal unjustly with men, even to the extent of a speck on a date-stone.*"

"And finally, in that same Commentary, this startling prophecy is recorded: '*Erelong We will, in very truth, torment such as waged war against Ḥusayn* (Imám Ḥusayn), *in the Land of the Euphrates, with the most afflictive torment, and the most dire and exemplary punishment.*' '*Erelong*,' He also, referring to that same people, in that same Book, has written, '*will God wreak His vengeance upon them, at the time of Our Return, and He hath, in very truth, prepared for them, in the world to come, a severe torment.*' "[4]

[1] *The Promised Day is Come*, by Shoghi Effendi, p. 27. [2] ibid., p. 43. [3] ibid., p. 88. [4] ibid., p. 89.

THE ṢAḤÍFIY-I-BAYNU'L-ḤARAMAYN

The "Epistle between the Two Shrines" was "revealed between Mecca and Medina, in answer to questions posed by Mírzá Muḥít-i-Kirmání", a Shaykhí leader, who had presented many questions to the Báb while in Mecca. This Epistle was revealed in January, 1845.[1]

Shoghi Effendi states that the visit of the Báb to Ḥijáz "was marked by two episodes of particular importance. The first was the declaration of His mission and His open challenge to the haughty Mírzá Muḥít-i-Kirmání, one of the most outstanding exponents of the Shaykhí school, who at times went so far as to assert his independence of the leadership of that school assumed after the death of Siyyid Kázim by Ḥájí Muḥammad Karím Khán, a redoubtable enemy of the Bábí Faith. The second was the invitation, in the form of an Epistle, conveyed by Quddús, to the Sherif of Mecca, in which the custodian of the House of God was called upon to embrace the truth of the new Revelation."[2]

[1] *God Passes By*, p. 24; *Dawn-Breakers*, pp. 136–137, 140.

[2] *God Passes By*, p. 9.

EPISTLE TO THE SHERIF OF MECCA

"No sooner had the Báb performed the last of the observances in connection with His pilgrimage to Mecca than He addressed an epistle to the Sherif of that holy city, wherein He set forth, in clear and unmistakable terms, the distinguishing features of His mission, and called upon him to arise and embrace His Cause. This epistle, together with selections from His other writings, He delivered to Quddús, and instructed him to present them to the Sherif. The latter, however, too absorbed in his own material pursuits to incline his ear to the words which had been addressed to him by the Báb, failed to respond to the call of the Divine Message."[3] "Seven years later, when in the course of a conversation with a certain Ḥájí Níyáz-i-Baghdádí, this same Sherif was informed of the circumstances attending the mission and martyrdom of the Prophet of Shíráz, he listened attentively to the description of those events and expressed his indignation at the tragic fate that had overtaken Him."[4]

[3] *Dawn-Breakers*, p. 138. [4] *God Passes By*, p. 9.

KITÁBU'R-RÚḤ

This work of the Báb, "comprising seven hundred súrihs",[5] was also revealed in the period before His banishment to the fortress prison of Máh-Kú.

[5] *God Passes By*, p. 24.

KHASÁ'IL-I-SAB'IH

The *Khasá'il-i-Sab'ih* (meaning literally "The Seven Qualifications") "enjoined the alteration of the formula of the adhán" (the Muslim call to prayer). This was a treatise in which the Báb had "set forth the essential requirements for those who had attained to the knowledge of the new Revelation and had recognized its claim". A copy was entrusted by the Báb to Quddús when he departed from Búshihr to Shíráz. Quddús, soon after arriving in Shíráz, gave it to Mullá Ṣádiq-i-Khurásání, and "stressed the necessity of putting into effect immediately all its provisions". Mullá Ṣádiq, "among the first believers who identified themselves with the Message proclaimed by the Báb", "impelled by the injunction of the Báb in the *Khasá'il-i-Sab'ih* to alter the sacrosanct formula of the adhán, sounded it in its amended form before a scandalized congregation in Shíráz, and was instantly arrested, reviled, stripped of his garments, and scourged with a thousand lashes."[6]

[6] ibid., pp. 24, 10–11; *Dawn-Breakers*, pp. 143–144.



View of the house where the Báb spent forty days of His sojourn in Iṣfáhán in 1846 as the guest of the Imám-Jum'ih, "one of the principal ecclesiastical dignitaries of the realm, in accordance with the instructions of the governor of the city, Manúchihr Khán . . . who had received from the Báb a letter requesting him to appoint the place where He should dwell."

RISÁLIY-I-FURÚ'-I-'ADLÍYYIH

Written originally in Arabic, this work of the Báb was "rendered into Persian by Mullá Muḥammad-Taqíy-i-Harátí" while the Báb was staying at the residence of the Imám-Jum'ih in Iṣfáhán.[1]

[1] *God Passes By*, p. 24; *Dawn-Breakers*, p. 208.

COMMENTARY ON THE SÚRIH OF KAWTHAR

The Commentary on the Súrih of Kawthar (Qur'án, 108) was revealed by the Báb during the third interview held with Him by Siyyid Yaḥyáy-i-Dárábí, surnamed Vaḥíd, sent by Muḥammad Sháh, "to investigate and report to him the true situation" concerning the Báb's claims. Vaḥíd was "one of the most erudite, eloquent and influential" of the subjects of the Sháh. "Broad-minded, highly imaginative, zealous by nature, intimately associated with the court, he, in the course of three interviews, was completely won over by the arguments and personality of the Báb. . . During the third interview the circumstances attending the revelation of the Báb's commentary on the Súrih of Kawthar, comprising no less than two thousand verses, so overpowered the delegate of the Sháh that he, contenting himself with a mere written report to the Court Chamberlain, arose forthwith to dedicate his entire life and resources to the service of a Faith that was to requite him with the crown of martyrdom during the Nayríz upheaval." The one in whose soul this commentary of the Báb's "effected such a transformation" was designated by Bahá'u'lláh in His *Kitáb-i-Íqán* "*that unique and peerless figure of his age.*" He was "a man of immense erudition and the most pre-eminent figure to enlist under the banner of the new Faith." To his "*talents and saintliness*" and "*high attainments in the realm of science and philosophy*" the Báb testified in His *Dalá'il-i-Sab'ih* ("Seven Proofs").[2]

[2] *God Passes By*, pp. 11–12, 24, 50.

COMMENTARY ON THE SÚRIH OF VA'L-'AṢR

The Commentary on the Súrih of Va'l-'Aṣr (Qur'án, 103) was revealed by the Báb during the first forty days of His sojourn in Iṣfáhán when he was "the guest of Mírzá Siyyid Muḥammad, the Sulṭánu'l-'Ulamá, the Imám-Jum'ih, one of the principal ecclesiastical dignitaries of the realm, in accordance with the instructions of the governor of the city, Manúchihr Khán, the Mu'tamidu'd-Dawlih, who had received from the Báb a letter requesting him to appoint the place where He should dwell."

This well-known commentary was revealed "one night, after supper" at the request of the Imám-Jum'ih. The Báb, "writing with astonishing rapidity . . . in a few hours, had devoted to the exposition of the significance of only the first letter of that súrih—a letter which Shaykh Aḥmad-i-Aḥsá'í had stressed, and which Bahá'u'lláh refers to in the *Kitáb-i-Aqdas*—verses that equalled in number a third of the Qur'án, a feat that called forth such an outburst of reverent astonishment from those who witnessed it that they arose and kissed the hem of His robe."[1]

[1] *God Passes By*, pp. 14, 24; *Dawn-Breakers*, p. 201.

DISSERTATION ON THE SPECIFIC MISSION OF MUḤAMMAD

Written at the request of Manúchihr Khán, the governor of Iṣfáhán, "a Georgian by origin and a Christian by birth," the Dissertation on the Specific Mission of Muḥammad was revealed also in the house of the Imám-Jum'ih. "Before a brilliant assemblage of the most accomplished divines" the Mu'tamid "requested the Báb to expound and demonstrate the truth of Muḥammad's specific mission. To this request, which those present had felt compelled to decline, the Báb readily responded. In less than two hours, and in the space of fifty pages, He had not only revealed a minute, a vigorous and original dissertation on this noble theme, but had also linked it with both the coming of the Qá'im and the return of the Imám Ḥusayn—an exposition that prompted Manúchihr Khán to declare before that gathering his faith in the Prophet of Islám, as well as his recognition of the supernatural gifts with which the Author of so convincing a treatise was endowed."[2]

[2] *God Passes By*, pp. 14–15; *Dawn-Breakers*, pp. 202–204.

As Shoghi Effendi points out, "The great bulk of the writings emanating from the Báb's prolific mind was, however, reserved for the period of His confinement in Máh-Kú and Chihríq. To this period must probably belong the unnumbered Epistles which, as attested by no less an authority than Bahá'u'lláh, the Báb specifically addressed to the divines of every city in Persia, as well as to those residing in Najaf and Karbilá, wherein He set forth in detail the errors committed by each one of them. It was during His incarceration in the fortress of Máh-Kú that He, according to the testimony of Shaykh Ḥasan-i-Zunúzí, who transcribed during those nine months the verses dictated by the Báb to His amanuensis, revealed no less than nine commentaries on the whole of the Qur'án—commentaries whose fate, alas, is unknown, and one of which, at least the Author Himself affirmed, surpassed in some respects a book as deservedly famous as the Qayyúmu'l-Asmá'."[3]

[3] *God Passes By*, p. 24.

THE PERSIAN BAYÁN

"Within the walls of that same fortress [Máh-Kú] the Bayán (Exposition)—that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, '*Him Whom God will make manifest*'—was revealed. Peerless among the doctrinal works of the Founder of the Bábí Dispensation; consisting of nine Váḥids (Unities) of nineteen chapters each, except the last

Váḥid, comprising only ten chapters; not to be confounded with the smaller and less weighty Arabic Bayán, revealed during the same period; fulfilling the Muḥammadan prophecy that 'a Youth from Baní-Háshim . . . will reveal a new Book and promulgate a new Law'; wholly safeguarded from the interpolation and corruption which has been the fate of so many of the Báb's lesser works, this Book, of about eight thousand verses, occupying a pivotal position in Bábí literature, should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations. This Book at once abrogated the laws and ceremonials enjoined by the Qur'án regarding prayer, fasting, marriage, divorce and inheritance, and upheld, in its integrity, the belief in the prophetic mission of Muḥammad, even as the Prophet of Islám before Him had annulled the ordinances of the Gospel and yet recognized the Divine origin of the Faith of Jesus Christ. It moreover interpreted in a masterly fashion the meaning of certain terms frequently occurring in the sacred Books of previous Dispensations, such as Paradise, Hell, Death, Resurrection, the Return, the Balance, the Hour, the Last Judgement, and the like. Designedly severe in the rules and regulations it imposed, revolutionizing in the principles it instilled, calculated to awaken from their age-long torpor the clergy and the people, and to administer a sudden and fatal blow to obsolete and corrupt institutions, it proclaimed, through its drastic provisions, the advent of the anticipated Day, the Day when '*the Summoner shall summon to a stern business*,' when He will '*demolish whatever hath been before Him, even as the Apostle of God demolished the ways of those that preceded Him.*'

". . . Unlike the Prophets gone before Him, Whose Covenants were shrouded in mystery, unlike Bahá'u'lláh, Whose clearly defined Covenant was incorporated in a specially written Testament, and designated by Him as '*the Book of My Covenant*', the Báb chose to intersperse His Book of Laws, the Persian Bayán, with unnumbered passages, some designedly obscure, mostly indubitably clear and conclusive, in which He fixes the date of the promised Revelation, extols its virtues, asserts its pre-eminent character, assigns to it unlimited powers and prerogatives, and tears down every barrier that might be an obstacle to its recognition. '*He, verily*,' Bahá'u'lláh, referring to the Báb in His *Kitáb-i-Badí'*, has stated, '*hath not fallen short of His duty to exhort the people of the Bayán and to deliver unto them His Message. In no age or dispensation hath any Manifestation made mention, in such detail and in such explicit language, of the Manifestation destined to succeed Him.*' "[1]

". . . in the third Váḥid of this Book there occurs a passage which, alike in its explicit reference to the name of the Promised One, and in its anticipation of the Order which, in a later age, was to be identified with His Revelation, deserves to rank as one of the most significant statements recorded in any of the Báb's writings. '*Well is it with him*,' is His prophetic announcement, '*who fixeth his gaze upon the Order of Bahá'u'lláh, and rendereth thanks unto his Lord. For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán.*' "[2]

"*The germ that holds within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow Me.*" "*Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause.*"[3] "*The Bayán and whosoever is therein revolve round the saying of 'Him Whom God shall make manifest', even as the Alif* (the Gospel) *and whosoever was therein revolved round the saying of Muḥammad, the Apostle of God.*" "*A thousand perusals of the Bayán cannot equal the perusal of a single verse to be revealed by 'Him Whom God shall make manifest'. . . Today the Bayán is in the stage of seed; at the beginning of the manifestation of 'Him Whom God shall make manifest' its ultimate perfection will become apparent . . . The Bayán and such as are believers therein yearn more ardently after Him than the yearning of any lover after his beloved. . . The Bayán deriveth all its glory from 'Him Whom God shall make manifest'. All blessing be upon him who believeth in Him and woe betide him that rejecteth His truth.*"[4]

"*It is clear and evident that the object of all*

[1] *God Passes By*, pp. 24–25, 28. [2] ibid., p. 25.
[3] *World Order of Bahá'u'lláh*, by Shoghi Effendi, p. 100.
[4] ibid., pp. 100–101.



A present-day view of Máh-Kú 'Ádhirbáyján, where the Báb was confined for nine consecutive months commencing in the summer of 1847. The castle is seen at the base of the overhanging rock above the village.

preceding Dispensations hath been to pave the way for the advent of Muḥammad, the Apostle of God. These, including the Muḥammadan Dispensation, have had, in their turn, as their objective the Revelation proclaimed by the Qá'im. The purpose underlying this Revelation, as well as those that preceded it, has, in like manner, been to announce the advent of the Faith of Him Whom God will make manifest. And this Faith —the Faith of Him Whom God will make manifest—in its turn, together with all the Revelations gone before it, have as their object the Manifestation destined to succeed it. And the latter, no less than all the Revelations preceding it, prepare the way for the Revelation which is yet to follow. The process of the rise and setting of the Sun of Truth will thus indefinitely continue—a process that hath had no beginning and will have no end."[1]

"'*The Bayán*,' the Báb in that book, referring to the Promised One, affirms, '*is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light.*' '*If thou attainest unto His Revelation*,' He, in another connection declares, '*and obeyest Him, thou wilt have revealed the fruit of the Bayán; if not, thou art unworthy of mention before God.*'

"'*O people of the Bayán!*' He, in that same Book, thus warns the entire company of His followers, '*act not as the people of the Qur'án have acted, for if ye do so, the fruits of your night will come to naught.*' '*Suffer not the Bayán*,' is His emphatic injunction, '*and all that hath been revealed therein to withhold you from that Essence of Being and Lord of the visible and invisible.*'"[2]

"And finally is this, His moving invocation to God: '*Bear Thou witness that, through this Book, I have covenanted with all created things concerning the mission of Him Whom Thou shalt make manifest, ere the covenant concerning My own mission had been established. Sufficient witness art Thou and they that have believed in Thy signs.*'"[3]

"'*How veiled are ye, O My creatures*,' He,

[1] *World Order of Bahá'u'lláh*, by Shoghi Effendi, p. 117.

[2] *God Passes By*, p. 29. [3] ibid., p. 30.

speaking with the voice of God, has revealed in the Bayán, ' . . . *who, without any right, have consigned Him unto a mountain* (Máh-Kú), *not one of whose inhabitants is worthy of mention. . . With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My Presence, there is not at night even a lighted lamp! And yet, in places* (of worship) *which in varying degrees reach out unto Him, unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp!'* "[1]

[1] *The Promised Day Is Come*, p. 7.

THE ARABIC BAYÁN

The "smaller and less weighty Arabic Bayán" was also revealed during the Báb's confinement in Máh-Kú.[2]

[2] *God Passes By*, p. 25.

TABLETS TO MUḤAMMAD SHÁH

The first Tablet of the Báb to Muḥammad Sháh was written following the Commentary on the Súrih of Joseph, and the second Tablet some two years later, after the Báb's Dissertation on the Specific Mission of Muḥammad, revealed in Iṣfáhán. In the second Tablet to Muḥammad Sháh, the Báb wrote "craving an audience in which to set forth the truths of the new Revelation, and dissipate his doubts".[3]

"The Báb was still in Máh-Kú when He wrote the most detailed and illuminating of His Tablets to Muḥammad Sháh. Prefaced by a laudatory reference to the unity of God, to His Apostles and to the twelve Imáms; unequivocal in its assertion of the divinity of its Author and of the supernatural powers with which His Revelation had been invested; precise in the verses and traditions it cites in confirmation of so audacious a claim; severe in its condemnation of some of the officials and representatives of the Sháh's administration, particularly of the '*wicked and accursed*' Ḥusayn Khán; moving in its description of the humiliation and hardships to which its writer had been subjected, this historic document resembles, in many of its features, the *Lawḥ-i-Sulṭán*, the Tablet addressed, under similar circumstances, from the prison fortress of 'Akká by Bahá'u'lláh to Náṣiri'd-Dín Sháh, and constituting His lengthiest epistle to any single sovereign."[4]

The Báb was confined in the fortress of Máh-Kú for nine months, about July, 1847 to April, 1848.[5] From this mountain fortress He thus addressed Muḥammad Sháh:

"*I am the Primal Point from which have been generated all created things. I am the Countenance of God Whose splendour can never be obscured, the Light of God Whose radiance can never fade. . . All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left. . . I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly. . . The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover. . .*

"*By My life! But for the obligation to acknowledge the Cause of Him Who is the Testimony of God . . . I would not have announced this unto thee. . . In that same year* (year 60) *I despatched a messenger and a book unto thee, that thou mightest act towards the Cause of Him Who is the Testimony of God as befitteth the station of thy sovereignty. . .*

"*I swear by the truth of God! Were he who hath been willing to treat Me in such a manner to know who it is whom he hath so treated, he, verily, would never in his life be happy. Nay—I, verily, acquaint thee with the truth of the matter —it is as if he hath imprisoned all the Prophets, and all the men of truth, and all the chosen ones. . . Woe betide him from whose hands floweth evil, and blessed the man from whose hands floweth good. . .*

"*I swear by God! I seek no earthly goods from thee, be it as much as a mustard seed. . . I swear*

[3] ibid., p. 24. [4] ibid., p. 26. [5] ibid., pp. 17–19.

by the truth of God! Wert thou to know that which I know, thou wouldst forego the sovereignty of the world and of the next, that thou mightest attain My good-pleasure, through thine obedience unto the True One. . . Wert thou to refuse, the Lord of the world would raise up one who will exalt His Cause, and the Command of God will, verily, be carried into effect."[1]

"*I swear by God! Shouldst thou know the things which in the space of these four years have befallen Me at the hands of thy people and thine army, thou wouldst hold thy breath from fear of God. . . Alas, alas, for the things which have touched Me! I swear by the Most Great Lord! Wert thou to be told in what place I dwell, the first person to have mercy on Me would be thyself. In the heart of a mountain is a fortress* (Máh-Kú) *. . . the inmates of which are confined to two guards and four dogs. Picture, then, My plight. . . In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured!*" [2]

[1] *The Promised Day Is Come*, pp. 43–44.

[2] ibid., pp. 6–7.

DALÁ'IL-I-SAB'IH (SEVEN PROOFS)[3]

"The most important of the polemical works of the Báb", the *Dalá'il-i-Sab'ih* was also revealed during the Báb's confinement in Máh-Kú. "Remarkably lucid, admirable in its precision, original in conception, unanswerable in its argument, this work, apart from the many and divers proofs of His mission which it adduces, is noteworthy for the blame it assigns to the '*seven powerful sovereigns ruling the world*' in His day, as well as for the manner in which it stresses the responsibilities, and censures the conduct, of the Christian divines of a former age who, had they recognized the truth of Muḥammad's mission, He contends, would have been followed by the mass of their co-religionists."[4]

"'*Gracious God!*' writes the Báb with reference to the '*seven powerful sovereigns ruling the world*' in His day, '*None of them hath been informed of His* (the Báb's) *Manifestation, and if informed, none hath believed in Him. Who knoweth they may leave this world below full of desire, and without having realized that the thing for which they were waiting had come to pass. This is what happened to the monarchs that held fast unto the Gospel. They awaited the coming of the Prophet of God* (Muḥammad), *and when He did appear, they failed to recognize Him. Behold how great are the sums which these sovereigns expend without even the slightest thought of appointing an official charged with the task of acquainting them in their own realms with the Manifestation of God! They would thereby have fulfilled the purpose for which they have been created. All their desires have been and are still fixed upon leaving behind them traces of their names.*'

"The Báb, moreover, in that same treatise, censuring the failure of the Christian divines to acknowledge the truth of Muḥammad's mission, makes this illuminating statement: '*The blame falleth upon their doctors, for if these had believed, they would have been followed by the mass of their countrymen. Behold, then, that which hath come to pass! The learned men of Christendom are held to be learned by virtue of their safeguarding the teaching of Christ, and yet consider how they themselves have been the cause of men's failure to accept the Faith and attain unto salvation!*' "[5]

[3] For the translation into the French, by A. L. M. Nicolas of excerpts from this Tablet, see *The Bahá'í World*, vol. VIII, p. 205.

[4] *God Passes By*, p. 26.

[5] *The Promised Day Is Come*, p. 17.

LAWḤ-I-ḤURÚFÁT (TABLET OF THE LETTERS)

"During the Báb's confinement in the fortress of Chihríq, where He spent almost the whole of the two remaining years of His life, the *Lawḥ-i-Ḥurúfát* (Tablet of the Letters) was revealed, in honour of Dayyán—a Tablet which, however misconstrued at first as an exposition of the science of divination, was later recognized to have unravelled, on the one hand, the mystery of the Mustagháth, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh. . .



The fortress of Chihríq, near Urúmíyyih (known today as Riḍá'íyyih). The Báb was transferred to Chihríq, surnamed by Him "the Grievous Mountain", about April 10, 1848.

"To this period of incarceration in the fortresses of Máh-Kú and Chihríq—a period of unsurpassed fecundity, yet bitter in its humiliations and ever-deepening sorrows—belong almost all the written references, whether in the form of warnings, appeals or exhortations, which the Báb, in anticipation of the approaching hour of His supreme affliction, felt it necessary to make to the Author of a Revelation that was soon to supersede His own."[1]

This Tablet was revealed for "a prominent official of high literary ability . . . later surnamed Dayyán by the Báb",[2] on whom "He conferred the title of '*the third Letter to believe in Him Whom God shall make manifest*'."[3]

According to Nabíl, "The mystery of the Mustagháth [literally, "He Who is invoked"] had long baffled the most searching minds among the people of the Bayán and had proved an insurmountable obstacle to their recognition of the Promised One. The Báb had Himself in that Tablet unravelled that mystery; no one, however, was able to understand the explanation which He had given. It was left to Bahá'u'lláh to unveil it to the eyes of all men."[4]

Bahá'u'lláh, in His *Epistle to the Son of the Wolf*, cites a passage from the Tablet of the Báb to Dayyán, prefacing it with these words:

"*Dayyán, who, according to the words of Him Who is the Point . . . is the repository of the trust of the one true God . . . and the treasury of the pearls of His knowledge, was made by them to suffer so cruel a martyrdom that the Concourse on high wept and lamented. He it is whom He* (the Báb) *had taught the hidden and preserved knowledge and entrusted him therewith, through His words: 'O thou who art named Dayyán! This is a hidden and preserved Knowledge. We have entrusted it unto thee, and brought it to thee, as a mark of honour from God, inasmuch as the eye of thine heart is pure. Thou wilt appreciate its value, and wilt cherish its excellence. God, verily, hath deigned to bestow upon the Point of the Bayán a hidden and preserved Knowledge, the like of which God hath not sent down prior to this Revelation. More precious is it than any other knowledge in the estimation of God—glorified be He! He, verily, hath made it His testimony, even as He hath made the verses to be His testimony.'*"[5]

[1] *God Passes By*, p. 27. [2] *The Dawn-Breakers*, p. 303.
[3] *God Passes By*, p. 28.
[4] *The Dawn-Breakers*, pp. 304–305.
[5] op cit., pp. 174–175.

DENUNCIATORY TABLET TO ḤÁJÍ MÍRZÁ ÁQÁSÍ

"It was during these years—years darkened throughout by the rigours of the Báb's captivity, by the severe indignities inflicted upon Him, and by the news of the disasters that overtook the heroes of Mázindarán and Nayríz—that He revealed, soon after His return from Tabríz, His denunciatory Tablet to Ḥájí Mírzá Áqásí. Couched in bold and moving language, unsparing in its condemnation, this epistle was forwarded to the intrepid Ḥujjat, who, as corroborated by Bahá'u'lláh, delivered it to that wicked minister"[1] [Grand Vazír of Muḥammad Sháh]. This Tablet was given the name of the Khuṭbiy-i-Qahríyyih (literally, "Sermon of Wrath").[2]

[1] *God Passes By*, p. 27. [2] *The Dawn-Breakers*, p. 323.

KITÁB-I-PANJ-SHA'N

"In the *Kitáb-i-Panj-Sha'n*, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth."[3] ". . . to 'Aẓím He divulged, in the *Kitáb-i-Panj-Sha'n*, the name, and announced the approaching advent, of Him Who was to consummate His own Revelation . . . '*Wait thou*,' is His statement to 'Aẓím, '*until nine will have elapsed from the time of the Bayán. Then exclaim: "Blessed, therefore, be God, the most excellent of Makers!"*' "[4]

[3] *God Passes By*, p. 51.

[4] ibid., pp. 28, 29. Mullá Shaykh 'Alí, surnamed 'Aẓím (literally, "great") by the Báb, was one of the "outstanding figures among the ecclesiastical leaders of Khurásán" (*Dawn-Breakers*, p. 125).



Interior view of the Masjid-i-Vakíl, Shíráz.



Pulpit of the Masjid-i-Vakíl, Shíráz, from which the Báb addressed the congregation in 1845.

3. 'ABDU'L-BAHÁ

Tablet to the Central Organization for a Durable Peace, The Hague

'Abdu'l-Bahá's reply to a communication addressed to Him by the Executive Committee of the Central Organization for a Durable Peace, despatched to it at The Hague by the hands of a special delegation, a Tablet described by Shoghi Effendi in God Passes By *as being of "far reaching importance".*

December 17, 1919

O YE esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while Universal Peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Bahá'u'lláh, fifty years ago, expounded this question of Universal Peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the great sovereigns of the world, and established it among His friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Bahá'u'lláh shone forth like the sun from the horizon of the East and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of Universal Peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness Bahá'u'lláh were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent

investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of 1,000 years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness Bahá'u'lláh is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is, that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay,

far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the East and a dove from the West, a dove from the North and a dove from the South chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of His Holiness Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness Bahá'u'lláh is the equality of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of His Holiness Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would

never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Bahá'u'lláh is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace by itself in the world of mankind is difficult. As the teachings of His Holiness Bahá'u'lláh are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of His Holiness Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Bahá'u'lláh the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness Bahá'u'lláh, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Old Testament (Torah) and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of His Holiness Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of His Holiness Bahá'u'lláh.

Likewise with regard to the party of "equality" which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day.



Photograph of 'Abdu'l-Bahá taken in Adrianople, circa *1868.*

It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which His Holiness Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

Consider how powerful are the teachings of His Holiness Bahá'u'lláh. At a time when His Holiness was in the prison of 'Akká and was under the restrictions and threats of two bloodthirsty kings, notwithstanding this fact, His teachings spread with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and bloodthirsty monarch it will be annihilated within a short space of time. At present for fifty years the Bahá'ís in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and bloodthirstiness did not hinder or prevent the spread of the teachings of Bahá'u'lláh. They spread more and more every day, and their power and might became more evident.

It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of His Holiness Bahá'u'lláh or to the explanations given in the letters [Tablets] of 'Abdu'l-Bahá and send it to that esteemed Assembly. Ye must be aware of this fact, for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness Bahá'u'lláh and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness Bahá'u'lláh, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of His Holiness Bahá'u'lláh. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the appearance of Bahá'u'lláh. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Bábís, who claim to be followers of His Holiness the Báb, whereas they are utterly unaware of His Holiness. They have some secret teachings

which are entirely opposed to the teachings of Bahá'u'lláh and in Persia people know this. But when these souls come to Europe, they conceal their own teachings and utter those of His Holiness Bahá'u'lláh, for they know that the teachings of His Holiness Bahá'u'lláh are powerful and they therefore declare publicly those teachings of Bahá'u'lláh in their own name. As to their secret teachings, they say that they are taken from the *Book of Bayán*, and the *Book of Bayán* is from His Holiness the Báb. When ye get hold of the translation of the *Book of Bayán*, which has been translated in Persia, ye will discover the truth that the teachings of Bahá'u'lláh are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.

In fine, when travelling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanity has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in disputes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So is it with regard to the universe and its corruption, existence and non-existence. Every contingent being is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings comes about in this way. And when that composition is upset, it is followed by decomposition, the elements disintegrate, and that being becomes annihilated. That is to say, the annihilation of everything consists in the decomposition and the separation of elements. Therefore, every composition among the elements is the cause of life, while dissociation and separation are the cause of death. In short, attraction and harmony of things are the cause of the production of fruits and useful results, while repulsion and inharmony of things are the cause of disturbance and annihilation. From harmony and attraction, all living contingent beings, such as plant, animal and man, are realized, and from inharmony and repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of harmony, attraction and union among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind. And when you pass by a garden wherein vegetable beds and plants, flowers and fragrant herbs are all combined so as to form a harmonious whole, this is an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when you see a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skilful gardener, nay, rather, it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are indicative of the training by the real Educator, while separation and dispersion prove wildness and deprivation of Divine training.

Should any one object that, since the communities and nations and races and peoples of the world have different formalities, customs, tastes, temperaments, morals, varied thoughts, minds and opinions, it is therefore impossible for ideal unity to be made manifest and complete union among men to be realized, we say that differences are of two kinds: One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another, uproot each other's families, do away with rest and comfort and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause of the appearance of Divine bounty. Consider the flowers of the rose garden. Although they are of different kinds, various colours and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendour of the others. The differences in manners, in customs, in habits, in thoughts, opinions and in temperaments is the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit

permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one colour and of one arrangement, there is no beauty or sweetness, but when there is variety, each will contribute to the beauty and charm of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise, when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power, and the influence of the Word of the One True God, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

Some time ago, during the war, a letter [Tablet] was written regarding the teachings of His Holiness Bahá'u'lláh which may appropriately be appended to this epistle.

O people of the world!

The dawn of the Sun of Reality is assuredly for the illumination of the world and for the manifestation of mercy. In the assemblage of the family of Adam results and fruits are praiseworthy, and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and harmony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whomsoever are on the earth in the utmost of freedom and dignity. The Blessed Beauty [Bahá'u'lláh] said: "All are the fruits of one tree and the leaves of one branch." He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the branches, leaves, blossoms and fruits must be in the utmost of freshness, and the bringing about of this delicacy and sweetness depends upon union and fellowship. Therefore they must assist each other with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight, and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to someone, of love, consideration, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider every one on the earth as a friend; regard the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free from every bond. In this day the one who is favoured in the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies, even to the fallen oppressor, lends a helping hand, and considers every bitter foe as an affectionate friend.

These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. O ye dear friends! The world is engaged in war and struggle, and mankind is in the utmost conflict and danger. The darkness of unfaithfulness has enshrouded the earth and the illumination of faithfulness has become concealed. All nations and tribes of the world have sharpened their claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families are wandering disconsolate. Thousands of thousands of souls are besmeared with dust and blood in the arena of battle and struggle every year, and the tent of happiness and life is overthrown. The prominent men become commanders and boast of bloodshed, and glory in destruction. One says: "I have severed with my sword the necks of a nation," and one: "I have levelled a kingdom to the dust"; and another: "I have overthrown the foundation of a government." This is the pivot around which the pride and glory of mankind are revolving. In all regions friendship and uprightness are denounced and reconciliation and regard for truth are despised. The herald of peace, reformation, love and reconciliation is the Religion of the Blessed

Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, O ye friends of God! Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful. Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort, and happiness will soon vanish and be no more. Summon ye the people to God and call the souls to the manners and conduct of the Supreme Concourse. To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest.

Tablet to Dr. Auguste Henri Forel[1]

O REVERED personage, lover of truth! Thy letter dated July 28, 1921, hath been received. The contents thereof were most pleasing and indicated that, praised be the Lord, thou art as yet young, and searchest after truth, that thy power of thought is strong and the discoveries of thy mind manifest.

Numerous copies of the epistle I had written to Dr. Fisher are spread far and wide and every one knoweth that it hath been revealed in the year 1910. Apart from this, numerous epistles have been written before the war upon the same theme, and reference, too, hath been made to these questions in the Journal of the San Francisco University,[2] the date whereof is known beyond any doubt. In like manner have the philosophers of broad vision praised highly the discourse eloquently delivered in the above-named University. A copy of that paper is thus enclosed and forwarded. Thy works are no doubt of great benefit, and if published, send us a copy of each.

By materialists, whose belief with regard to Divinity hath been explained, is not meant philosophers in general, but rather that group of materialists of narrow vision that worship that which is sensed, that depend upon the five senses only, and whose criterion of knowledge is limited to that which can be perceived by the senses. All that can be sensed is to them real, whilst whatever falleth not under the power of the senses is either unreal or doubtful. The existence of the Deity they regard as wholly doubtful.

It is as thou hast written, not philosophers in general but narrow-minded materialists that are meant. As to deistic philosophers, such as Socrates, Plato and Aristotle, they are indeed worthy of esteem and of the highest praise, for they have rendered distinguished services to mankind. In like manner we regard the materialistic, accomplished, moderate philosophers, that have been of service (to mankind).

We regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers that are endowed with

[1] Dr. Auguste Henri Forel of Zurich was born in 1848 and became a Bahá'í in 1920. His special field was entomology and psychology. For many years he held the chair of psychiatry at Zurich. "By his tireless research Dr. Forel greatly augmented scientific knowledge and rendered inestimable service to mankind." ("In Memoriam", *The Bahá'í World*, vol. v, p. 420.) This Tablet was written in 1921.

[2] Stanford University, Palo Alto, California, 1912.

broad vision. Peruse carefully the San Francisco University Journal that the truth may be revealed to thee.

Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged. Consider how the human intellect develops and weakens, and may at times come to naught, whereas the soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. The mind comprehendeth the abstract by the aid of the concrete, but the soul hath limitless manifestations of its own. The mind is circumscribed, the soul limitless. It is by the aid of such senses as those of sight, hearing, taste, smell and touch, that the mind comprehendeth, whereas, the soul is free from all agencies. The soul as thou observest, whether it be in sleep or waking, is in motion and ever active. Possibly it may, whilst in a dream, unravel an intricate problem, incapable of solution in the waking state. The mind, moreover, understandeth not whilst the senses have ceased to function, and in the embryonic stage and in early infancy the reasoning power is totally absent, whereas the soul is ever endowed with full strength. In short, the proofs are many that go to show that despite the loss of reason, the power of the soul would still continue to exist. The spirit however possesseth various grades and stations.

As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists who now maintain that all beings are endowed with life, even as He saith in the Qur'án, "All things are living."

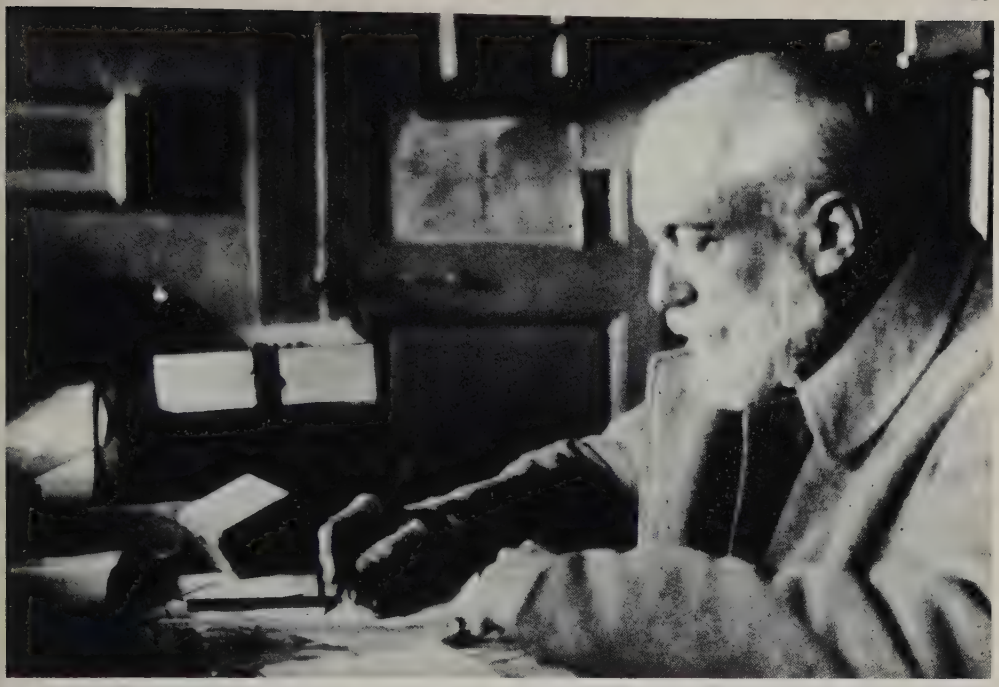
In the vegetable world, too, there is the power of growth, and that power of growth is the spirit. In the animal world there is the sense of feeling, but in the human world there is an all-embracing power. In all the preceding stages the power of reason is absent, but the soul existeth and revealeth itself. The sense of feeling understandeth not the soul, whereas the reasoning power of the mind proveth the existence thereof.

In like manner the mind proveth the existence of an unseen Reality that embraceth all beings, and that existeth and revealeth itself in all stages, the essence whereof is beyond the grasp of the mind. Thus the mineral world understandeth neither the nature nor the perfections of the vegetable world; the vegetable world understandeth not the nature of the animal world, neither the animal world the nature of the reality of man that discovereth and embraceth all things.

The animal is the captive of nature and cannot transgress the rules and laws thereof. In man, however, there is a discovering power that transcendeth the world of nature and controlleth and interfereth with the laws thereof. For instance, all minerals, plants and animals are captives of nature. The sun itself with all its majesty is so subservient to nature that it hath no will of its own and cannot deviate a hair's-breadth from the laws thereof. In like manner all other beings, whether of the mineral, the vegetable or the animal world, cannot deviate from the laws of nature, nay, all are the slaves thereof. Man, however, though in body the captive of nature is yet free in his mind and soul, and hath the mastery over nature.

Consider: according to the law of nature man liveth, moveth and hath his being on earth, yet his soul and mind interfere with the laws thereof, and, even as the bird he flieth in the air, saileth speedily upon the seas and as the fish soundeth the deep and discovereth the things therein. Verily this is a grievous defeat inflicted upon the laws of nature.

So is the power of electrical energy: this unruly violent force that cleaveth mountains is yet imprisoned by man within a globe! This is manifestly interfering with the laws of nature. Likewise man discovereth those hidden secrets of nature that in conformity with the laws thereof must remain concealed, and transfereth them from the invisible plane to the visible. This, too, is interfering with the law of nature. In the same manner he discovereth the inherent properties of things that are the secrets of nature. Also he bringeth to light the past events that have been lost to memory, and foreseeth by his power of induction future happenings that are as yet unknown. Furthermore, communication and discovery are limited by



Dr. Auguste Henri Forel.

the laws of nature to short distances, whereas man, through that inner power of his that discovereth the reality of all things, connecteth the East with the West. This, too, is interfering with the laws of nature. Similarly, according to the law of nature all shadows are fleeting, whereas man fixeth them upon the plate, and this, too, is interference with a law of nature. Ponder and reflect: all sciences, arts, crafts, inventions and discoveries, have been once the secrets of nature and in conformity with the laws thereof must remain hidden; yet man through his discovering power interfereth with the laws of nature and transfereth these hidden secrets from the invisible to the visible plane. This again is interfering with the laws of nature.

In fine, that inner faculty in man, unseen of the eye, wresteth the sword from the hands of nature, and giveth it a grievous blow. All other beings, however great, are bereft of such perfections. Man hath the powers of will and understanding, but nature hath them not. Nature is constrained, man is free. Nature is bereft of understanding, man understandeth. Nature is unaware of past events, but man is aware of them. Nature forecasteth not the future; man by his discerning power seeth that which is to come. Nature hath no consciousness of itself, man knoweth about all things.

Should any one suppose that man is but a part of the world of nature, and he being endowed with these perfections, these being but manifestations of the world of nature, and thus nature is the originator of these perfections and is not deprived therefrom, to him we make reply and say: the part dependeth upon the whole; the part cannot possess perfections whereof the whole is deprived.

By nature is meant those inherent properties and necessary relations derived from the realities of things. And these realities of things, though in the utmost diversity, are yet intimately connected one with the other. For these diverse realities an all-unifying agency is needed that shall link them all one to the other. For instance, the various organs and members, the parts and elements, that constitute the body of man, though at variance, are yet all connected one with the other by that all-unifying agency known as the human soul, that causeth them to function in perfect harmony and with absolute regularity, thus making the continuation of life possible. The human body, however, is utterly unconscious of that all-unifying agency, and

yet acteth with regularity and dischargeth its functions according to its will.

Now concerning philosophers, they are of two schools. Thus Socrates the wise believed in the unity of God and the existence of the soul after death; as his opinion was contrary to that of the narrow-minded people of his time, that divine sage was poisoned by them. All divine philosophers and men of wisdom and understanding, when observing these endless beings, have considered that in this great and infinite universe all things end in the mineral kingdom, that the outcome of the mineral kingdom is the vegetable kingdom, the outcome of the vegetable kingdom is the animal kingdom and the outcome of the animal kingdom the world of man. The consummation of this limitless universe with all its grandeur and glory hath been man himself, who in this world of being toileth and suffereth for a time, with divers ills and pains, and ultimately disintegrates, leaving no trace and no fruit after him. Were it so, there is no doubt that this infinite universe with all its perfections has ended in sham and delusion with no result, no fruit, no permanence and no effect. It would be utterly without meaning. They were thus convinced that such is not the case, that this Great Workshop with all its power, its bewildering manificence and endless perfections, cannot eventually come to naught. That still another life should exist is thus certain, and, just as the vegetable kingdom is unaware of the world of man, so we, too, know not of the Great Life hereafter that followest the life of man here below. Our non-comprehension of that life, however, is no proof of its non-existence. The mineral world, for instance, is utterly unaware of the world of man and cannot comprehend it, but the ignorance of a thing is no proof of its non-existence. Numerous and conclusive proofs exist that go to show that this infinite world cannot end with this human life.

Now concerning the essence of Divinity: in truth it is on no account determined by anything apart from its own nature, and can in nowise be comprehended. For whatsoever can be conceived by man is a reality that hath limitations and is not unlimited; it is circumscribed, not all-embracing. It can be comprehended by man, and is controlled by him. Similarly it is certain that all human conceptions are contingent, not absolute; that they have a mental existence, not a material one. Moreover, differentiation of stages in the contingent world is an obstacle to understanding. How then can the contingent conceive the Reality of the absolute? As previously mentioned, differentiation of stages in the contingent plane is an obstacle to understanding. Minerals, plants and animals are bereft of the mental faculties of man that discover the realities of all things, but man himself comprehendeth all the stages beneath him. Every superior stage comprehendeth that which is inferior and discovereth the reality thereof, but the inferior one is unaware of that which is superior and cannot comprehend it. Thus man cannot grasp the Essence of Divinity, but can, by his reasoning power, by observation, by his intuitive faculties and the revealing power of his faith, believe in God, discover the bounties of His Grace. He becometh certain that though the Divine Essence is unseen of the eye, and the existence of the Deity is intangible, yet conclusive spiritual proofs assert the existence of that unseen Reality. The Divine Essence as it is in itself is however beyond all description. For instance, the nature of ether is unknown, but that it existeth is certain by the effects it produceth, heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven. And as we consider the outpourings of Divine Grace we are assured of the existence of God. For instance, we observe that the existence of beings is conditioned upon the coming together of various elements and their non-existence upon the decomposition of their constituent elements. For decomposition causes the dissociation of the various elements. Thus, as we observe the coming together of elements giveth rise to the existence of beings, and knowing that beings are infinite, they being the effect, how can the Cause be finite?

Now, formation is of three kinds and of three kinds only: accidental, necessary and voluntary. The coming together of the various constituent elements of beings cannot be accidental, for unto every effect there must be a cause. It cannot be compulsory, for then the formation must be an inherent property of the constituent parts and the inherent property of a thing can in nowise be dissociated from it, such as light that is the revealer of things, heat that causeth the expansion of elements and the solar rays which are the essential property of

the sun. Thus under such circumstances the decomposition of any formation is impossible, for the inherent properties of a thing cannot be separated from it. The third formation remaineth and that is the voluntary one, that is, an unseen force described as the Ancient Power, causeth these elements to come together, every formation giving rise to a distinct being.

As to the attributes and perfections such as will, knowledge, power and other ancient attributes that we ascribe to that Divine Reality, these are the signs that reflect the existence of beings in the visible plane and not the absolute perfections of the Divine Essence that cannot be comprehended. For instance, as we consider created things we observe infinite perfections, and the created things being in the utmost regularity and perfection we infer that the Ancient Power on whom dependeth the existence of these beings, cannot be ignorant; thus we say He is All-Knowing. It is certain that it is not impotent, it must be then All-Powerful; it is not poor, it must be All-Possessing; it is not nonexistent, it must be Ever-Living. The purpose is to show that these attributes and perfections that we recount for that Universal Reality are only in order to deny imperfections, rather than to assert the perfections that the human mind can conceive. Thus we say His attributes are unknowable.

In fine, that Universal Reality with all its qualities and attributes that we recount is holy and exalted above all minds and understandings. As we, however, reflect with broad minds upon this infinite universe, we observe that motion without a motive force, and an effect without a cause are both impossible; that every being hath come to exist under numerous influences and continually undergoeth reaction. These influences, too, are formed under the action of still other influences. For instance, plants grow and flourish through the outpourings of vernal showers, whilst the cloud itself is formed under various other agencies and these agencies in their turn are reacted upon by still other agencies. For example, plants and animals grow and develop under the influence of what the philosophers of our day designate as hydrogen and oxygen and are reacted upon by the effects of these two elements; and these in turn are formed under still other influences. The same can be said of other beings whether they affect other things or be affected. Such process of causation goes on, and to maintain that this process goes on indefinitely is manifestly absurd. Thus such a chain of causation must of necessity lead eventually to Him who is the Ever-Living, the All-Powerful, who is Self-Dependent and the Ultimate Cause. This Universal Reality cannot be sensed, it cannot be seen. It must be so of necessity, for it is All-Embracing, not circumscribed, and such attributes qualify the effect and not the cause.

And as we reflect, we observe that man is like unto a tiny organism contained within a fruit; this fruit hath developed out of the blossom, the blossom hath grown out of the tree, the tree is sustained by the sap, and the sap formed out of earth and water. How then can this tiny organism comprehend the nature of the garden, conceive of the gardener and comprehend his being? That is manifestly impossible. Should that organism understand and reflect, it would observe that this garden, this tree, this blossom, this fruit would in nowise have come to exist by themselves in such order and perfection. Similarly the wise and reflecting soul will know of a certainty that this infinite universe with all its grandeur and perfect order could not have come to exist by itself.

Similarly in the world of being there exist forces unseen of the eye, such as the force of ether previously mentioned, that cannot be sensed, that cannot be seen. However, from the effects it produceth, that is from its waves and vibrations, light, heat, electricity appear and are made evident. In like manner is the power of growth, of feeling, of understanding, of thought, of memory, of imagination and of discernment; all these inner faculties are unseen of the eye and cannot be sensed, yet all are evident by the effects they produce.

Now as to the infinite Power that knoweth no limitations; limitation itself proveth the existence of the unlimited, for the limited is known through the unlimited, just as weakness itself proveth the existence of power, ignorance the existence of knowledge, poverty the existence of wealth. Without wealth there would be no poverty, without knowledge no ignorance, without light no darkness. Darkness itself is a proof of the existence of light for darkness is the absence of light.

Now concerning nature, it is but the essential properties and the necessary relations inherent in the realities of things. And though

these infinite realities are diverse in their character yet they are in the utmost harmony and closely connected together. As one's vision is broadened and the matter observed carefully, it will be made certain that every reality is but an essential requisite of other realities. Thus to connect and harmonize these diverse and infinite realities an all-unifying Power is necessary, that every part of existent being may in perfect order discharge its own function. Consider the body of man, and let the part be an indication of the whole. Consider how these diverse parts and members of the human body are closely connected and harmoniously united one with the other. Every part is the essential requisite of all other parts and has a function by itself. It is the mind that is the all-unifying agency that so uniteth all the component parts one with the other that each dischargeth its specific function in perfect order, and thereby co-operation and reaction are made possible. All parts function under certain laws that are essential to existence. Should that all-unifying agency that directeth all these parts be harmed in any way there is no doubt that the constituent parts and members will cease functioning properly; and though that all-unifying agency in the temple of man be not sensed or seen and the reality thereof be unknown, yet by its effects it manifesteth itself with the greatest power.

Thus it hath been proven and made evident that these infinite beings in this wondrous universe will discharge their functions properly only when directed and controlled by that Universal Reality, so that order may be established in the world. For example, interaction and co-operation between the constituent parts of the human body are evident and indisputable, yet this does not suffice; an all-unifying agency is necessary that shall direct and control the component parts, so that these through interaction and co-operation may discharge in perfect order their necessary and respective functions.

You are well aware, praised be the Lord, that both interaction and co-operation are evident and proven amongst all beings, whether large or small. In the case of large bodies interaction is as manifest as the sun, whilst in the case of small bodies, though interaction be unknown, yet the part is an indication of the whole. All these interactions therefore are connected with that all-embracing power which is their pivot, their centre, their source and their motive power.

For instance, as we have observed, co-operation among the constituent parts of the human body is clearly established, and these parts and members render services unto all the component parts of the body. For instance, the hand, the foot, the eye, the ear, the mind, the imagination all help the various parts and members of the human body, but all these interactions are linked by an unseen, all-embracing power, that causeth these interactions to be produced with perfect regularity. This is the inner faculty of man, that is his spirit and his mind, both of which are invisible.

In like manner consider machinery and workshops and the interaction existing among the various component parts and sections, and how connected they are one with the other. All these relations and interactions, however, are connected with a central power which is their motive force, their pivot and their source. This central power is either the power of steam or the skill of the master-mind.

It hath therefore been made evident and proved that interaction, co-operation and interrelation amongst beings are under the direction and will of a motive Power which is the origin, the motive force and the pivot of all interactions in the universe.

Likewise every arrangement and formation that is not perfect in its order we designate as accidental, and that which is orderly, regular, perfect in its relations and every part of which is in its proper place and is the essential requisite of the other constituent parts, this we call a composition formed through will and knowledge. There is no doubt that these infinite beings and the association of these diverse elements arranged in countless forms must have proceeded from a Reality that could in no wise be bereft of will or understanding. This is clear and proven to the mind and no one can deny it. It is not meant, however, that that Universal Reality or the attributes thereof have been comprehended. Neither its Essence nor its true attributes hath any one comprehended. We maintain, however, that these infinite beings, these necessary relations, this perfect arrangement must of necessity have proceeded from a source that is not bereft of will and understanding, and this infinite composition cast into infinite forms must have been caused by an all-embracing Wisdom. This none can dispute save

he that is obstinate and stubborn, and denieth the clear and unmistakable evidence, and becometh the object of the blessed Verse: "They are deaf, they are dumb, they are blind and shall return no more."

Now regarding the question whether the faculties of the mind and the human soul are one and the same. These faculties are but the inherent properties of the soul, such as the power of imagination, of thought, of understanding; powers that are the essential requisites of the reality of man, even as the solar ray is the inherent property of the sun. The temple of man is like unto a mirror, his soul is as the sun, and his mental faculties even as the rays that emanate from that source of light. The ray may cease to fall upon the mirror, but it can in no wise be dissociated from the sun.

In short, the point is this, that the world of man is supernatural in its relation to the vegetable kingdom, though in reality it is not so. Relatively to the plant, the reality of man, his power of hearing and sight, are all supernatural, and for the plant to comprehend that reality and the nature of the powers of man's mind is impossible. In like manner for man to comprehend the Divine Essence and the nature of the great Hereafter is in no wise possible. The merciful outpourings of that Divine Essence, however, are vouchsafed unto all beings and it is incumbent upon man to ponder in his heart upon the effusions of the Divine Grace, the soul being counted as one, rather than upon the Divine Essence itself. This is the utmost limit for human understanding. As it hath previously been mentioned, these attributes and perfections that we recount of the Divine Essence, these we have derived from the existence and observation of beings, and it is not that we have comprehended the essence and perfection of God. When we say that the Divine Essence understandeth and is free, we do not mean that we have discovered the Divine Will and Purpose, but rather that we have acquired knowledge of them through the Divine Grace revealed and manifested in the realities of things.

Now concerning our social principles, namely the teachings of His Holiness Bahá'u'lláh spread far and wide fifty years ago, they verily comprehend all other teachings. It is clear and evident that without these teachings progress and advancement for mankind are in no wise possible. Every community in the world findeth in these Divine Teachings the realization of its highest aspirations. These teachings are even as the tree that beareth the best fruits of all trees. Philosophers, for instance, find in these heavenly teachings the most perfect solution of their social problems, and similarly a true and noble exposition of matters that pertain to philosophical questions. In like manner men of faith behold the reality of religion manifestly revealed in these heavenly teachings, and clearly and conclusively prove them to be the real and true remedy for the ills and infirmities of all mankind. Should these sublime teachings be diffused, mankind shall be freed from all perils, from all chronic ills and sicknesses. In like manner are the Bahá'í economic principles the embodiment of the highest aspirations of all wage-earning classes and of economists of various schools.

In short, all sections and parties have their aspirations realized in the teachings of Bahá'u'lláh. As these teachings are declared in churches, in mosques and in other places of worship, whether those of the followers of Buddha or of Confucius, in political circles or amongst materialists, all shall bear witness that these teachings bestow a fresh life upon mankind and constitute the immediate remedy for all the ills of social life. None can find fault with any of these teachings, nay rather, once declared they will all be acclaimed, and all will confess their vital necessity, exclaiming, "Verily this is the truth and naught is there beside the truth but manifest error."

In conclusion, these few words are written, and unto everyone they will be a clear and conclusive evidence of the truth. Ponder them in thine heart. The will of every sovereign prevaileth during his reign, the will of every philosopher findeth expression in a handful of disciples during his lifetime, but the Power of the Holy Spirit shineth radiantly in the realities of the Messengers of God, and strengtheneth Their will in such wise as to influence a great nation for thousands of years and to regenerate the human soul and revive mankind. Consider how great is this power! It is an extraordinary Power, an all-sufficient proof of the truth of the mission of the Prophets of God, and a conclusive evidence of the power of Divine inspiration.

The Glory of Glories rest upon thee.



The upper rooms at No. 7 Persian Street, Haifa, where Shoghi Effendi did much of his writing.

II

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

1. A SUMMARY OF THE *KITÁB-I-AQDAS*

(*Excerpts from* God Passes By)

UNIQUE and stupendous as was this Proclamation,[1] it proved to be but a prelude to a still mightier revelation of the creative power of its Author, and to what may well rank as the most signal act of His ministry—the promulgation of the *Kitáb-i-Aqdas*. Alluded to in the *Kitáb-i-Íqán*; the principal repository of that Law which the Prophet Isaiah had anticipated, and which the writer of the Apocalypse had described as the "*new heaven*" and the "*new earth*", as "*the Tabernacle of God*", as the "*Holy City*", as the "*Bride*", the "*New Jerusalem coming down from God*", this "*Most Holy Book*", whose provisions must remain inviolate for no less than a thousand years, and whose system will embrace the entire planet, may well be regarded as the brightest emanation of the mind of Bahá'u'lláh, as the Mother Book of His Dispensation, and the Charter of His New World Order.

Revealed soon after Bahá'u'lláh had been transferred to the house of 'Údí Khammár (circa 1873), at a time when He was still encompassed by the tribulations that had afflicted Him, through the acts committed by His enemies and the professed adherents of His Faith, this Book, this treasury enshrining the priceless gems of His Revelation, stands out, by virtue of the principles it inculcates, the administrative institutions it ordains and the function with which it invests the appointed Successor of its Author, unique and incomparable among the world's sacred Scriptures. For, unlike the Old Testament and the Holy Books which preceded it, in which the actual precepts uttered by the Prophet Himself are non-existent; unlike the Gospels, in which the few sayings attributed to Jesus Christ afford no clear guidance regarding the future administration of the affairs of His Faith; unlike even the Qur'án which, though explicit in the laws and ordinances formulated by the Apostle of God, is silent on the all-important subject of the succession, the *Kitáb-i-Aqdas*, revealed from first to last by the Author of the Dispensation Himself, not only preserves for posterity the basic laws and ordinances on which the fabric of His future World Order must rest, but ordains, in addition to the function of interpretation which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded.

In this Charter of the future world civilization its Author—at once the Judge, the Lawgiver, the Unifier and Redeemer of mankind—announces to the kings of the earth the promulgation of the "*Most Great Law*"; pronounces them to be His vassals; proclaims Himself the "*King of Kings*"; disclaims any intention of laying hands on their kingdoms; reserves for Himself the right to "*seize and possess the hearts of men*"; warns the world's ecclesiastical leaders not to weigh the "*Book of God*" with such standards as are current amongst them; and affirms that the Book itself is the "*Unerring Balance*" established amongst men. In it He formally ordains the institution of the "*House of Justice*", defines its functions, fixes its revenues, and designates its members as the "*Men of Justice*", the "*Deputies of God*", the "*Trustees of the All-Merciful*", alludes to the future Centre of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; bears witness to the revolutionizing effect of His World Order; enunciates

[1] The Proclamation by Bahá'u'lláh of His Mission.

the doctrine of the "*Most Great Infallibility*" of the Manifestation of God; asserts this infallibility to be the inherent and exclusive right of the Prophet; and rules out the possibility of the appearance of another Manifestation ere the lapse of at least one thousand years.

In this Book He, moreover, prescribes the obligatory prayers; designates the time and period of fasting; prohibits congregational prayer except for the dead; fixes the Qiblih; institutes the Ḥuqúqu'lláh (Right of God); formulates the law of inheritance; ordains the institution of the Mashriqu'l-Adhkár; establishes the Nineteen Day Feasts, the Bahá'í festivals and the Intercalary Days; abolishes the institution of priesthood; prohibits slavery, asceticism, mendicancy, monasticism, penance, the use of pulpits and the kissing of hands; prescribes monogamy; condemns cruelty to animals, idleness and sloth, backbiting and calumny; censures divorce; interdicts gambling, the use of opium, wine and other intoxicating drinks; specifies the punishments for murder, arson, adultery and theft; stresses the importance of marriage and lays down its essential conditions; imposes the obligation of engaging in some trade or profession, exalting such occupation to the rank of worship; emphasizes the necessity of providing the means for the education of children; and lays upon every person the duty of writing a testament and of strict obedience to one's government.

Apart from these provisions Bahá'u'lláh exhorts His followers to consort, with amity and concord and without discrimination, with the adherents of all religions; warns them to guard against fanaticism, sedition, pride, dispute and contention; inculcates upon them immaculate cleanliness, strict truthfulness, spotless chastity, trustworthiness, hospitality, fidelity, courtesy, forbearance, justice and fairness; counsels them to be "*even as the fingers of one hand and the limbs of one body*"; calls upon them to arise and serve His Cause; and assures them of His undoubted aid. He, furthermore, dwells upon the instability of human affairs; declares that true liberty consists in man's submission to His commandments; cautions them not to be indulgent in carrying out His statutes; prescribes the twin inseparable duties of recognizing the "*Dayspring of God's Revelation*" and of observing all the ordinances revealed by Him, neither of which, He affirms, is acceptable without the other.

The significant summons issued to the Presidents of the Republics of the American continent to seize their opportunity in the Day of God and to champion the cause of justice; the injunction to the members of parliaments throughout the world, urging the adoption of a universal script and language; His warnings to William I, the conqueror of Napoleon III; the reproof He administers to Francis Joseph, the Emperor of Austria; His reference to "*the lamentations of Berlin*" in His apostrophe to "*the banks of the Rhine*"; His condemnation of "*the throne of tyranny*" established in Constantinople, and His prediction of the extinction of its "*outward splendour*" and of the tribulations destined to overtake its inhabitants; the words of cheer and comfort He addresses to His native city, assuring her that God had chosen her to be "*the source of the joy of all mankind*"; His prophecy that "*the voice of the heroes of Khurásán*" will be raised in glorification of their Lord; His assertion that men "*endued with mighty valour*" will be raised up in Kirmán who will make mention of Him; and finally, His magnanimous assurance to a perfidious brother who had afflicted Him with such anguish, that an "*ever-forgiving, all-bounteous*" God would forgive him his iniquities were he only to repent —all these further enrich the contents of a Book designated by its Author as "*the source of true felicity*", as the "*Unerring Balance*", as the "*Straight Path*" and as the "*quickener of mankind*".

The laws and ordinances that constitute the major theme of this Book, Bahá'u'lláh, moreover, has specifically characterized as "*the breath of life unto all created things*", as "*the mightiest stronghold*", as the "*fruits*" of His "*Tree*", as "*the highest means for the maintenance of order in the world and the security of its peoples*", as "*the lamps of His wisdom and loving-providence*", as "*the sweet smelling savour of His garment*", as the "*keys*" of His "*mercy*" to His creatures. "*This Book,*" He Himself testifies, "*is a heaven which We have adorned with the stars of Our commandments and prohibitions.*" "*Blessed the man,*" He, moreover, has stated, "*who will read it, and ponder the verses sent down in it by God, the Lord of Power, the Almighty. Say, O men! Take hold of it with the hand of resignation. . . By My life!*

It hath been sent down in a manner that amazeth the minds of men. Verily, it is My weightiest testimony unto all people, and the proof of the All-Merciful unto all who are in heaven and all who are on earth." And again: "*Blessed the palate that savoureth its sweetness, and the perceiving eye that recognizeth that which is treasured therein, and the understanding heart that comprehendeth its allusions and mysteries. By God! Such is the majesty of what hath been revealed therein, and so tremendous the revelation of its veiled allusions that the loins of utterance shake when attempting their description.*" And finally: "*In such a manner hath the Kitáb-i-Aqdas been revealed that it attracteth and embraceth all the divinely appointed Dispensations. Blessed those who peruse it! Blessed those who apprehend it! Blessed those who meditate upon it! Blessed those who ponder its meaning! So vast is its range that it hath encompassed all men ere their recognition of it. Erelong will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth.*"

The formulation by Bahá'u'lláh, in His *Kitáb-i-Aqdas*, of the fundamental laws of His Dispensation was followed, as His Mission drew to a close, by the enunciation of certain precepts and principles which lie at the very core of His Faith, by the reaffirmation of truths He had previously proclaimed, by the elaboration and elucidation of some of the laws He had already laid down, by the revelation of further prophecies and warnings, and by the establishment of subsidiary ordinances designed to supplement the provisions of His Most Holy Book. These were recorded in unnumbered Tablets, which He continued to reveal until the last days of His earthly life, among which the *Ishráqát* (Splendours), the *Bishárát* (Glad Tidings), the "*Tarázát*" (Ornaments), the "*Tajallíyát*" (Effulgences), the *Kalimát-i-Firdawsíyyih* (Words of Paradise), the *Lawḥ-i-Aqdas* (Most Holy Tablet), the "*Lawḥ-i-Dunyá*" (Tablet of the World), the *Lawḥ-i-Maqsúd* (Tablet of Maqsúd), are the most noteworthy. These Tablets—mighty and final effusions of His indefatigable pen—must rank among the choicest fruits which His mind has yielded, and mark the consummation of His forty-year-long ministry.

Of the principles enshrined in these Tablets the most vital of them all is the principle of the oneness and wholeness of the human race, which may well be regarded as the hall-mark of Bahá'u'lláh's Revelation and the pivot of His teachings. Of such cardinal importance is this principle of unity that it is expressly referred to in the Book of His Covenant, and He unreservedly proclaims it as the central purpose of His Faith. "*We, verily,*" He declares, "*have come to unite and weld together all that dwell on earth.*" "*So potent is the light of unity,*" He further states, "*that it can illuminate the whole earth.*" "*At one time,*" He has written with reference to this central theme of His Revelation, "*We spoke in the language of the lawgiver; at another in that of the truth seeker and the mystic, and yet Our supreme purpose and highest wish hath always been to disclose the glory and sublimity of this station.*" Unity, He states, is the goal that "*excelleth every goal*" and an aspiration which is "*the monarch of all aspirations*". "*The world,*" He proclaims, "*is but one country, and mankind its citizens.*" He further affirms that the unification of mankind, the last stage in the evolution of humanity towards maturity, is inevitable, that "*soon will the present day order be rolled up, and a new one spread out in its stead*", that "*the whole earth is now in a state of pregnancy*", that "*the day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings.*" He deplores the defectiveness of the prevailing order, exposes the inadequacy of patriotism as a directing and controlling force in human society, and regards the "*love of mankind*" and service to its interests as the worthiest and most laudable objects of human endeavour. He, moreover, laments that "*the vitality of men's belief in God is dying out in every land,*" that the "*face of the world*" is turned towards "*waywardness and unbelief*"; proclaims religion to be "*a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world*" and "*the chief instrument for the establishment of order in the world*"; affirms its fundamental purpose to be the promotion of union and concord amongst men; warns lest it be made "*a source of dissension, of discord and hatred*"; commands that its principles be taught to children in the schools of the world, in a manner that would not be productive of either prejudice or fanaticism; attributes "*the waywardness of the ungodly*" to the "*decline of religion*"; and predicts "*convulsions*"

of such severity as to "*cause the limbs of mankind to quake*".

The principle of collective security He unreservedly urges; recommends the reduction in national armaments; and proclaims as necessary and inevitable the convening of a world gathering at which the kings and rulers of the world will deliberate for the establishment of peace among the nations.

Justice He extols as "*the light of men*" and their "*guardian*", as "*the revealer of the secrets of the world of being, and the standard-bearer of love and bounty*"; declares its radiance to be incomparable; affirms that upon it must depend "*the organization of the world and the tranquillity of mankind*". He characterizes its "*two pillars*"—"*reward and punishment*"—as "*the sources of life*" to the human race; warns the peoples of the world to bestir themselves in anticipation of its advent; and prophesies that, after an interval of great turmoil and grievous injustice, its day-star will shine in its full splendour and glory.

He, furthermore, inculcates the principle of "*moderation in all things*"; declares that whatsoever, be it "*Liberty, civilization and the like*", "*passeth beyond the limits of moderation*" must "*exercise a pernicious influence upon men*"; observes that western civilization has gravely perturbed and alarmed the peoples of the world; and predicts that the day is approaching when the "*flame*" of a civilization "*carried to excess*" "*will devour the cities*".

Consultation He establishes as one of the fundamental principles of His Faith; describes it as "*the lamp of guidance*", as "*the bestower of understanding*", and as one of the two "*luminaries*" of the "*heaven of Divine wisdom*". Knowledge, He states, is "*as wings to man's life and a ladder for his ascent*"; its acquisition He regards as "*incumbent upon every one*"; considers "*arts, crafts and sciences*" to be conducive to the exaltation of the world of being; commends the wealth acquired through crafts and professions; acknowledges the indebtedness of the peoples of the world to scientists and craftsmen; and discourages the study of such sciences as are unprofitable to men, and "*begin with words and end with words*".

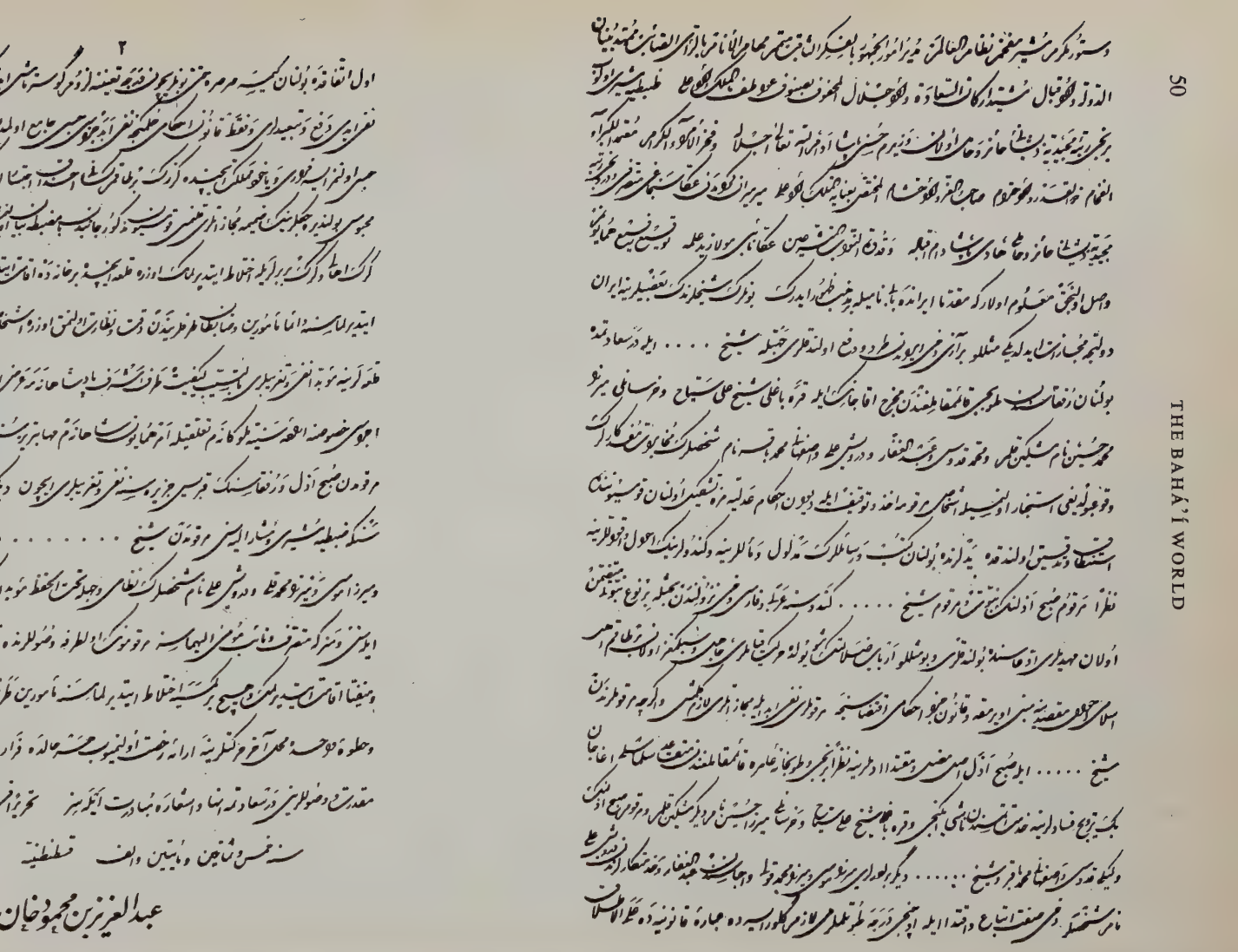
The injunction to "*consort with all men in a spirit of friendliness and fellowship*" He further emphasizes, and recognizes such association to be conducive to "*union and concord*", which, He affirms, are the establishers of order in the world and the quickeners of nations. The necessity of adopting a universal tongue and script He repeatedly stresses; deplores the waste of time involved in the study of divers languages; affirms that with the adoption of such a language and script the whole earth will be considered as "*one city and one land*"; and claims to be possessed of the knowledge of both, and ready to impart it to any one who might seek it from Him.

To the trustees of the House of Justice He assigns the duty of legislating on matters not expressly provided in His writings, and promises that God will "*inspire them with whatsoever He willeth*". The establishment of a constitutional form of government, in which the ideals of republicanism and the majesty of kingship, characterized by Him as "*one of the signs of God*", are combined, He recommends as a meritorious achievement; urges that special regard be paid to the interests of agriculture; and makes specific reference to "*the swiftly appearing newspapers*", describes them as "*the mirror of the world*" and as "*an amazing and potent phenomenon*", and prescribes to all who are responsible for their production the duty to be sanctified from malice, passion and prejudice, to be just and fair-minded, to be painstaking in their inquiries, and ascertain all the facts in every situation.

The doctrine of the Most Great Infallibility He further elaborates; the obligation laid on His followers to "behave towards the government of the country in which they reside with loyalty, honesty and truthfulness", He reaffirms; the ban imposed upon the waging of holy war and the destruction of books He reemphasizes; and He singles out for special praise men of learning and wisdom, whom He extols as "*eyes*" to the body of mankind, and as the "*greatest gifts*" conferred upon the world.



The resting place of Shoghi Effendi, Guardian of the Bahá'í Faith, in the Great Northern London Cemetery, New Southgate.



Text of the Farmán issued by Sulṭán 'Abdu'l-'Azíz on July 26, 1868 banishing Bahá'u'lláh to 'Akká, Palestine.

PART TWO

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

I

THE CENTENARY OF THE ARRIVAL OF BAHÁ'U'LLÁH IN THE HOLY LAND

1. BAHÁ'U'LLÁH'S INCARCERATION IN 'AKKÁ

by SHOGHI EFFENDI

THE arrival of Bahá'u'lláh in 'Akká[1] marks the opening of the last phase of His forty-year-long ministry,[2] the final stage, and indeed the climax, of the banishment in which the whole of that ministry was spent. A banishment that had, at first, brought Him to the immediate vicinity of the strongholds of Shí'ah orthodoxy and into contact with its outstanding exponents, and which, at a later period, had carried Him to the capital of the Ottoman empire, and led Him to address His epoch-making pronouncements to the Sulṭán, to his ministers and to the ecclesiastical leaders of Sunní Islám, had now been instrumental in landing Him upon the shores of the Holy Land—the Land promised by God to Abraham, sanctified by the Revelation of Moses, honoured by the lives and labours of the Hebrew patriarchs, judges, kings and prophets, revered as the cradle of Christianity, and as the place where Zoroaster, according to 'Abdu'l-Bahá's testimony, had "*held converse with some of the Prophets of Israel*", and associated by Islám with the Apostle's night-journey, through the seven heavens, to the throne of the Almighty. Within the confines of this holy and enviable country, "*the nest of all the Prophets of God*", "*the Vale of God's unsearchable Decree, the snowwhite Spot, the Land of unfading splendour*" was the Exile of Baghdád, of Constantinople and Adrianople condemned to spend no less than a third of the allotted span of His life, and over half of the total period of His Mission. "*It is difficult,*" declares 'Abdu'l-Bahá, "*to understand how Bahá'u'lláh could have been obliged to leave Persia, and to pitch His tent in this Holy Land, but for the persecution of His enemies, His banishment and exile.*"

Indeed such a consummation, He assures us, had been actually prophesied "*through the tongue of the Prophets two or three thousand years before*". God, "*faithful to His promise*", had, "*to some of the Prophets*" "*revealed and given the good news that the 'Lord of Hosts should be manifested in the Holy Land.'*" Isaiah had, in this connection, announced in his Book: "*Get thee up into the high mountain, O Zion that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: 'Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him.'*" David, in his Psalms, had predicted: "*Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory.*" "*Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence.*" Amos had, likewise, foretold His coming: "*The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.*"

'Akká, itself, flanked by the "*glory of Lebanon*", and lying in full view of the "*splendour of Carmel*", at the foot of the hills which enclose the home of Jesus Christ Himself, had been described by David as "*the Strong City*", designated by Hosea as "*a door of hope*", and alluded to by Ezekiel as "*the gate that looketh towards the East*", whereunto "*the glory of the God of Israel came from the way of the East,*" His voice "*like a noise of many waters*". To it the Arabian Prophet had referred as "*a city in*

[1] On August 31, 1868, with members of His family and other companions, "numbering about seventy", who shared His exile.
[2] 1853–1892.

Syria to which God hath shown His special mercy", situated "*betwixt two mountains . . . in the middle of a meadow*", "*by the shore of the sea . . . suspended beneath the Throne*", "*white, whose whiteness is pleasing unto God*". "*Blessed the man,*" He, moreover, as confirmed by Bahá'u'lláh, had declared, "*that hath visited 'Akká, and blessed he that hath visited the visitor of 'Akká.*" Furthermore, "*He that raiseth therein the call to prayer, his voice will be lifted up unto Paradise.*" And again: "*The poor of 'Akká are the kings of Paradise and the princes thereof. A month in 'Akká is better than a thousand years elsewhere.*" Moreover, in a remarkable tradition, which is contained in Shaykh Ibnu'l-'Arabí's work, entitled *Futúḥát-i-Makkíyyih*, and which is recognized as an authentic utterance of Muḥammad, and is quoted by Mírzá Abu'l-Faḍl in his *Fará'id*, this significant prediction has been made: "*All of them* (the companions of the Qá'im) *shall be slain except One Who shall reach the plain of 'Akká, the Banquet-Hall of God.*"

Bahá'u'lláh Himself, as attested by Nabíl in his narrative, had, as far back as the first years of His banishment to Adrianople, alluded to that same city in His *Lawḥ-i-Sayyáḥ*, designating it as the "Vale of Nabíl", the word Nabíl being equal in numerical value to that of 'Akká. "*Upon Our arrival,*" that Tablet had predicted, "*We were welcomed with banners of light, whereupon the Voice of the Spirit cried out saying: 'Soon will all that dwell on earth be enlisted under these banners.'*"

The banishment, lasting no less than twenty-four years, to which two Oriental despots had, in their implacable enmity and short-sightedness, combined to condemn Bahá'u'lláh, will go down in history as a period which witnessed a miraculous and truly revolutionizing change in the circumstances attending the life and activities of the Exile Himself, will be chiefly remembered for the widespread recrudescence of persecution, intermittent but singularly cruel, throughout His native country and the simultaneous increase in the number of His followers, and, lastly, for an enormous extension in the range and volume of His writings.

His arrival at the penal colony of 'Akká, far from proving the end of His afflictions, was but the beginning of a major crisis, characterized by bitter suffering, severe restrictions, and intense turmoil, which, in its gravity, surpassed even the agonies of the Síyáh-Chál of Ṭihrán, and to which no other event in the history of the entire century can compare, except the internal convulsion that rocked the Faith in Adrianople. "*Know thou,*" Bahá'u'lláh, wishing to emphasize the criticalness of the first nine years of His banishment to that prison-city, has written, "*that upon Our arrival at this Spot, We chose to designate it as the 'Most Great Prison'. Though previously subjected in another land* (Ṭihrán) *to chains and fetters, We yet refused to call it by that name. Say: Ponder thereon, O ye endued with understanding!*"

The ordeal He endured, as a direct consequence of the attempt on the life of Náṣiri'd-Dín Sháh, was one which had been inflicted upon Him solely by the external enemies of the Faith. The travail in Adrianople, the effects of which all but sundered the community of the Báb's followers, was, on the other hand, purely internal in character. This fresh crisis which, during almost a decade, agitated Him and His companions, was, however, marked throughout not only by the assaults of His adversaries from without, but by the machinations of enemies from within, as well as by the grievous misdeeds of those who, though bearing His name, perpetrated what made His heart and His pen alike to lament.

'Akká, the ancient Ptolemais, the St. Jean d'Acre of the Crusaders, that had successfully defied the siege of Napoleon, had sunk, under the Turks, to the level of a penal colony to which murderers, highway robbers and political agitators were consigned from all parts of the Turkish empire. It was girt about by a double system of ramparts; was inhabited by a people whom Bahá'u'lláh stigmatized as "*the generation of vipers*"; was devoid of any source of water within its gates; was flea-infested, damp and honey-combed with gloomy, filthy and tortuous lanes. "*According to what they say,*" the Supreme Pen has recorded in the *Lawḥ-i-Sulṭán*, "*it is the most desolate of the cities of the world, the most unsightly of them in appearance, the most detestable in climate, and the foulest in water. It is as though it were the metropolis of the owl.*" So putrid was its air that, according to a proverb, a bird when flying over it would drop dead.

Explicit orders had been issued by the Sulṭán and his ministers to subject the exiles, who were accused of having grievously erred and led



The Bay of 'Akká viewed from Mt. Carmel. Facsimile of engraving, circa *1880.*

others far astray, to the strictest confinement. Hopes were confidently expressed that the sentence of life-long imprisonment pronounced against them would lead to their eventual extermination. The farmán of Sulṭán 'Abdu'l-'Azíz, dated the fifth of Rabí'u'th-Thání 1285 A.H. (July 26, 1868), not only condemned them to perpetual banishment, but stipulated their strict incarceration, and forbade them to associate either with each other or with the local inhabitants. The text of the farmán itself was read publicly, soon after the arrival of the exiles, in the principal mosque of the city as a warning to the population. The Persian Ambassador, accredited to the Sublime Porte, had thus assured his government, in a letter, written a little over a year after their banishment to 'Akká: "I have issued telegraphic and written instructions, forbidding that He (Bahá'u'lláh) associate with any one except His wives and children, or leave under any circumstances, the house wherein He is imprisoned. 'Abbás-Qulí Khán, the Consul-General in Damascus . . . I have, three days ago, sent back, instructing him to proceed direct to 'Akká . . . confer with its governor regarding all necessary measures for the strict maintenance of their imprisonment . . . and appoint, before his return to Damascus, a representative on the spot to insure that the orders issued by the Sublime Porte will, in no wise, be disobeyed. I have, likewise, instructed him that once every three months he should proceed from Damascus to 'Akká, and personally watch over them, and submit his report to the Legation." Such was the isolation imposed upon them that the Bahá'ís of Persia, perturbed by the rumours set afloat by the Azalís of Iṣfáhán that Bahá'u'lláh had been drowned, induced the British Telegraph office in Julfá to ascertain on their behalf the truth of the matter.

Having, after a miserable voyage, disembarked at 'Akká, all the exiles, men, women and children, were, under the eyes of a curious and callous population that had assembled at the port to behold the "God of the Persians", conducted to the army barracks, where they were locked in, and sentinels detailed to guard them. "*The first night*," Bahá'u'lláh testifies in the

Lawḥ-i-Ra'ís, "*all were deprived of either food or drink. . . They even begged for water, and were refused.*" So filthy and brackish was the water in the pool of the courtyard that no one could drink it. Three loaves of black and salty bread were assigned to each, which they were later permitted to exchange, when escorted by guards to the market, for two of better quality. Subsequently they were allowed a mere pittance as substitute for the allotted dole of bread. All fell sick, except two, shortly after their arrival. Malaria, dysentery, combined with the sultry heat, added to their miseries. Three succumbed, among them two brothers, who died the same night, "*locked*", as testified by Bahá'u'lláh, "*in each other's arms*". The carpet used by Him He gave to be sold in order to provide for their winding-sheets and burial. The paltry sum obtained after it had been auctioned was delivered to the guards, who had refused to bury them without first being paid the necessary expenses. Later, it was learned that, unwashed and unshrouded, they had buried them, without coffins, in the clothes they wore, though, as affirmed by Bahá'u'lláh, they were given twice the amount required for their burial. "*None*," He Himself has written, "*knoweth what befell Us, except God, the Almighty, the All-Knowing . . . From the foundation of the world until the present day a cruelty such as this hath neither been seen nor heard of.*" "*He hath, during the greater part of His life*," He, referring to Himself, has, moreover, recorded, "*been sore-tried in the clutches of His enemies. His sufferings have now reached their culmination in this afflictive Prison, into which His oppressors have so unjustly thrown Him.*"

The few pilgrims who, despite the ban that had been so rigidly imposed, managed to reach the gates of the Prison—some of whom had journeyed the entire distance from Persia on foot—had to content themselves with a fleeting glimpse of the face of the Prisoner, as they stood, beyond the second moat, facing the window of His Prison. The very few who succeeded in penetrating into the city had, to their great distress, to retrace their steps without even beholding His countenance. The first



The Bay of 'Akká with Mt. Carmel in the distance. Facsimile of engraving, circa *1880*.



'Akká viewed from the mouth of the River Belus. Facsimile of engraving, circa *1880.*

among them, the self-denying Ḥájí Abu'l-Ḥasan-i-Ardikání, surnamed Amín-i-Iláhí (Trusted of God), to enter His presence was only able to do so in a public bath, where it had been arranged that he should see Bahá'u'lláh without approaching Him or giving any sign of recognition. Another pilgrim, Ustád Ismá'íl-i-Káshí, arriving from Mosul, posted himself on the far side of the moat, and, gazing for hours, in rapt adoration, at the window of his Beloved, failed in the end, owing to the feebleness of his sight, to discern His face, and had to turn back to the cave which served as his dwelling-place on Mt. Carmel—an episode that moved to tears the Holy Family who had been anxiously watching from afar the frustration of his hopes. Nabíl himself had to precipitately flee the city, where he had been recognized, had to satisfy himself with a brief glimpse of Bahá'u'lláh from across that same moat, and continued to roam the countryside around Nazareth, Haifa, Jerusalem and Hebron, until the gradual relaxation of restrictions enabled him to join the exiles.

To the galling weight of these tribulations was now added the bitter grief of a sudden tragedy—the premature loss of the noble, the pious Mírzá Mihdí, the Purest Branch, 'Abdu'l-Bahá's twenty-two year old brother, an amanuensis of Bahá'u'lláh and a companion of His exile from the days when, as a child, he was brought from Ṭihrán to Baghdád to join his Father after His return from Sulaymáníyyih. He was pacing the roof of the barracks in the twilight, one evening, wrapped in his customary devotions, when he fell through the unguarded skylight onto a wooden crate, standing on the floor beneath, which pierced his ribs, and caused, twenty-two hours later, his death, on the 23rd of Rabí'u'l-Avval 1287 A.H. (June 23, 1870).[1] His dying supplication to a grieving Father was that his life might be accepted as a ransom for those who were prevented from attaining the presence of their Beloved.

In a highly significant prayer, revealed by Bahá'u'lláh in memory of His son—a prayer that exalts his death to the rank of those great acts of atonement associated with Abraham's intended sacrifice of His son, with the crucifixion of Jesus Christ and the martyrdom of the Imám Ḥusayn—we read the following: "*I have, O my Lord, offered up that which Thou hast given Me, that Thy servants may be quickened, and all that dwell on earth be united.*" And, likewise, these prophetic words, addressed to His martyred son: "*Thou art the Trust of God and His Treasure in this Land. Erelong will God reveal through thee that which He hath desired.*"

After he had been washed in the presence of Bahá'u'lláh, he "*that was created of the light of Bahá,*" to whose "*meekness*" the Supreme Pen had testified, and of the "*mysteries*" of whose ascension that same Pen had made men-

[1] See p. 159 for a report on the commemoration of the Centenary of the passing of Mírzá Mihdí, "the Purest Branch".

tion, was borne forth, escorted by the fortress guards, and laid to rest, beyond the city walls, in a spot adjacent to the shrine of Nabí Ṣáliḥ, from whence, seventy years later, his remains, simultaneously with those of his illustrious mother, were to be translated to the slopes of Mt. Carmel, in the precincts of the grave of his sister, and under the shadow of the Báb's holy sepulcher.

Nor was this the full measure of the afflictions endured by the Prisoner of 'Akká and His fellow-exiles. Four months after this tragic event a mobilization of Turkish troops necessitated the removal of Bahá'u'lláh and all who bore Him company from the barracks. He and His family were accordingly assigned the house of Malik, in the western quarter of the city, whence, after a brief stay of three months, they were moved by the authorities to the house of Khavvám which faced it, and from which, after a few months, they were again obliged to take up new quarters in the house of Rábi'ih, being finally transferred, four months later, to the house of 'Údí Khammár, which was so insufficient to their needs that in one of its rooms no less than thirteen persons of both sexes had to accommodate themselves. Some of the companions had to take up their residence in other houses, while the remainder were consigned to a caravanserai named the Khán-i-'Avámíd.

Their strict confinement had hardly been mitigated, and the guards who had kept watch over them been dismissed, when an internal crisis, which had been brewing in the midst of the community, was brought to a sudden and catastrophic climax. Such had been the conduct of two of the exiles, who had been included in the party that accompanied Bahá'u'lláh to 'Akká, that He was eventually forced to expel them, an act of which Siyyid Muḥammad did not hesitate to take the fullest advantage. Reinforced by these recruits, he, together with his old associates, acting as spies, embarked on a campaign of abuse, calumny and intrigue, even more pernicious than that which had been launched by him in Constantinople, calculated to arouse an already prejudiced and suspicious populace to a new pitch of animosity and excitement. A fresh danger now clearly threatened the life of Bahá'u'lláh. Though He Himself had stringently forbidden His followers, on several occasions, both verbally and in writing, any retaliatory acts against their tormentors, and had even sent back to Beirut an irresponsible Arab convert, who had meditated avenging the wrongs suffered by his beloved Leader, seven of the companions clandestinely sought out and slew three of their persecutors, among whom were Siyyid Muḥammad and Áqá Ján.

The consternation that seized an already oppressed community was indescribable. Bahá'u'lláh's indignation knew no bounds. "*Were We*," He thus voices His emotions, in a Tablet revealed shortly after this act had been committed, "*to make mention of what befell Us, the heavens would be rent asunder and the mountains would crumble.*" "*My captivity*," He wrote on another occasion, "*cannot harm Me. That which can harm Me is the conduct of those who love Me, who claim to be related to Me, and yet perpetrate what causeth My heart and My pen to groan.*" And again: "*My captivity can bring on Me no shame. Nay, by My life, it conferreth on Me glory. That which can make Me ashamed is the conduct of such of My followers as profess to love Me, yet in fact follow the Evil One.*"

He was dictating His Tablets to His amanuensis when the governor, at the head of his troops, with drawn swords surrounded His house. The entire populace, as well as the military authorities, were in a state of great agitation. The shouts and clamour of the people could be heard on all sides. Bahá'u'lláh was peremptorily summoned to the Governorate, interrogated, kept in custody the first night, with one of His sons, in a chamber in the Khán-i-Sháviṛdí, transferred for the following two nights to better quarters in that neighbourhood, and allowed only after the lapse of seventy hours to regain His home. 'Abdu'l-Bahá was thrown into prison and chained during the first night, after which He was permitted to join His Father. Twenty-five of the companions were cast into another prison and shackled, all of whom, except those responsible for that odious deed, whose imprisonment lasted several years, were, after six days, moved to the Khán-i-Sháviṛdí, and there placed, for six months, under confinement.

"Is it proper," the Commandant of the city, turning to Bahá'u'lláh, after He had arrived at the Governorate, boldly inquired, "that some of your followers should act in such a manner?" "*If one of your soldiers*," was the swift rejoinder, "*were to commit a reprehensible act*,

would you be held responsible, and be punished in his place?" When interrogated, He was asked to state His name and that of the country from which He came. "*It is more manifest than the sun,*" He answered. The same question was put to Him again, to which He gave the following reply: "*I deem it not proper to mention it. Refer to the farmán of the government which is in your possession.*" Once again they, with marked deference, reiterated their request, whereupon Bahá'u'lláh spoke with majesty and power these words: "*My name is Bahá'u'lláh* (Light of God), *and My country is Núr* (Light). *Be ye apprised of it.*" Turning then, to the Muftí, He addressed him words of veiled rebuke, after which He spoke to the entire gathering, in such vehement and exalted language that none made bold to answer Him. Having quoted verses from the *Súriy-i-Mulúk*, He, afterwards, arose and left the gathering. The Governor, soon after, sent word that He was at liberty to return to His home, and apologized for what had occurred.

A population, already ill disposed towards the exiles, was, after such an incident, fired with uncontrollable animosity for all those who bore the name of the Faith which those exiles professed. The charges of impiety, atheism, terrorism and heresy were openly and without restraint flung into their faces. 'Abbúd, who lived next door to Bahá'u'lláh, reinforced the partition that separated his house from the dwelling of his now much-feared and suspected Neighbour. Even the children of the imprisoned exiles, whenever they ventured to show themselves in the streets during those days, would be pursued, vilified and pelted with stones.

The cup of Bahá'u'lláh's tribulations was now filled to overflowing. A situation, greatly humiliating, full of anxieties and even perilous, continued to face the exiles, until the time, set by an inscrutable Will, at which the tide of misery and abasement began to ebb, signalizing a transformation in the fortunes of the Faith even more conspicuous than the revolutionary change effected during the latter years of Bahá'u'lláh's sojourn in Baghdád.

The gradual recognition by all elements of the population of Bahá'u'lláh's complete innocence; the slow penetration of the true spirit of His teachings through the hard crust of their indifference and bigotry; the substitution of the sagacious and humane governor, Aḥmad Big Tawfíq, for one whose mind had been hopelessly poisoned against the Faith and its followers; the unremitting labours of 'Abdu'l-Bahá, now in the full flower of His manhood, Who, through His contacts with the rank and file of the population, was increasingly demonstrating His capacity to act as the shield of His Father; the providential dismissal of the officials who had been instrumental in prolonging the confinement of the innocent companions—all paved the way for the reaction that was now setting in, a reaction with which the period of Bahá'u'lláh's banishment to 'Akká will ever remain indissolubly associated.

Such was the devotion gradually kindled in the heart of that governor, through his association with 'Abdu'l-Bahá, and later through his perusal of the literature of the Faith, which mischief-makers, in the hope of angering him, had submitted for his consideration, that he invariably refused to enter His presence without first removing his shoes, as a token of his respect for Him. It was even bruited about that his favoured counsellors were those very exiles who were the followers of the Prisoner in his custody. His own son he was wont to send to 'Abdu'l-Bahá for instruction and enlightenment. It was on the occasion of a long-sought audience with Bahá'u'lláh that, in response to a request for permission to render Him some service, the suggestion was made to him to restore the aqueduct which for thirty years had been allowed to fall into disuse—a suggestion which he immediately arose to carry out. To the inflow of pilgrims, among whom were numbered the devout and venerable Mullá Ṣádiq-i-Khurásání and the father of Badí', both survivors of the struggle of Ṭabarsí, he offered scarcely any opposition, though the text of the imperial farmán forbade their admission into the city. Muṣṭafá Ḍíyá Páshá, who became governor a few years later, had even gone so far as to intimate that his Prisoner was free to pass through its gates whenever He pleased, a suggestion which Bahá'u'lláh declined. Even the Muftí of 'Akká, Shaykh Maḥmúd, a man notorious for his bigotry, had been converted to the Faith, and, fired by his newborn enthusiasm, made a compilation of the Muḥammadan traditions related to 'Akká. Nor were the occasionally unsympathetic governors, despatched to that city, able, despite the arbitrary power they wielded, to check the forces which

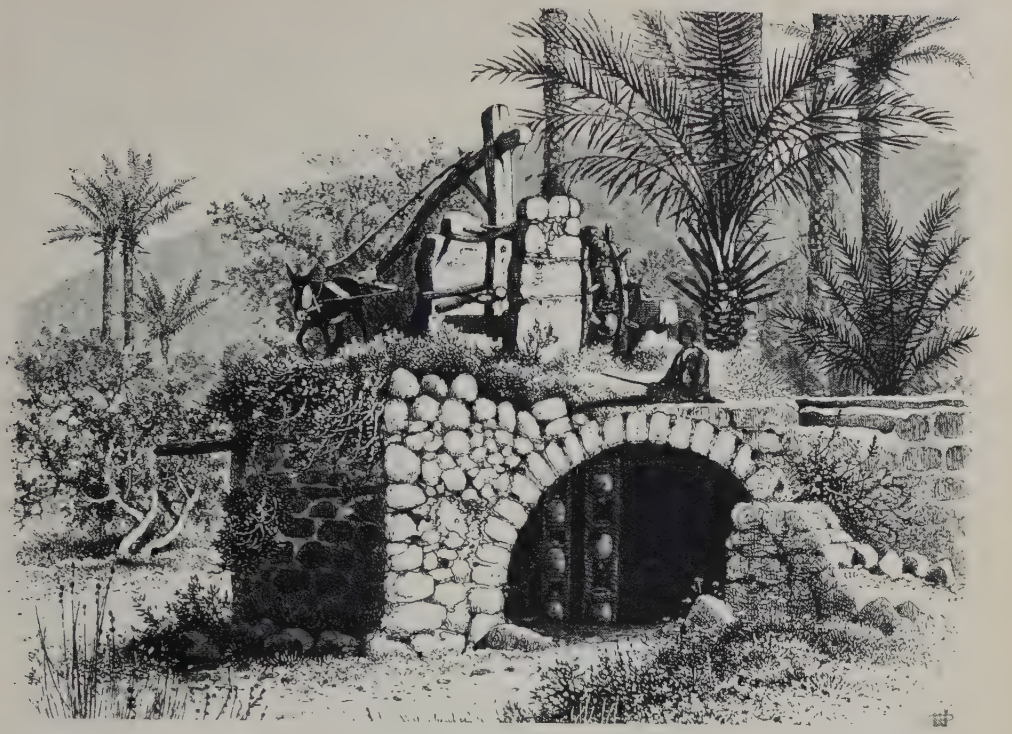
were carrying the Author of the Faith towards His virtual emancipation and the ultimate accomplishment of His purpose. Men of letters, and even 'ulamás residing in Syria, were moved, as the years rolled by, to voice their recognition of Bahá'u'lláh's rising greatness and power. 'Azíz Páshá, who, in Adrianople, had evinced a profound attachment to 'Abdu'l-Bahá, and had in the meantime been promoted to the rank of Válí, twice visited 'Akká for the express purpose of paying his respects to Bahá'u'lláh, and to renew his friendship with One Whom he had learned to admire and revere.

Though Bahá'u'lláh Himself practically never granted personal interviews, as He had been used to do in Baghdád, yet such was the influence He now wielded that the inhabitants openly asserted that the noticeable improvement in the climate and water of their city was directly attributable to His continued presence in their midst. The very designations by which they chose to refer to him, such as the "august leader", and "his highness" bespoke the reverence with which He inspired them. On one occasion, a European general who, together with the governor, was granted an audience by Him, was so impressed that he "remained kneeling on the ground near the door". Shaykh 'Alíy-i-Mírí, the Muftí of 'Akká, had even, at the suggestion of 'Abdu'l-Bahá, to plead insistently that He might permit the termination of His nine-year confinement within the walls of the prison-city, before He would consent to leave its gates. The garden of Na'mayn, a small island, situated in the middle of a river to the east of the city, honoured with the appellation of Riḍván, and designated by Him the "*New Jerusalem*" and "*Our Verdant Isle*", had, together with the residence of 'Abdu'lláh Páshá—rented and prepared for Him by 'Abdu'l-Bahá, and situated a few miles north of 'Akká—become by now the favourite retreats of One Who, for almost a decade, had not set foot beyond the city walls, and Whose sole exercise had been to pace, in monotonous repetition, the floor of His bed-chamber.

Two years later the palace of Údí Khammár, on the construction of which so much wealth had been lavished, while Bahá'u'lláh lay imprisoned in the barracks, and which its owner had precipitately abandoned with his family owing to the outbreak of an epidemic disease, was rented and later purchased for Him—a dwelling-place which He characterized as the "*lofty mansion*", the spot which "*God hath ordained as the most sublime vision of mankind*". 'Abdu'l-Bahá's visit to Beirut, at the invitation of Midḥat Páshá, a former Grand Vizir of Turkey, occurring about this time; His association with the civil and ecclesiastical leaders of that city; His several interviews with the well-known Shaykh Muḥammad 'Abdu served to



'Akká viewed from the north-east. Facsimile of engraving, circa *1880. On the left is the aqueduct restored at the request of Bahá'u'lláh; on the right, the principal mosque of 'Akká.*



A typical mule-driven water wheel described as being situated "in a garden near Haifa." Engraving, circa *1880. A similar water wheel exists in the Garden at Riḍván.*

enhance immensely the growing prestige of the community and spread abroad the fame of its most distinguished member. The splendid welcome accorded him by the learned and highly esteemed Shaykh Yúsuf, the Muftí of Nazareth, who acted as host to the válís of Beirut, and who had despatched all the notables of the community several miles on the road to meet Him as He approached the town, accompanied by His brother and the Muftí of 'Akká, as well as the magnificent reception given by 'Abdu'l-Bahá to that same Shaykh Yúsuf when the latter visited Him in 'Akká, were such as to arouse the envy of those who, only a few years before, had treated Him and His fellow-exiles with feelings compounded of condescension and scorn.

The drastic farmán of Sulṭán 'Abdu'l-'Azíz, though officially unrepealed, had by now become a dead letter. Though Bahá'u'lláh was still nominally a prisoner, "*the doors of majesty and true sovereignty were*," in the words of 'Abdu'l-Bahá, "*flung wide open.*" "*The rulers of Palestine*," He moreover has written, "*envied His influence and power. Governors and mutiṣarrifs, generals and local officials, would humbly request the honour of attaining His presence —a request to which He seldom acceded.*"

It was in that same mansion that the distinguished Orientalist, Prof. E. G. Browne of Cambridge, was granted his four successive interviews with Bahá'u'lláh, during the five days he was His guest at Bahjí (April 15–20, 1890), interviews immortalized by the Exile's historic declaration that "*these fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come.*" "The face of Him on Whom I gazed," is the interviewer's memorable testimony for posterity, "I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow. . . No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain." "Here," the visitor himself has testified, "did I spend five most memorable days, during which I enjoyed

unparalleled and unhoped-for opportunities of holding intercourse with those who are the fountain-heads of that mighty and wondrous spirit, which works with invisible but ever-increasing force for the transformation and quickening of a people who slumber in a sleep like unto death. It was, in truth, a strange and moving experience, but one whereof I despair of conveying any save the feeblest impression."

In that same year Bahá'u'lláh's tent, the "*Tabernacle of Glory*", was raised on Mt. Carmel, "*the Hill of God and His Vineyard*", the home of Elijah, extolled by Isaiah as the "*mountain of the Lord*", to which "*all nations shall flow*". Four times He visited Haifa, His last visit being no less than three months long. In the course of one of these visits, when His tent was pitched in the vicinity of the Carmelite Monastery, He, the "*Lord of the Vineyard*", revealed the Tablet of Carmel, remarkable for its allusions and prophecies. On another occasion He pointed out Himself to 'Abdu'l-Bahá, as He stood on the slopes of that mountain, the site which was to serve as the permanent resting-place of the Báb, and on which a befitting mausoleum was later to be erected.

Properties, bordering on the lake associated with the ministry of Jesus Christ, were, moreover, purchased at Bahá'u'lláh's bidding, designed to be consecrated to the glory of His Faith, and to be the forerunners of those "*noble and imposing structures*" which He, in His Tablets, had anticipated would be raised "*throughout the length and breadth*" of the Holy Land, as well as of the "*rich and sacred territories adjoining the Jordan and its vicinity*", which, in those Tablets, He had permitted to be dedicated, "*to the worship and service of the one true God*".

The enormous expansion in the volume of Bahá'u'lláh's correspondence; the establishment of a Bahá'í agency in Alexandria for its despatch and distribution; the facilities provided by His staunch follower, Muḥammad Muṣṭafá, now established in Beirut to safeguard the interests of the pilgrims who passed through that city; the comparative ease with which a titular Prisoner communicated with the multiplying centres in Persia, 'Iráq, Caucasus, Turkistán, and Egypt; the mission entrusted by Him to Sulaymán Khán-i-Tanakábuní, known as Jamál Effendi, to initiate a systematic campaign of teaching in India and Burma; the appointment of a few of His followers as "*Hands of the Cause of God*"; the restoration of the Holy House in Shíráz, whose custodianship was now formally entrusted by Him to the Báb's wife and her sister; the conversion of a considerable number of the adherents of the Jewish, Zoroastrian and Buddhist Faiths, the first fruits of the zeal and the perseverance which itinerant teachers in Persia, India and Burma were so strikingly displaying—conversions that automatically resulted in a firm recognition by them of the Divine origin of both Christianity and Islám—all these attested the vitality of a leadership that neither kings nor ecclesiastics, however powerful or antagonistic, could either destroy or undermine.

Nor should reference be omitted to the emergence of a prosperous community in the newly laid out city of 'Ishqábád, in Russian Turkistán, assured of the good will of a sympathetic government, enabling it to establish a Bahá'í cemetery and to purchase property and erect thereon structures that were to prove the precursors of the first Mashriqu'l-Adhkár of the Bahá'í world; or to the establishment of new outposts of the Faith in far-off Samarqand and Bukhárá, in the heart of the Asiatic continent, in consequence of the discourses and writings of the erudite Fáḍil-i-Qá'iní and the learned apologist Mírzá Abu'l-Faḍl; or to the publication in India of five volumes of the writings of the Author of the Faith, including His "Most Holy Book"[1]—publications which were to herald the vast multiplication of its literature, in various scripts and languages, and its dissemination, in later decades, throughout both the East and the West.

"*Sulṭán 'Abdu'l-'Azíz*," Bahá'u'lláh is reported by one of His fellow-exiles to have stated, "*banished Us to this country in the greatest abasement, and since his object was to destroy Us and humble Us, whenever the means of glory and ease presented themselves, We did not reject them.*" "*Now, praise be to God,*" He, moreover, as reported by Nabíl in his narrative, once remarked, "*it has reached the point when all the people of these regions are manifesting their submissiveness unto Us.*" And again, as recorded in that same narrative: "*The Ottoman Sulṭán, without any justification, or reason, arose to*

[1] *Kitáb-i-Aqdas*; revealed in 'Akká, *circa* 1873. Passages from this work translated by Shoghi Effendi appear on pp. 7–14.



A view of the land gate, 'Akká. Engraving, circa *1880.*

oppress Us, and sent Us to the fortress of 'Akká. His imperial farmán decreed that none should associate with Us, and that We should become the object of the hatred of every one. The hand of Divine power, therefore, swiftly avenged Us. It first loosed the winds of destruction upon his two irreplaceable ministers and confidants, 'Alí and Fu'ád, after which that Hand was stretched out to roll up the panoply of 'Azíz himself, and to seize him, as He only can seize, Who is the Mighty, the Strong."

"*His enemies,*" 'Abdu'l-Bahá, referring to this same theme, has written, "*intended that His imprisonment should completely destroy and annihilate the blessed Cause, but this prison was, in reality, of the greatest assistance, and became the means of its development.*" ". . . *This illustrious Being,*" He, moreover has affirmed, "*uplifted His Cause in the Most Great Prison. From this Prison His light was shed abroad; His fame conquered the world, and the proclamation of His glory reached the East and the West.*" "*His light at first had been a star; now it became a mighty sun.*" "*Until our time,*" He, moreover has affirmed, "*no such thing has ever occurred.*"

Little wonder that, in view of so remarkable a reversal in the circumstances attending the twenty-four years of His banishment to 'Akká, Bahá'u'lláh Himself should have penned these weighty words: "*The Almighty . . . hath transformed this Prison-House into the Most Exalted Paradise, the Heaven of Heavens.*"

While Bahá'u'lláh and the little band that bore Him company were being subjected to the severe hardships of a banishment intended to blot them from the face of the earth, the steadily expanding community of His followers in the land of His birth were undergoing a persecution more violent and of longer duration than the trials with which He and His companions were being afflicted. Though on a far smaller



An early photograph taken looking through the land gate, 'Akká. Circa *1921.*

scale than the blood baths which had baptized the birth of the Faith, when in the course of a single year, as attested by 'Abdu'l-Bahá, "*more than four thousand souls were slain, and a great multitude of women and children left without protector and helper,*" the murderous and horrible acts subsequently perpetrated by an insatiable and unyielding enemy covered as wide a range and were marked by an even greater degree of ferocity.

Bahá'u'lláh's incarceration in the prison-fortress of 'Akká, the manifold tribulations He

endured, the prolonged ordeal to which the community of His followers in Persia was being subjected, did not arrest, nor could they even impede, to the slightest degree, the mighty stream of Divine Revelation, which, without interruption, had been flowing from His pen, and on which the future orientation, the integrity, the expansion and the consolidation of His Faith directly depended. Indeed, in their scope and volume, His writings, during the years of His confinement in the Most Great Prison, surpassed the outpourings of His pen in either Adrianople or Baghdád. More remarkable than the radical transformation in the circumstances of His own life in 'Akká, more far-reaching in its spiritual consequences than the campaign of repression pursued so relentlessly by the enemies of His Faith in the land of His birth, this unprecedented extension in the range of His writings, during His exile in that Prison, must rank as one of the most vitalizing and fruitful stages in the evolution of His Faith.

The tempestuous winds that swept the Faith at the inception of His ministry and the wintry desolation that marked the beginnings of His prophetic career, soon after His banishment from Ṭihrán, were followed during the latter part of His sojourn in Baghdád, by what may be described as the vernal years of His Mission —years which witnessed the bursting into visible activity of the forces inherent in that Divine Seed that had lain dormant since the tragic removal of His Forerunner. With His arrival in Adrianople and the proclamation of His Mission the Orb of His Revelation climbed as it were to its zenith, and shone, as witnessed by the style and tone of His writings, in the plenitude of its summer glory. The period of His incarceration in 'Akká brought with it the ripening of a slowly maturing process, and was a period during which the choicest fruits of that mission were ultimately garnered.

The writings of Bahá'u'lláh during this period, as we survey the vast field which they embrace, seem to fall into three distinct categories. The first comprises those writings which constitute the sequel to the proclamation of His Mission in Adrianople. The second includes the laws and ordinances of His Dispensation, which, for the most part, have been recorded in the *Kitáb-i-Aqdas*, His Most Holy Book. To the third must be assigned those Tablets which partly enunciate and partly reaffirm the fundamental tenets and principles underlying that Dispensation.

The Proclamation of His Mission had been, as already observed, directed particularly to the kings of the earth, who, by virtue of the power and authority they wielded, were invested with a peculiar and inescapable responsibility for the destinies of their subjects. It was to these kings, as well as to the world's religious leaders, who exercised a no less pervasive influence on the mass of their followers, that the Prisoner of 'Akká directed His appeals, warnings, and exhortations during the first years of His incarceration in that city. "*Upon Our arrival at this Prison*," He Himself affirms, "*We purposed to transmit to the kings the messages of their Lord, the Mighty, the All-Praised. Though We have transmitted to them, in several Tablets, that which We were commanded, yet We do it once again, as a token of God's grace.*"

To the kings of the earth, both in the East and in the West, both Christian and Muslim, who had already been collectively admonished and warned in the *Súriy-i-Mulúk* revealed in Adrianople, and had been so vehemently summoned by the Báb, in the opening chapter of the *Qayyúmu'l-Asmá'*, on the very night of the Declaration of His Mission, Bahá'u'lláh, during the darkest days of His confinement in 'Akká, addressed some of the noblest passages of His Most Holy Book. In these passages He called upon them to take fast hold of the "*Most Great Law*"; proclaimed Himself to be "*the King of Kings*" and "*the Desire of all Nations*"; declared them to be His "*vassals*" and "*emblems of His sovereignty*"; disclaimed any intention of laying hands on their kingdoms; bade them forsake their palaces, and hasten to gain admittance into His Kingdom; extolled the king who would arise to aid His Cause as "*the very eye of mankind*"; and finally arraigned them for the things which had befallen Him at their hands.

In His Tablet to Queen Victoria He, moreover, invites these kings to hold fast to "*the Lesser Peace*", since they had refused "*the Most Great Peace*"; exhorts them to be reconciled among themselves, to unite and to reduce their armaments; bids them refrain from laying excessive burdens on their subjects, who, He informs them, are their "*wards*" and "*treasures*"; enunciates the principle that should any one among them take up arms against another,

all should rise against him; and warns them not to deal with Him as the "*King of Islám*" and his ministers had dealt.

To the Emperor of the French, Napoleon III, the most prominent and influential monarch of his day in the West, designated by Him as the "*Chief of Sovereigns*", and who, to quote His words, had "*cast behind his back*" the Tablet revealed for him in Adrianople, He, while a prisoner in the army barracks, addressed a second Tablet and transmitted it through the French agent in 'Akká. In this He announces the coming of "*Him Who is the Unconstrained*", whose purpose is to "*quicken the world*" and unite its peoples; unequivocally asserts that Jesus Christ was the Herald of His Mission; proclaims the fall of "*the stars of the firmament of knowledge*", who have turned aside from Him; exposes that monarch's insincerity; and clearly prophesies that his kingdom shall be "*thrown into confusion*", that his "*empire shall pass*" from his hands, and that "*commotions shall seize all the people in that land*", unless he arises to help the Cause of God and follow Him Who is His Spirit.

In memorable passages addressed to "*the Rulers of America and the Presidents of the Republics therein*" He, in His *Kitáb i-Aqdas*, calls upon them to "*adorn the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of remembrance*" of their Lord; declares that "*the Promised One*" has been made manifest; counsels them to avail themselves of the "*Day of God*"; and bids them "*bind with the hands of justice the broken*" and "*crush*" the "*oppressor*" with "*the rod of the commandments of their Lord, the Ordainer, the All-Wise*".

To Nicolaevitch Alexander II, the all-powerful Czar of Russia, He addressed, as He lay a prisoner in the barracks, an Epistle wherein He announces the advent of the promised Father, Whom "*the tongue of Isaiah hath extolled*", and "*with Whose name both the Torah and the Evangel were adorned*"; commands him to "*arise . . . and summon the nations unto God*"; warns him to beware lest his sovereignty withhold him from "*Him Who is the Supreme Sovereign*"; acknowledges the aid extended by his Ambassador in Ṭihrán; and cautions him not to forfeit the station ordained for him by God.

To Queen Victoria He, during that same period, addressed an Epistle in which He calls upon her to incline her ear to the voice of her Lord, the Lord of all mankind; bids her "*cast away all that is on earth,*" and set her heart towards her Lord, the Ancient of Days; asserts that "*all that hath been mentioned in the Gospel hath been fulfilled*"; assures her that God would reward her for having "*forbidden the trading in slaves*", were she to follow what has been sent unto her by Him; commends her for having "*entrusted the reins of counsel into the hands of the representatives of the people*"; and exhorts them to "*regard themselves as the representatives of all that dwell on earth*", and to judge between men with "*pure justice*".

In a celebrated passage addressed to William I, King of Prussia and newly acclaimed emperor of a unified Germany, He, in His *Kitáb-i-Aqdas*, bids the sovereign hearken to His Voice, the Voice of God Himself; warns him to take heed lest his pride debar him from recognizing "*the Dayspring of Divine Revelation*", and admonishes him to "*remember the one* (Napoleon III) *whose power transcended*" his power, and who "*went down to dust in great loss*". Furthermore, in that same Book, apostrophizing the "*banks of the Rhine*", He predicts that "*the swords of retribution*" would be drawn against them, and that "*the lamentations of Berlin*" would be raised, though at that time she was "*in conspicuous glory*".

In another notable passage of that same Book, addressed to Francis-Joseph, the Austrian Emperor and heir of the Holy Roman Empire, Bahá'u'lláh reproves the sovereign for having neglected to inquire about Him in the course of a pilgrimage to Jerusalem; takes God to witness that He had found him "*clinging unto the Branch and heedless of the Root*"; grieves to observe his waywardness; and bids him open his eyes and gaze on "*the Light that shineth above this luminous Horizon*".

To 'Álí Páshá, the Grand Vizir of the Sulṭán of Turkey, He addressed, shortly after His arrival in 'Akká, a second Tablet, in which He reprimands him for his cruelty "*that hath made hell to blaze and the Spirit to lament*"; recounts his acts of oppression; condemns him as one of those who, from time immemorial, have denounced the Prophets as stirrers of mischief; prophesies his downfall; expatiates on His own sufferings and those of His fellow-exiles; extols their fortitude and detachment; predicts that God's "*wrathful anger*" will seize



A photograph of the sea gate, 'Akká, before alterations were undertaken. To the right can be seen the wall of the caravansarai, Khán-i-'Avámíd (Inn of the Pillars), one room of which was occupied by 'Abdu'l-Bahá who entertained guests and pilgrims there prior to leading them to the presence of Bahá'u'lláh.

him and his government, that "*sedition will be stirred up*" in their midst, and that their "*dominions will be disrupted*"; and affirms that were he to awake, he would abandon all his possessions, and would "*choose to abide in one of the dilapidated rooms of this Most Great Prison*". In the *Lawḥ-i-Fu'ád*, in the course of His reference to the premature death of the Sulṭán's Foreign Minister, Fu'ád Páshá, He thus confirms His above-mentioned prediction: "*Soon will We dismiss the one* ('Álí Páshá) *who was like unto him and will lay hold on their Chief* (Sulṭán 'Abdu'l-'Azíz) *who ruleth the land, and I, verily, am the Almighty, the All-Compelling.*"

No less outspoken and emphatic are the messages, some embodied in specific Tablets, others interspersed through His writings, which Bahá'u'lláh addressed to the world's ecclesiastical leaders of all denominations—messages in which He discloses, clearly and unreservedly, the claims of His Revelation, summons them to heed His call, and denounces, in certain specific cases, their perversity, their extreme arrogance and tyranny.

In immortal passages of His *Kitáb-i-Aqdas* and other Tablets He bids the entire company of these ecclesiastical leaders to "*fear God*", to "*rein in*" their pens, "*fling away idle fancies and imaginings, and turn then towards the Horizon of Certitude*"; warns them to "*weigh not the Book of God* (*Kitáb-i-Aqdas*) *with such standards and sciences as are current*" amongst them; designates that same Book as the "*Unerring Balance established amongst men*"; laments over their blindness and waywardness; asserts His superiority in vision, insight, utterance and wisdom; proclaims His innate and God-given knowledge; cautions them not to "*shut out the people by yet another veil*", after He Himself had "*rent the veils asunder*"; accuses them of having been "*the cause of the repudiation of the Faith in its early days*"; and adjures them

to "*peruse with fairness and justice that which hath been sent down*" by Him, and to "*nullify not the Truth*" with the things they possess.

To Pope Pius IX, the undisputed head of the most powerful Church in Christendom, possessor of both temporal and spiritual authority, He, a Prisoner in the army barracks of the penal-colony of 'Akká, addressed a most weighty Epistle, in which He announces that "*He Who is the Lord of Lords is come overshadowed with clouds*," and that "*the Word which the Son concealed is made manifest*." He, moreover, warns him not to dispute with Him even as the Pharisees of old disputed with Jesus Christ; bids him leave his palaces unto such as desire them, "*sell all the embellished ornaments*" in his possession, "*expend them in the path of God*", abandon his kingdom unto the kings, "*arise . . . amidst the peoples of the earth*", and summon them to His Faith. Regarding him as one of the suns of the heaven of God's names, He cautions him to guard himself lest "*darkness spread its veils*" over him; calls upon him to "*exhort the kings*" to "*deal equitably with men*"; and counsels him to walk in the footsteps of his Lord, and follow His example.

To the patriarchs of the Christian Church He issued a specific summons in which He proclaims the coming of the Promised One; exhorts them to "*fear God*" and not to follow "*the vain imaginings of the superstitious*"; and directs them to lay aside the things they possess and "*take fast hold of the Tablet of God by His sovereign power*". To the archbishops of that Church He similarly declares that "*He Who is the Lord of all men hath appeared*," that they are "*numbered with the dead*", and that great is the blessedness of him who is "*stirred by the breeze of God, and hath arisen from amongst the dead in this perspicuous Name*". In passages addressed to its bishops He proclaims that "*the Everlasting Father calleth aloud between earth and heaven*," pronounces them to be the fallen stars of the heaven of His knowledge, and affirms that His body "*yearneth for the cross*"



A view of the prison at 'Akká, circa *1921. The two windows on the extreme right are those of the room occupied by Bahá'u'lláh.*

and His head is "*eager for the spear in the path of the All-Merciful*". The concourse of Christian priests He bids "*leave the bells*", and come forth from their churches; exhorts them to "*proclaim aloud the Most Great Name among the nations*"; assures them that whoever will summon men in His Name will "*show forth that which is beyond the power of all that are on earth*"; warns them that the "*Day of Reckoning hath appeared*"; and counsels them to turn with their hearts to their "*Lord, the Forgiving, the Generous*". In numerous passages addressed to the "*concourse of monks*" He bids them not to seclude themselves in churches and cloisters, but to occupy themselves with that which will profit their souls and the souls of men; enjoins them to enter into wedlock; and affirms that if they choose to follow Him He will make them heirs of His Kingdom, and that if they transgress against Him, He will, in His long-suffering, endure it patiently.

And finally, in several passages addressed to the entire body of the followers of Jesus Christ He identifies Himself with the "*Father*" spoken of by Isaiah, with the "*Comforter*" Whose Covenant He Who is the Spirit (Jesus) had Himself established, and with the "*Spirit of Truth*" Who will guide them "*into all truth*"; proclaims His Day to be the Day of God; announces the conjunction of the river Jordan with the "*Most Great Ocean*"; asserts their heedlessness as well as His own claim to have opened unto them "*the gates of the kingdom*"; affirms that the promised "*Temple*" has been built "*with the hands of the will*" of their Lord, the Mighty, the Bounteous; bids them "*rend the veils asunder*", and enter in His name His Kingdom; recalls the saying of Jesus to Peter; and assures them that, if they choose to follow Him, He will make them to become "*quickeners of mankind*".

To the entire body of Muslim ecclesiastics Bahá'u'lláh specifically devoted innumerable passages in His Books and Tablets, wherein He, in vehement language, denounces their cruelty; condemns their pride and arrogance; calls upon them to lay aside the things they possess, to hold their peace, and give ear to the words He has spoken; and asserts that, by reason of their deeds, "*the exalted station of the people hath been abased, the standard of Islám hath been reversed, and its mighty throne hath fallen.*" To the "*concourse of Persian divines*" He more particularly addressed His condemnatory words in which He stigmatizes their deeds, and prophesies that their "*glory will be turned into the most wretched abasement*", and that they shall behold the punishment which will be inflicted upon them, "*as decreed by God, the Ordainer, the All-Wise*".

To the Jewish people, He, moreover, announced that the Most Great Law has come, that "*the Ancient Beauty ruleth upon the throne of David,*" Who cries aloud and invokes His Name, that "*from Zion hath appeared that which was hidden,*" and that "*from Jerusalem is heard the Voice of God, the One, the Incomparable, the Omniscient.*"

To the "*high priests*" of the Zoroastrian Faith He, furthermore, proclaimed that "*the Incomparable Friend*" is manifest, that He "*speaketh that wherein lieth salvation*", that "*the Hand of Omnipotence is stretched forth from behind the clouds,*" that the tokens of His majesty and greatness are unveiled; and declared that "*no man's acts shall be acceptable in this day unless he forsaketh mankind and all that men possess, and setteth his face towards the Omnipotent One.*"

Some of the weightiest passages of His Epistle to Queen Victoria are addressed to the members of the British Legislature, the Mother of Parliaments, as well as to the elected representatives of the peoples in other lands. In these He asserts that His purpose is to quicken the world and unite its peoples; refers to the treatment meted out to Him by His enemies; exhorts the legislators to "*take counsel together,*" and to concern themselves only "*with that which profiteth mankind*"; and affirms that the "*sovereign remedy*" for the "*healing of all the world*" is the "*union of all its peoples in one universal Cause, one common Faith*", which can "*in no wise be achieved except through the power of a skilled and all-powerful and inspired Physician*". He, moreover, in His Most Holy Book, has enjoined the selection of a single language and the adoption of a common script for all on earth to use, an injunction which, when carried out, would, as He Himself affirms in that Book, be one of the signs of the "*coming of age of the human race*".

No less significant are the words addressed separately by Him to the "*people of the Bayán*", to the wise men of the world, to its poets, to its men of letters, to its mystics and even to its tradesmen, in which He exhorts them to be



A distant view of the ancient city of 'Akko ('Akká) viewed from the north-east. Facsimile of engraving, circa *1880. It was known to the Greeks and Romans as Ptolemais.*

attentive to His voice, to recognize His Day, and to follow His bidding.

Such in sum are the salient features of the concluding utterances of that historic Proclamation, the opening notes of which were sounded during the latter part of Bahá'u'lláh's banishment to Adrianople, and which closed during the early years of His incarceration in the prison-fortress of 'Akká. Kings and emperors, severally and collectively; the chief magistrates of the Republics of the American continent; ministers and ambassadors; the Sovereign Pontiff himself; the Vicar of the Prophet of Islám; the royal Trustee of the Kingdom of the Hidden Imám; the monarchs of Christendom, its partiarchs, archbishops, bishops, priests and monks; the recognized leaders of both the Sunní and Shí'ah sacerdotal orders; the high priests of the Zoroastrian religion; the philosophers, the ecclesiastical leaders, the wise men and the inhabitants of Constantinople—that proud seat of both the Sultanate and the Caliphate; the entire company of the professed adherents of the Zoroastrian, the Jewish, the Christian and Muslim Faiths; the people of the Bayán; the wise men of the world, its men of letters, its poets, its mystics, its tradesmen, the elected representatives of its peoples; His own countrymen—all have, at one time or another, in books, Epistles and Tablets, been brought directly within the purview of the exhortations, the warnings, the appeals, the declarations and the prophecies which constitute the theme of His momentous summons to the leaders of mankind—a summons which stands unparalleled in the annals of any previous religion, and to which the messages directed by the Prophet of Islám to some of the rulers among His contemporaries alone offer a faint resemblance.

"*Never since the beginning of the world*," Bahá'u'lláh Himself affirms, "*hath the Message been so openly proclaimed.*" "*Each one of them*," He, specifically referring to the Tablets addressed by Him to the sovereigns of the earth —Tablets acclaimed by 'Abdu'l-Bahá as a "*miracle*"—has written, "*hath been designated by a special name. The first hath been named 'The Rumbling', the second 'The Blow', the third 'The Inevitable', the fourth 'The Plain', the fifth 'The Catastrophe', and the others 'The Stunning Trumpet-Blast', 'The Near Event', 'The Great Terror', 'The Trumpet', 'The Bugle', and the like, so that all the peoples of the earth may know, of a certainty, and may witness, with outward and inner eyes, that He Who is the Lord of Names hath prevailed, and will continue to prevail, under all conditions, over all men.*" The most important of these Tablets, together with the celebrated *Súriy-i-Haykal* (the Súrih of the Temple), He, moreover, ordered to be written in the shape of a pentacle, symbolizing the temple of man, and which He identified, when addressing the followers of the Gospel in one of His Tablets, with the "Temple" mentioned by the Prophet Zechariah, and designated as "*the resplendent dawning-place of the All-Merciful*", and which "*the hands of the power of Him Who is the Causer of Causes*" had built.

Nor should a review of the outstanding features of Bahá'u'lláh's writings during the latter part of His banishment to 'Akká fail to include

a reference to the *Lawḥ-i-Ḥikmat* (Tablet of Wisdom), in which He sets forth the fundamentals of true philosophy, or to the *Tablet of Visitation* revealed in honour of the Imám Ḥusayn, whose praises He celebrates in glowing language; or to the "Questions and Answers" which elucidates the laws and ordinances of the *Kitáb-i-Aqdas*; or to the *Lawḥ-i-Burhán* (Tablet of the Proof) in which the acts perpetrated by Shaykh Muḥammad-Báqir, surnamed "*Dhi'b*" (Wolf), and Mír Muḥammad-Ḥusayn, the Imám-Jum'ih of Iṣfáhán, surnamed "*Raqshá*" (She-Serpent), are severely condemned; or to the *Lawḥ-i-Karmil* (Tablet of Carmel) in which the Author significantly makes mention of "*the City of God that hath descended from heaven*," and prophesies that "*erelong will God sail His Ark*" upon that mountain, and "*will manifest the people of Bahá*". Finally, mention must be made of His Epistle[1] to Shaykh Muḥammad-Taqí, surnamed "Ibn-i-Dhi'b" (Son of the Wolf), the last outstanding Tablet revealed by the pen of Bahá'u'lláh, in which He calls upon that rapacious priest to repent of his acts, quotes some of the most characteristic and celebrated passages of His own writings, and adduces proofs establishing the validity of His Cause.

[1] Translated into English by Shoghi Effendi and published in 1941 under the title, *Epistle to the Son of the Wolf*.

With this book, revealed about one year prior to His ascension, the prodigious achievement as author of a hundred volumes, repositories of the priceless pearls of His Revelation, may be said to have practically terminated—volumes replete with unnumbered exhortations, revolutionizing principles, world-shaping laws and ordinances, dire warnings and portentous prophecies, with soul-uplifting prayers and meditations, illuminating commentaries and interpretations, impassioned discourses and homilies, all interspersed with either addresses or references to kings, to emperors and to ministers, of both the East and the West, to ecclesiastics of divers denominations, and to leaders in the intellectual, political, literary, mystical, commercial and humanitarian spheres of human activity.

"*We, verily*," wrote Bahá'u'lláh, surveying in the evening of His life, from His Most Great Prison, the entire range of this vast and weighty Revelation, "*have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised*". "*Is there any excuse*," He further has stated, "*left for any one in this Revelation? No, by God, the Lord of the Mighty Throne! My signs have encompassed the earth, and my power enveloped all mankind.*" (*God Passes By*, chapters XI, XII.)



German Templar colony at the foot of Mt. Carmel, Haifa. Engraving, 1877. The Templars, wrote Shoghi Effendi in God Passes By, "*in anticipation of the 'coming of the Lord', had forsaken their homes and foregathered at the foot of that mountain, in the very year of Bahá'u'lláh's Declaration in Baghdád (1863) . . .*"


Adrianople
Uzún-Kuprí
Kashánih
Constantinople
Gallipoli
Bahá'u'lláh left Adrianople on Wednesday 12th August 1868 A.D. and journeyed via Uzún-Kuprí and Kashánih to Gallipoli. This journey took about 4 days. After a few days' stay in Gallipoli He sailed in an Austrian steamer before noon, arriving in Madellí about sunset, and leaving at night for Smyrna where He stayed 2 days.
Smyrna
THE VOYAGE OF BAHÁ'U'LLÁH FROM THE LAND OF MYSTERY TO THE MOST GREAT PRISON IN THE HOLY LAND AUGUST 1868
Bahá'u'lláh reached Haifa in the morning of 31st August 1868, landed, and after a few hours, left by sailing vessel for 'Akká.
'Akká
Haifa
Nazareth
Bahá'u'lláh left Jaffa at midnight.
Jaffa
Jerusalem
Bahá'u'lláh arrived in the morning, trans-shipped, and left at night.
Alexandria
Port Said
Bahá'u'lláh arrived in the morning and left the same night.

2. THE FIRST OCEANIC CONFERENCE[1]

Palermo, Sicily—August 23–25, 1968

ON November 12, 1967, the Universal House of Justice cabled the Bahá'í world:

> OCCASION HUNDRED FIFTIETH ANNIVERSARY BIRTH BLESSED BEAUTY WE CONTEMPLATE WITH HEARTS OVERFLOWING GRATITUDE INESTIMABLE BOUNTIES CONFERRED BY GOD THROUGH HIS SUPREME MANIFESTATION ENSURING FULFILMENT GLORIOUS LONG PROMISED KINGDOM NOW EVOLVING WOMB TRAVAILING AGE DESTINED CONFER PEACE UNDREAMT FELICITY MANKIND STOP ANNOUNCE CONVOCATION TWENTYTHIRD TO TWENTYFIFTH AUGUST 1968 FIRST OCEANIC CONFERENCE BAHAI WORLD PALERMO SICILY HEART SEA TRAVERSED GODS MANIFESTATION CENTURY AGO PROCEEDING INCARCERATION MOST GREAT PRISON STOP TWOFOLD PURPOSE CONFERENCE CONSIDER MOMENTOUS FULFILMENT AGEOLD PROPHECIES TRIUMPH GODS MESSENGER OVER EVERY GRIEVOUS CALAMITY AND CONSULT PLANS PROPAGATION CAUSE ISLANDS LANDS BORDERING MEDITERRANEAN SEA STOP PARTICIPANTS INVITED HOLY LAND IMMEDIATELY FOLLOWING CONFERENCE ATTEND COMMEMORATION ARRIVAL LORD HOSTS THESE SACRED SHORES RECONSECRATE THEMSELVES THRESHOLD HIS SHRINE PROSECUTION GLORIOUS TASKS AHEAD.

More than 2,300 Bahá'ís from sixty-seven countries gathered in Palermo, soon filling all available hotel space in this city of 600,000. Large, colourful signs on public buildings directed the visitors to the garden site of the Mediterranean Fair in the eastern part of the city where the conference was held. Excitement mounted as each new group arrived to swell the attendance. A chartered liner brought 175 Persian friends from Piraeus, Greece, the ship to serve as a hotel during the conference, to move on to Haifa, and then return to Piraeus where the friends would depart for Írán. A family from northern Ireland sailed on a thirty-two-foot Bermuda cutter. One hundred and twenty believers attended from Canada, the National Spiritual Assembly being officially represented by Mr. Thomas Anaquod, its first Indian member. Approximately twenty-five special tour buses displaying "Bahá'í Mediterranean Conference" signs transported the Bahá'ís from their hotels to the exposition grounds. The townspeople were drawn to the conference site and the bus drivers were found in conversation during the day with many of the Bahá'ís.

PRELUDE

In the airy meeting hall on the eve of the conference opening the friends from East and West chatted quietly, awaiting the beginning of the Unity Feast, renewing skeins of friendship woven through the years. At the end of the room, facing almost directly east, was the Greatest Name, black on a white background, standing out as if carved in relief. The platform was a radiant green, flanked with plants and shrubs and spear-pointed with crimson gladioli. Behind the scenes the friends who were working on service committees prepared for action: translators conferred, preparing to make simultaneous translations in English, Italian, Persian, Spanish, German and French; cameramen took readings, trying to assess the lighting for their shots.

THE UNITY FEAST

The conference proceedings opened on Thursday evening, August 22, with some 1,750 friends in attendance at the Unity Feast. The assemblage was honoured by the presence of the Hand of the Cause Ugo Giachery, the representative of the Universal House of Justice, and the Hands of the Cause 'Alí-Akbar Furútan, Dhikru'lláh Khádem, Adelbert Mühlschlegel, Jalál Kházeh, Paul E. Haney, Enoch Olinga, William Sears, John Ferraby, Raḥmatu'lláh Muhájir and Abu'l-Qásim Faizí. Professor Alessandro Bausani, Chairman of the National Spiritual Assembly of Italy, welcomed everyone. During the devotional session prayers were read and chanted in many languages,

[1] Adapted from a report by Hugh McKinley, U.S. *Bahá'í News*, No. 451, October, 1968.

attesting the regenerating and unifying power of the Word of God. Groups of friends from each of the countries represented were introduced and welcomed.

Mr. William Maxwell of the Continental Board of Counsellors for Northwestern Africa, chairman of the Feast programme, introduced the Hand of the Cause William Sears who spoke on "The Day of God". He traced the travels of Bahá'u'lláh and outlined what the friends would see when they visited the Holy Land. He uplifted the hearts and encouraged the Bahá'ís to realize the bounties we have that are not yet shared with the world.

MESSAGE FROM THE UNIVERSAL HOUSE OF JUSTICE

An even larger number of believers gathered the following day when the Hand of the Cause Ugo Giachery, the representative of the Universal House of Justice, read the message addressed "To the Hands of the Cause of God and the Bahá'í Friends Assembled in Palermo, Sicily, at the First Bahá'í Oceanic Conference":

The event which we commemorate at this first Bahá'í Oceanic Conference is unique. Neither the migration of Abraham from Ur of the Chaldees to the region of Aleppo, nor the journey of Moses towards the Promised Land, nor the flight into Egypt of Mary and Joseph with the infant Jesus, nor yet the hegira of Muḥammad can compare with the voyage made by God's Supreme Manifestation one hundred years ago from Gallipoli to the Most Great Prison. Bahá'u'lláh's voyage was forced upon Him by the two despots who were His chief adversaries in a determined attempt to extirpate once and for all His Cause, and the decree of His fourth banishment came when the tide of His prophetic utterance was in full flood. The proclamation of His Message to mankind had begun; the sun of His majesty had reached its zenith and, as attested by the devotion of His followers, the respect of the population and the esteem of officials and the representatives of foreign powers, His ascendancy had become manifest. At such a time He was confronted with the decree of final exile to a remote, obscure and pestilential outpost of the decrepit Turkish empire.

Bahá'u'lláh knew, better than His royal persecutors, the magnitude of the crisis, with all its potentiality for disaster, which confronted Him. Consigned to a prison cell, debarred from access to those to whom His Message must be addressed, cut off from His followers save for the handful who were to accompany Him, and deprived even of association with them, it was apparent that by all earthly standards the ship of His Cause must founder, His mission wither and die.

But it was the Lord of Hosts with Whom they were dealing. Knowing the sufferings which faced Him His one thought was to instil confidence and fortitude into His followers, to whom He immediately despatched sublime Tablets asserting the power of His Cause to overcome all opposition. *Should they attempt to conceal its light on the continent*, is one of His powerful utterances on this theme, *it will assuredly rear its head in the midmost heart of the ocean, and, raising its voice, proclaim: "I am the lifegiver of the world!"* All the afflictions which men could heap upon Him were thrown back from the rock of His adamantine will like spray from the ocean. His patient submission to the affronts of men, His fortitude, His divine genius transformed the sombre notes of disaster into the diapason of triumph. At the nadir of His worldly fortunes He raised His standard of victory above the Prison City and poured forth upon mankind the healing balm of His laws and ordinances revealed in His Most Holy Book. *Until our time*, comments 'Abdu'l-Bahá, *no such thing has ever occurred.*

Contemplating this awe-inspiring, supernal episode, we may obtain a clearer understanding of our own times, a more confident view of their outcome and a deeper apprehension of the part we are called upon to play. That the violent disruption which has seized the entire planet is beyond the ability of men to assuage, unaided by God's revelation, is a truth repeatedly and forcibly set forth in our Writings. The old order cannot be repaired; it is being rolled up before our eyes. The moral decay and disorder convulsing human society must run their course; we can neither arrest nor divert them.

Our task is to build the Order of Bahá'u'lláh. Undeflected by the desperate expedients of those who seek to subdue the storm convulsing human life by political, economic, social or educational programmes, let us, with single-minded devotion and concentrating all our efforts on our objective, raise His Divine Sys-



Bahá'ís gathering at the site of the Bahá'í Mediterranean Conference, Palermo, Sicily, August, 1968.

tem and sheltered within its impregnable stronghold, safe from the darts of doubtfulness, demonstrate the Bahá'í way of life. Wherever a Bahá'í community exists, whether large or small, let it be distinguished for its abiding sense of security and faith, its high standard of rectitude, its complete freedom from all forms of prejudice, the spirit of love among its members and for the closely knit fabric of its social life. The acute distinction between this and present day society will inevitably arouse the interest of the more enlightened, and as the world's gloom deepens the light of Bahá'í life will shine brighter and brighter until its brilliance must eventually attract the disillusioned masses and cause them to enter the haven of the Covenant of Bahá'u'lláh, Who alone can bring them peace and justice and an ordered life.

The great sea, on one of whose chief islands you are now gathered, within whose hinterland and islands have flourished the Jewish, the Christian and Islamic civilizations is a befitting scene for the first Oceanic Bahá'í Conference. Two millenniums ago, in this arena, the disciples of Christ performed such deeds of heroism and self-sacrifice as are remembered to this day and are forever enshrined in the annals of His Cause. A thousand years later the lands bordering the southern and western shores of this sea witnessed the glory of Islám's Golden Age.

In the day of the Promised One this same sea achieved eternal fame through its association with the Heroic and Formative Ages of His Cause. It bore upon its bosom the King of kings Himself; the Centre of His Covenant crossed and recrossed it in the course of His epoch-making journeys to the West, during which He left the indelible imprint of His presence upon European and African lands; the Sign of God on earth frequently journeyed upon it. It enshrines within its depths the mortal remains of the Hand of the Cause of God Dorothy Baker and around its shores lies the dust of apostles, martyrs and pioneers. Forty-six Knights of Bahá'u'lláh are identified with seven of its islands and five of its territories. Through such and many other episodes, Mediterranean lands—ancient home of civilizations—have been endowed with spiritual potentiality to dissolve the encrustations of those once glorious but now moribund social orders and to radiate once again the light of Divine guidance.

Through dedicated, heroic and sacrificial deeds during the course of the beloved Guardian's ministry, the Faith of Bahá'u'lláh was

established in this area. Eight pillars of the Universal House of Justice were raised, the first of an even larger number to be established now and during the course of future plans, to include, as envisioned by Shoghi Effendi, National Spiritual Assemblies in major islands of that historic sea.

The timing of such exciting developments is dependent upon the outcome of the Nine Year Plan. At this midway point of that Plan, although great strides have been made, more than half the goals are still to be won. The greatest deficiencies are in the opening of new centres where Bahá'ís reside and the formation of Local Spiritual Assemblies, which inevitably affects the ability to establish National Spiritual Assemblies. A dramatic upsurge of teaching—effective teaching—is necessary to make up the leeway; pioneers are needed, teachers must travel, funds must be provided. It is our hope that there will be engendered at this Conference, through your enthusiasm, prayers and spirit of devotion, a great spiritual dynamic to reinforce that grand momentum which, mounting steadily during the next four years, must carry the community of the Most Great Name to overwhelming victory in 1973.

Dear friends; within a few short days the observance of the Centenary of Bahá'u'lláh's arrival in the Holy Land will take place. The hearts and minds of the entire Bahá'í world will be focused on the Most Holy Shrine, where those privileged to attend this commemoration will circumambulate that Holy Spot and raise their prayers to the Lord of the Age. Let them remember their fellow-believers at home and supplicate from the depths of their souls for such bounties and favours to descend upon the friends of God everywhere as to cause them to rise as one man to demonstrate their love for Him Who suffered for them, by such deeds of sacrifice and devotion as shall outshine the deeds of the past and sweep away every obstacle from the onward march of the Cause of God.

The Hand of the Cause Abu'l-Qásim Faizí recounted the exile of Bahá'u'lláh and gave many touching accounts of early believers in service to Bahá'u'lláh and the sacrifices they made to journey with and assist Him. Today we have the opportunity to spread the Word of God throughout the world, he said, and invited us to reflect upon the effect that would be produced if the believers attending the conference would depart from the World Centre, after their visit there, and raise the call *Yá Bahá'u'l-Abhá* (O Thou the Glory of Glories!) in all parts of the globe.



The Hand of the Cause Ugo Giachery, who represented the Universal House of Justice, addressing the Palermo Conference.

PALERMO OFFICIALS WELCOMED

A public meeting was held on Saturday night at *Teatro del Parco di Villa Castelnuovo*. In the outdoor theatre among the jasmine trees, Professor Bausani spoke on the Bahá'í Faith to an audience of Bahá'ís and guests including the officials of the city of Palermo.

Highlighting the morning session on August 24 was a presentation to the Governor of the Province of Palermo, His Excellency Dr. Ravalli, by the Hand of the Cause Dr. Giachery. The Governor extended warm regards and words of welcome, saying "My heart is very much like Bahá'í. This day will not be forgotten." The Governor received with appreciation a copy of *The Proclamation of Bahá'u'lláh*.

THIS DAY OF JUSTICE

The chairman of the session, Mr. Erik Blumenthal, of the Continental Board of Counsellors in Europe, then introduced the Hand of the Cause Paul E. Haney who addressed the friends on the world-wide proclamation campaign. He emphasized the significance of "This Day of Justice" and reiterated the statement of the Universal House of Justice that the purpose of Bahá'u'lláh's Message is to unify the human race and that other teaching plans will be launched continually until mankind is enlisted under the banner of Bahá'u'lláh. Our primary duty is to aid the Faith to emerge from obscurity, he said, and reminded the friends that they are not alone or helpless, that they draw strength from each other and from the power of the Administrative Order. Mr. Haney elaborated on the twin processes now so clearly observable in human affairs, one destructive of time-honoured but outworn institutions and traditions; the other constructive in providing a pattern of a new world order. In the midst of this turbulent age, he said, only the Bahá'ís look forward hopefully to the future for only they can perceive the cause of the contemporary turmoil.

PROCLAMATION PROGRAMMES CITED

The morning programme continued with statements and reports of proclamation activities by representatives of the National Spiritual Assemblies of Canada, Switzerland, the United Kingdom, and the United States. On Saturday afternoon the Hand of the Cause Adelbert Mühlschlegel served as chairman. Further re-



Interior view of the hall in Palermo where the Mediterranean Conference was held. In the centre of the front row are seen a number of the Hands of the Cause.

ports were given by representatives of National Spiritual Assemblies primarily concerned with the development of the Cause in the Mediterranean area: Austria, France, Germany, Italy, North Africa, North East Africa, North West Africa, Spain, Lebanon, Turkey and the United Kingdom. The programme closed with the reading of passages from *Tablets of the Divine Plan*, and from the writings of Shoghi Effendi related to the Mediterranean islands and territories.

THE BAHÁ'Í WORLD TODAY

On Sunday morning, August 25, the Hand of the Cause Ugo Giachery spoke of "The Bahá'í World Community One Century after Bahá'u'lláh's Journey". As the representative of the Universal House of Justice he contemplated the magnitude of the accomplishments achieved by the community of the Greatest Name as witness to the power of Bahá'u'lláh's mighty Revelation. Foremost among these accomplishments, he said, is the birth and evolution of the Administrative Order, the nucleus and true pattern of the new world order, and at its head is the Universal House of Justice, the stupendous dome of an indestructible structure, resting on the pillars of eighty-one[1] National Spiritual Assemblies throughout the world. Representation of the Faith in 314 countries, the 32,000 localities where Bahá'ís reside, the 6,000 Local Spiritual Assemblies and 26,000 Bahá'í groups attest, he said, the awe-inspiring spread of the Faith during these past one hundred years, as do the Temple sites, national endowments, summer/winter schools, teaching institutes and educational schools established by the believers around the world. Another noteworthy accomplishment of this century is the representation of over one thousand races and tribes united in brotherhood and one purpose in the Faith of Bahá'u'lláh; and another is the publication of Bahá'í literature in over four hundred languages.

Dr. Giachery also outlined the growing prestige and recognition of the Faith evidenced by the achievement of incorporation within the laws of their respective countries of fifty-six of the eighty-one National Spiritual Assemblies, by an increase in the number of Local Spiritual Assemblies now incorporated, and by growing recognition in various states and localities of the legality of Bahá'í marriage and the right of Bahá'ís to observe their Holy Days.

The speaker then turned to consideration of the World Centre of the Faith, its infinite beauty, and its significance as the focal centre around which are developing the world-directing administrative institutions ordained by Bahá'u'lláh—the Universal House of Justice, the Hands of the Cause, the newly created Continental Board of Counsellors who have already assumed their important responsibilities, assisted by the members of the Auxiliary Boards.

In conclusion, Dr. Giachery exhorted us to turn our grateful hearts in thought to the selfless deeds of those who have preceded us and made it possible for us to witness the greatness and triumph of the Cause of Bahá'u'lláh which will guide man's destiny for the next five thousand centuries.

Mr. Paul Thiel, supervising engineer of the Panama Temple, then gave a brief résumé of the initial steps, the unending frustrations, difficulties and obstacles, and the miraculous triumph over every barrier which has marked progress in the preparatory stages of the erection of the Mother Temple of Latin America. Construction is scheduled to begin in January, 1969, he said, and to proceed without pause until completion.

As the conference moved to its climax, the Hand of the Cause Enoch Olinga informed the gathering that at that very moment the members of the Universal House of Justice were supplicating at the Shrine of Bahá'u'lláh for the success of the conference. He called for those present to seize the opportunity to proclaim the Message of Bahá'u'lláh and to vow that the months ahead would be the zenith, the crowning point of their lives. He urged the friends to direct attention to the unachieved goals of the Nine Year Plan. In response to the call for pioneers, one hundred and twenty-six volunteers thronged to the platform. More than one hundred travelling teachers offered their services. Those who could not leave their homes were provided an opportunity to make financial contributions to the International Deputization Fund. Two of the beloved Hands, greatly moved by this three-fold expression of willingness to serve, embraced, exclaiming

[1] By Riḍván, 1973, a total of 113 National Spiritual Assemblies had been established. See p. 702 for list.

"Victory! Victory!" for truly the prayers of the Universal House of Justice were answered.

BAHÁ'U'LLÁH'S INCARCERATION IN 'AKKÁ

On Sunday afternoon the Hand of the Cause 'Alí-Akbar Furútan spoke on the subject of "Bahá'u'lláh's Ministry in the Holy Land". He began with an outline of the 3,500-year history of 'Akká. Bahá'u'lláh wrote in the *Lawḥ-i-Sulṭán* that 'Akká was said to be " . . . *the most desolate of the cities of the world, the most unsightly of them in appearance, the most detestable in climate, and the foulest in water*". The Blessed Beauty was condemned to perpetual incarceration in the prison city in order to break His will and end His influence. Bahá'u'lláh responded by renewed proclamation. It was here that many of His most important writings, including the *Kitáb-i-Aqdas*, were revealed and the flame of His light burned most brightly. The author of the farmán which banished Bahá'u'lláh to 'Akká is now dead and forgotten but today thousands of Bahá'ís honour the Blessed Beauty and labour for the ultimate triumph of His Cause.

The conclusion of the conference was befittingly glorious. Two believers from Vietnam, by travelling day and night, arrived in time to offer prayers in yet another tongue at the conclusion of the meeting.

In his closing remarks, Professor Bausani of Italy mentioned that a number of Sicilians had told him that Palermo will not be the same as a result of this conference. He concluded with an expression of appreciation to the believers whose devoted work made the conference a success and with special thanks to Bahá'u'lláh for the spiritual bounties that had been showered upon the gathering.

Speaking earlier in the day, the chairman had summed up the feelings of the friends: "Not by the words spoken, nor by the numbers attending shall we be remembered. This conference will be remembered by the practical results which flow from it."



View of the Shrine of the Báb on Mt. Carmel as seen from the Bay of Haifa. In the foreground is the ship chartered by a group of Persian Bahá'ís to transport them to the Conference and serve as a hotel during their visit to Palermo and the Holy Land.



A group of Persian believers disembarking at Palermo from the ship which carried them to the Mediterranean Conference, August, 1968.



A group of Bahá'ís waiting their turn to visit the room occupied by Bahá'u'lláh in the Most Great Prison, 'Akká.

3. THE COMMEMORATION AT THE WORLD CENTRE OF THE CENTENARY OF THE ARRIVAL OF BAHÁ'U'LLÁH IN THE HOLY LAND[1]

August 26–31, 1968

IT WAS a day not unlike any of the thousands of hot summer days which had come and gone in the Holy Land since the last day of August, 1868, when Bahá'u'lláh came ashore in Haifa near the end of His historic journey from Gallipoli to the prison city of 'Akká. Now, exactly one hundred years later, we drove down Vine Street past the very grove of trees where the Lord of Hosts pitched His tent on one of His visits to Haifa. Nearby was one of the square stone houses of the German colony which formerly housed one of the Templar families who came here in the 1860s to await the return of Christ. The lintel above the door was inscribed "*Der Herr ist nahe*".

Now on this day in 1968 there were almost two thousand of us—from every continent, every background, every race—united by the bond of His Word, coming as the kings of the earth will come in the future to pay homage to Bahá'u'lláh. Only days before the friends had assembled in Palermo, Sicily to hear words of inspiration and to share plans for spreading Bahá'u'lláh's healing balm to every corner of the world, to every stratum of its societies. In blazing early afternoon sun, buses from Haifa and the environs wound their way down the mountain slopes—the golden dome of the Shrine of the Báb gleaming on levels above the blue arc of the Bay of Haifa. Past grey and beige stone buildings of this new yet ancient land, past the palm trees and the rosy bougainvillaea overhanging the winding walls, the buses rumbled through streets made quiet by observance of Shabbat, the Jewish sabbath. And unlike that unheralded arrival of Bahá'u'lláh in Haifa one hundred years ago, today bus radios announced in Hebrew the arrival of His followers—the largest number ever gathered in the Holy Land—to pay honour to Him.

Through lovely massive iron gates we streamed to an expanse of lawn lined with rows upon rows of benches for the auspicious occasion. Stately cypress trees lined the paths of smooth white pebbles, and all along were circular patterns of shrubs and flowers and lines of eucalyptus and olive trees. And then there it was in all its beauty—Bahjí—the white arcade of its balconies, its blue shutters, its rose-tiled roof. The Bahá'ís came in multi-coloured garb —a fascinating sight to onlookers whose eyes had never beheld such a gathering and whose ears had never heard such a multiplicity of languages. Quietly the friends waited in the shade of the trees in front of the Mansion where Bahá'u'lláh, after years of incomparably tormenting imprisonment, summoned to His presence the entire company of believers—including several pilgrims—before His ascension. Here it was that He spent the twelve final years of His life.

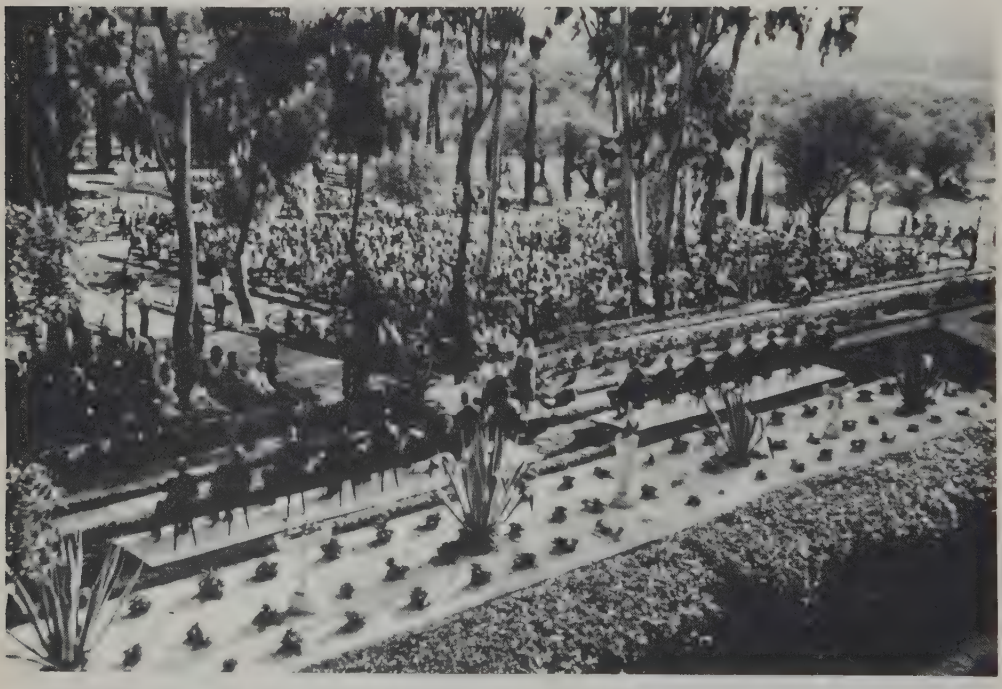
Now on this day, cool breezes were wafted over the assemblage as from a breath on high, mitigating the heat of the sun. As four o'clock approached, all stood as the honoured Hands of the Cause and members of the august Universal House of Justice entered single file to be seated in front of the Bahjí Mansion, followed by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, widow of the beloved Guardian, attended by the Hand of the Cause Dr. Ugo Giachery. Missed from their midst was the Hand of the Cause Ṭarázu'lláh Samandarí, who lay ill in a hospital.

Signalling the beginning of the commemoration, Amatu'l-Bahá Rúḥíyyih Khánum brought greetings on behalf of the Hands of the Cause and the Universal House of Justice. Emphasizing the monumental significance of the occasion, she read, in Persian, words of 'Abdu'l-Bahá about His Father. Characterizing the Cause as a great love affair, she cited God's love for His creatures and named Bahá'u'lláh as the greatest Beloved that the

[1] Adapted from a report by Jean Norris, U.S. *Bahá'í News*, No. 452, November, 1968.



The Hands of the Cause who attended the commemoration observance at Bahjí. On the right, Amatu'l-Bahá Rúḥíyyih Khánum, escorted by Dr. Ugo Giachery.



The Bahá'ís gathered at Bahjí for the commemoration observance. In the left foreground (backs to the camera) are seen the Hands of the Cause; in the right foreground the members of the Universal House of Justice.

world has ever known. Stressing, together with Bahá'u'lláh's majesty, His infinite kindness and mercy, she said, "We must come to feel Him as the nearest thing in our midst." Turning to Bahá'u'lláh's mission, she referred to His words to Professor Browne—the only Westerner known to have left any record of attaining His presence—in which Bahá'u'lláh stated that He sought the good of the world and the happiness of nations. She commented on the extent of the misery of the world, stating that no longer are only individuals unhappy but whole nations are engulfed by sorrows. She characterized Bahá'u'lláh's message as one of joy and fulfilment, emphasizing that the Bahá'ís who were present must become rededicated and take to the Bahá'ís at home and to the world the inspiration of the days of the commemoration of Bahá'u'lláh's journey to the Holy Land and the gathering of an unprecedented number of friends at the Shrines. Beloved Rúḥíyyih Khánum closed with a prayer in English (*Prayers and Meditations*, pp. 35–39).

Alternating among Persian, Arabic and English, other Hands of the Cause followed with readings and prayers. Dr. Raḥmatu'lláh Muhájir presented a prayer of 'Abdu'l-Bahá in Persian; Mr. Paul Haney read extracts in English (pp. 64–67) from the Writings of Bahá'u'lláh quoted in *The Advent of Divine Justice*. Mr. Dhikrulláh Khádem then recited a eulogy of Bahá'u'lláh in Arabic from the writings of the beloved Guardian, followed by Mr. William Sears' recitation of a eulogy of Bahá'u'lláh in English—quoting extracts from *God Passes By* (pp. 93–100). Following the eulogies Mr. 'Alí-Akbar Furútan presented in Persian quotations from *Lawḥ-i-Ra'ís*—The Tablet of Bahá'u'lláh to the Grand Vizir of the Sulṭán of Turkey. Mr. Enoch Olinga then read a meditation of Bahá'u'lláh (pp. 103–106, *Prayers and Meditations*). While the entire assemblage faced the Shrine of Bahá'u'lláh, Mr. Abu'l-Qásim Faizí closed the verbal part of the commemoration with the recitation in Arabic of the *Tablet of Visitation* of Bahá'u'lláh.

Then filing in solemn procession, the honoured Hands of the Cause, led by beloved Rúḥíyyih Khánum and the members of the Universal House of Justice, began circumambulating the Shrine of Bahá'u'lláh, followed by the friends who had come by air and by sea for this unforgettable occasion. Struck with awe by the great beauty and the immensity of the



Bahá'ís circumambulating the Shrine of Bahá'u'lláh during the commemoration of the centenary of Bahá'u'lláh's arrival in the Holy Land.

cypress-lined gardens, they streamed down the paths past the green, red and purple patterns of shrubs and flowers. Only the sound of footsteps, the singing of the trees, and whispered greetings of "*Alláh-u-Abhá*" could be heard as the continuous stream passed guides along the way—youth from many countries who had come to serve at the World Centre for the period of commemoration. Then as twilight descended the last members of the long procession climbed the steps leaving the gardens, returning past the Bahjí Mansion to the waiting buses.

Another procession highlighted the next morning—this time the steepest of ascents to the Shrine of the Báb, the route that the kings will take in the future to pay homage. At the foot of the mountain, only blocks from the home of 'Abdu'l-Bahá and from the headquarters of the Universal House of Justice, the pilgrims assembled starting the ascent in the early morning heat of Haifa. Looking far up to the magnificent Shrine of the Báb above and looking back occasionally to the streets and the harbour below, the friends—the old and the young—mounted the steep path lined by towering cypress trees and bougainvillaea along the wall. Photographers along the way recorded the climb for a film that will seek to convey the beauty, the uniqueness and the universality of our beloved Faith.

These days of commemoration, inspiration, and rededication shine forth as the friends scatter now to all corners of the world with the introductory words of Bahá'u'lláh's *Tablet of Carmel* in their hearts: *All glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat.*



Bahá'í pilgrims ascending the nine terraces leading from Carmel Avenue to the Shrine of the Báb during the commemoration of the centenary of Bahá'u'lláh's arrival in the Holy Land.

THE PILGRIMAGE

A few early arrivals registered for their pilgrimage on Monday, August 26—but the great bulk of the more than 1,800 who came arrived in Haifa much later. At the Old Technion campus, where registration headquarters had been set up, a crew of World Centre staff and volunteer youth helpers verified credentials and distributed tickets for buses which would transport the friends to the Holy Places in 'Akká and Bahjí and to the commemoration programme on August 31.

Buses left from UNO Avenue near the Shrine of the Báb almost every hour from 8.00 in the morning until 4.00 in the afternoon. Forty-five minutes later they arrived at the Most Great Prison in 'Akká, and the pilgrims visited the cell where Bahá'u'lláh was imprisoned one hundred years ago. They were also permitted to see the House of 'Abbúd where Bahá'u'lláh stayed with His family for seven years, and to set foot in the room where the *Kitáb-i-Aqdas* was revealed.

In Bahjí both the Shrine of Bahá'u'lláh and the Mansion were open and the friends were able to pray at the Holy Threshold and in the room where the Blessed Beauty ascended in 1892.

Upon return to Haifa each one was permitted a brief visit to the International Archives building and was privileged to view the portraits of Bahá'u'lláh and the Báb. Arrangements were also made for the friends to visit the House of the Master in Haifa during the afternoons. The Shrine of the Báb was open from 8.00 a.m. until 8.00 p.m. and the gardens were open for two more hours each day. All were asked to pray silently so that everyone could meditate and be alone with his thoughts in this Sacred Spot.

Mazra'ih and the Riḍván garden were not on the official tour, but many believers made special trips to see these historic sites while they were here.

A significant contribution to the success of the commemoration was made by some sixty youth volunteers from various countries who served as guides and in other capacities during the period of pilgrimage. In an article published in the October/November issue of the *Bahá'í Journal* of the United Kingdom one of



Members of the Universal House of Justice with some of the Bahá'í youth volunteers from various countries who served as guides during the centenary celebrations in August, 1968.

the British youth volunteers wrote: "So many important and significant events occurred from the very moment of our arrival that every day felt like a whole year of normal life. By the time we left, we felt as though we had lived in Haifa for years; as though our previous lives were only a dream, a distant shadow; our previous friendships but fleeting faces on a crowded street; the things that we had thought important before, merely ephemeral notions. For all of us these were undoubtedly the greatest days of our lives. None of us will ever have a greater experience or a greater bounty. For myself, I shall never forget one of those days—they were priceless. As we departed, I was not sad, for I knew in my heart I was grateful to Bahá'u'lláh for allowing me to come to the Holy Land; and now it was my turn to try to repaỳ what little I can to Him.

"The commemoration of the arrival of Bahá'u'lláh in the Holy Land was an occasion of great dignity and one at which all were very aware of the power and magnitude of the Cause. At Bahjí one could sense the unity of the whole Bahá'í world, drawn together in prayer. It was particularly moving to see those hundreds of Bahá'ís from so many parts of the world—many of them in national dress—circumambulate the Shrine of Bahá'u'lláh in an atmosphere of humility and love. This was beautiful beyond the power of words to describe."



Hands of the Cause and members of the Universal House of Justice bearing the casket of the Hand of the Cause Ṭarázu'lláh Samandarí who passed away on September 2, 1968.
See "In Memoriam", p. 410.

II

THE CENTENARY OF THE REVELATION OF THE *KITÁB-I-AQDAS*

1. Announcement of Publication by the Universal House of Justice of *A Synopsis and Codification of the Laws and Ordinances of the* Kitáb-i-Aqdas

"... the *Kitáb-i-Aqdas* (The Most Holy Book), that priceless treasury enshrining for all time the brightest emanations of the mind of Bahá'u'lláh, the Charter of His World Order, the chief repository of His laws, the Harbinger of His Covenant, the Pivotal Work containing some of His noblest exhortations, weightiest pronouncements, and portentous prophecies, and revealed during the full tide of His tribulations, at a time when the rulers of the earth had definitely forsaken Him..." SHOGHI EFFENDI, *The Promised Day is Come.*

ON January 19, 1973, the Universal House of Justice addressed the following cable to all National Spiritual Assemblies:

JOYFULLY ANNOUNCE COMPLETION SYNOPSIS CODIFICATION KITABIAQDAS FOR PUBLICATION RIDVAN SYNCHRONIZING CELEBRATION HUNDREDTH ANNIVERSARY REVELATION MOST HOLY BOOK FULFILLING WORLD CENTRE GOAL NINE YEAR PLAN STOP CONFIDENT RELEASE THIS PUBLICATION ENVISAGED BY BELOVED GUARDIAN AND WHOSE MAIN FEATURES HE OUTLINED WILL CONSTITUTE ANOTHER SIGNIFICANT STEP PATH LEADING BAHAI COMMUNITY FULL MATURITY ESTABLISHMENT WORLD ORDER BAHAULLAH.

2. Introduction to *A Synopsis and Codification of the Laws and Ordinances of the* Kitáb-i-Aqdas, by the Universal House of Justice

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! Bahá'u'lláh, *Kitáb-i-Aqdas.*

INTRODUCTION

ONE hundred years ago, in a room overlooking a dusty square in the ancient seaport of 'Akká, was penned a Book that will come to be recognized as the charter of world civilization. Its Author, Bahá'u'lláh, had for more than a quarter of a century endured tribulation upon tribulation. His Forerunner had been martyred; His young Son, the Purest Branch, and some twenty-thousand believers, men, women and children, had given their lives that the new Revelation might live. He Himself had been tortured, imprisoned, despoiled of His worldly

goods, betrayed by His half-brother, and had been subjected, with His family and a small band of followers, to successive exiles and finally to incarceration in the pestilential Turkish prison-city of 'Akká. His enemies, determined to obliterate His Cause, had all unwittingly served to fulfil the ancient purpose of God by bringing to the Holy Land the One Who was destined to establish the Kingdom of God on earth. With His arrival the time for the revelation of the Law of that Kingdom had come.

The circumstances surrounding the revelation of this Book, designated by its Author the *Kitáb-i-Aqdas* (The Most Holy Book), are recounted by Shoghi Effendi in *God Passes By*, his history of the first hundred years of the Bahá'í era. Having dwelt upon the world-shaking significance of Bahá'u'lláh's proclamation of His Faith, which had opened in 1867 with the revelation of the *Súriy-i-Mulúk* (Tablet to the Kings), he continues,

> "Unique and stupendous as was this Proclamation, it proved to be but a prelude to a still mightier revelation of the creative power of its Author, and to what may well rank as the most signal act of His ministry—the promulgation of the *Kitáb-i-Aqdas*. Alluded to in the *Kitáb-i-Íqán*; the principal respository of that Law which the Prophet Isaiah had anticipated, and which the writer of the Apocalypse had described as the '*new heaven*' and the '*new earth*', as '*the Tabernacle of God*', as the '*Holy City*', as the '*Bride*', the '*New Jerusalem coming down from God*', this '*Most Holy Book*', whose provisions must remain inviolate for no less than a thousand years, and whose system will embrace the entire planet, may well be regarded as the brightest emanation of the mind of Bahá'u'lláh, as the Mother Book of His Dispensation, and the Charter of His New World order.
>
> "Revealed soon after Bahá'u'lláh had been transferred to the house of 'Údí Khammár[1] (circa 1873), at a time when He was still encompassed by the tribulations that had afflicted Him, through the acts committed by His enemies and the professed adherents of His Faith, this Book, this treasury enshrining the priceless gems of His Revelation stands out, by virtue of the principles it inculcates, the administrative institutions it ordains and the function with which it invests the appointed Successor of its Author, unique and incomparable among the world's sacred Scriptures. For, . . . the *Kitáb-i-Aqdas*, revealed from first to last by the Author of the Dispensation Himself, not only preserves for posterity the basic laws and ordinances on which the fabric of His future World Order must rest, but ordains, in addition to the function of interpretation which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded."
>
> "The laws and ordinances that constitute the major theme of this Book, Bahá'u'lláh, moreover, has specifically characterized as '*the breath of life unto all created things*', as '*the mightiest stronghold*', as the '*fruits*' of His '*Tree*', as '*the highest means for the maintenance of order in the world and the security of its peoples*', as '*the lamps of His wisdom and loving-providence*', as '*the sweet smelling savour of His garment*', as the '*keys*' of His '*mercy*' to His creatures. '*This Book*,' He Himself testifies, '*is a heaven which We have adorned with the stars of Our commandments and prohibitions.*' . . . '*Say, O men! Take hold of it with the hand of resignation. . . By My life! It hath been sent down in a manner that amazeth the minds of men. Verily, it is My weightiest testimony unto all people, and the proof of the All-Merciful unto all who are in heaven and all who are on earth.*' And again: '*Blessed the palate that savoureth its sweetness, and the perceiving eye that recognizeth that which is treasured therein, and the understanding heart that comprehendeth its allusions and mysteries. By God! Such is the majesty of what hath been revealed therein, and so tremendous the revelation of its veiled allusions that the loins of utterance shake when attempting their description.*' And finally: '*In such a manner hath the Kitáb-i-Aqdas been revealed that it attracteth and embraceth all the divinely appointed Dispensations. . . So vast is its range that it hath encompassed all men ere their recognition of it. Erelong will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth.*'"

[1] This house was later joined to the adjacent house of 'Abbúd, by which name both are now known.



An early photograph of the House of 'Abbúd where Bahá'u'lláh "revealed His Book of Laws, the Kitáb-i-Aqdas (circa *1873*)." *The carriage of 'Abdu'l-Bahá is seen on the right.*

"*For a number of years*," Bahá'u'lláh states in one of His Tablets, "*petitions reached the Most Holy Presence from various lands begging for the laws of God, but We held back the Pen ere the appointed time had come. Thereupon the Day-star of the laws and ordinances shone forth from above the horizon of the Will of God, as a token of His grace unto the peoples of the world. He, verily, is the Ever-Forgiving, the Most Generous.*" Not until twenty years from the intimation of His Revelation received by Him in the Síyáh-Chál of Ṭihrán did Bahá'u'lláh reveal the "Mother Book" of His Dispensation. In another Tablet He indicates that even after its revelation the *Aqdas* was withheld by Him for some time before it was sent to the friends in Persia.

Shoghi Effendi recounts how

> "The formulation by Bahá'u'lláh, in His *Kitáb-i-Aqdas*, of the fundamental laws of His Dispensation was followed, as His Mission drew to a close, by the enunciation of certain precepts and principles which lie at the very core of His Faith, by the reaffirmation of truths He had previously proclaimed, by the elaboration and elucidation of some of the laws He had already laid down, by the revelation of further prophecies and warnings, and by the establishment of subsidiary ordinances designed to supplement the provisions of His Most Holy Book. These were recorded in unnumbered Tablets, which He continued to reveal until the last days of His earthly life. . ."

Among such works is the *Questions and Answers* which constitutes an appendix to the *Kitáb-i-Aqdas* and contains the answers revealed by Bahá'u'lláh to questions posed by one of His disciples about the laws. Notwithstanding the volume of His writings on His laws and ordinances, Bahá'u'lláh has, as Shoghi Effendi points out, deliberately left gaps to be filled subsequently by the Universal House of Justice.

Concerning the implementation of the laws themselves Bahá'u'lláh wrote in one of His Tablets: "*Indeed the laws of God are like unto the ocean and the children of men as fish, did they but know it. However, in observing them one must exercise tact and wisdom. . . Since most people are feeble and far-removed from the purpose of God, therefore one must observe tact and prudence under all conditions, so that nothing might happen that could cause disturbance*

and dissension or raise clamour among the heedless. Verily, His bounty hath surpassed the whole universe and His bestowals encompassed all that dwell on earth. One must guide mankind to the ocean of true understanding in a spirit of love and tolerance. The Kitáb-i-Aqdas itself beareth eloquent testimony to the loving providence of God."

This divinely-purposed delay in the revelation of the basic laws of God for this age, and the subsequent gradual implementation of their provisions, illustrate the principle of progressive revelation which applies, as Bahá'u'lláh Himself explained, even within the ministry of each Prophet. "*Know of a certainty that in every Dispensation the light of Divine Revelation hath been vouchsafed to men in direct proportion to their spiritual capacity. Consider the sun. How feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declineth until it reacheth its setting point. Were it all of a sudden to manifest the energies latent within it, it would no doubt cause injury to all created things. . . In like manner, if the Sun of Truth were suddenly to reveal, at the earliest stages of its manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it, the earth of human understanding would waste away and be consumed; for men's hearts would neither sustain the intensity of its revelation nor be able to mirror forth the radiance of its light. Dismayed and overpowered, they would cease to exist.*"

'Abdu'l-Bahá followed this principle and concentrated His energies on the widespread dissemination of His Father's teachings and the elucidation of the far-reaching principles that they enshrined. At the same time He revealed interpretations which are of fundamental importance in understanding the laws of the *Aqdas*, culminating in the writing of His *Will and Testament*, "that immortal Document wherein He delineated the features of the Administrative Order which would arise after His passing, and would herald the establishment of that World Order, the advent of which the Báb had announced, and the laws and principles of which Bahá'u'lláh had already formulated".

During the thirty-six years of his Guardianship, Shoghi Effendi fixed the pattern and laid the foundations of the Administrative Order of Bahá'u'lláh, set in motion the implementation of the Divine Plan of 'Abdu'l-Bahá for the spread of the Faith throughout the world, and, as these twin processes of administrative consolidation and widespread expansion progressed, started to apply and enforce, gradually and according to the progress of the Cause, those laws of the *Kitáb-i-Aqdas* that in his estimation it was timely and practicable to apply and which were not in direct conflict with the civil law. At his instance the National Spiritual Assembly of the Bahá'ís of Egypt prepared a codification of the Bahá'í laws of personal status relative to marriage, divorce and inheritance.

The Guardian explained that an essential prelude to the publication of the Most Holy Book was the preparation of a synopsis and codification of its Laws and Ordinances. This would be followed in due time by a complete translation of the Book itself, made by a competent body of experts, and copiously annotated with detailed explanations. Such annotations will undoubtedly have to contain references to the many Tablets of Bahá'u'lláh which supplement the *Aqdas*, to the interpretations penned by 'Abdu'l-Bahá as well as those from the writings of Shoghi Effendi, and will need to elucidate certain passages of the Book, or to amplify its religious, cultural and historical references. It is clear that such a Book, rich in allusion and referring to laws and practices of previous Dispensations, could easily be misconstrued by anyone unfamiliar with such laws and practices, insufficiently versed in the Teachings of Bahá'u'lláh and not thoroughly informed of His fundamental purposes. In particular, inadequate translations could be seriously misleading. During His own lifetime Bahá'u'lláh commented upon a translation of the *Aqdas* made by one of the believers: "*Although the intention of the translator was good, such an action in these days will lead to differences and is therefore not permissible.*"

Shoghi Effendi, towards the end of his life, adopted as one of the goals of the Ten Year Crusade the codification of the laws and ordinances of the *Kitáb-i-Aqdas*, and he himself worked upon it, leaving an outline of a synopsis and codification in English, and notes in Persian. This constituted a great part of the task

which the Universal House of Justice included as a goal of the Nine Year Plan and which it then completed according to the pattern he had set.

The number of laws at present binding upon Bahá'ís is not increased by the publication of this work. When the Universal House of Justice deems it advisable it will inform the friends what additional laws are binding upon them, and will provide whatever guidance and supplementary legislation will be necessary for their application. Certain laws, however, as pointed out by the beloved Guardian, "have been formulated in anticipation of a state of society destined to emerge from the chaotic conditions that prevail today."

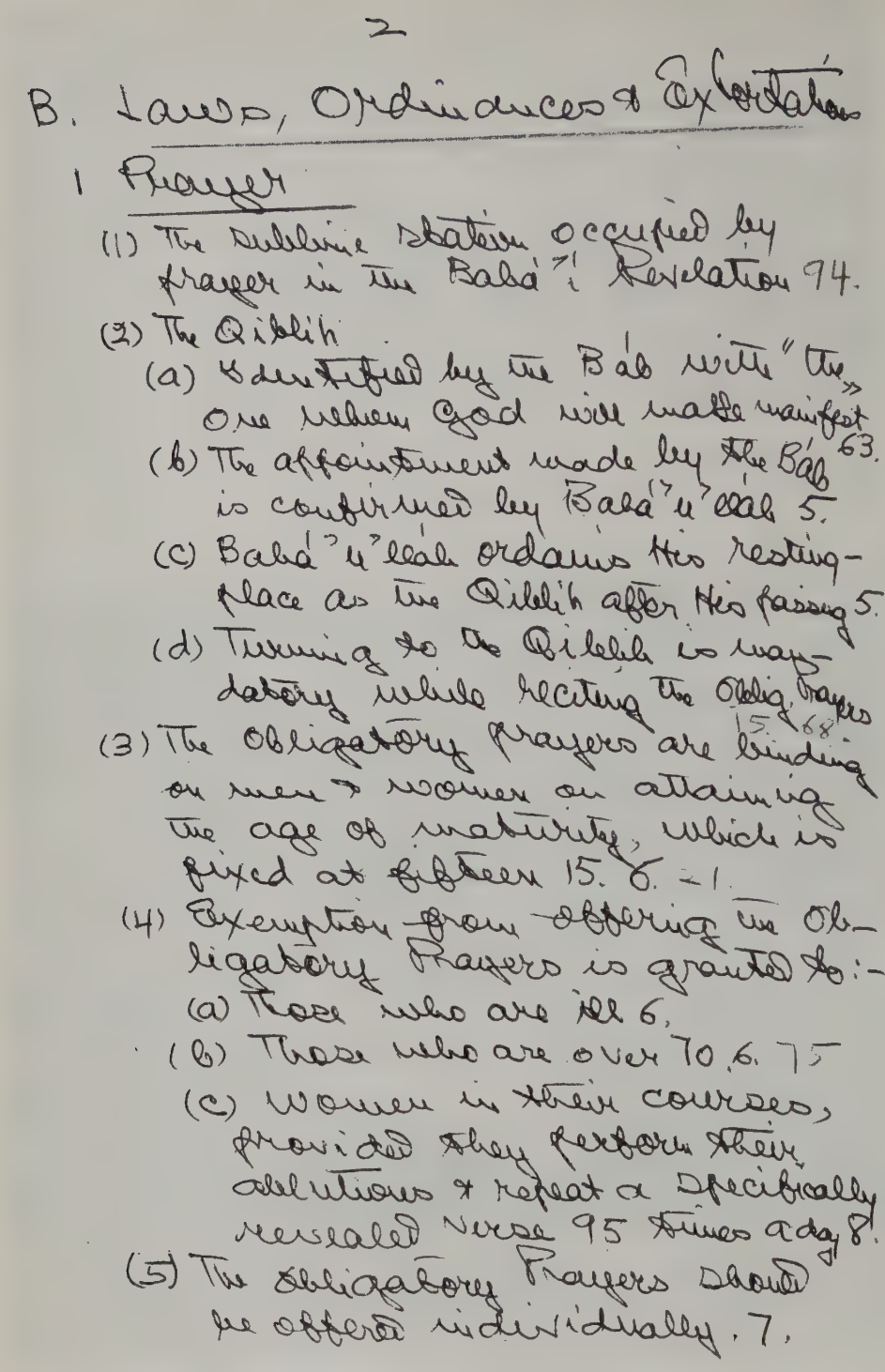
In this Most Holy Book Bahá'u'lláh declares: "*By My life, if you knew what We have desired for you in revealing Our holy laws, you would offer up your souls for this sacred, mighty and lofty Cause.*" "*This Book is none other than the ancient Lamp of God for the whole world and His undeviating Path amongst men. Say, it is verily the Dayspring of divine knowledge, did ye but know it, and the Dawning-place of the commandments of God, could ye but comprehend it.*" "*Say, this is the spirit of the Scriptures breathed into the Pen of Glory, causing all creation to be dumbfounded, except those who are stirred by the vitalizing fragrance of My tender mercy and the sweet savours of My bounty which pervade all created things.*"

THE UNIVERSAL HOUSE OF JUSTICE

Haifa
Riḍván 130
(April 1973 A.D.)



A room once occupied by Bahá'u'lláh in the House of 'Abbúd, 'Akká. In this room Bahá'u'lláh revealed the Kitáb-i-Aqdas, "*this treasury enshrining the priceless gems of His Revelation . . . unique and incomparable among the world's sacred Scriptures.*"



2

B. Laws, Ordinances & Exhortations

1 Prayer

(1) The Sublime Station occupied by Prayer in the Bahá'í Revelation 94.

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(a) Identified by the Báb with "the One whom God will make manifest" 63.

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(d) Turning to the Qiblih is obligatory while reciting the Obligatory Prayers 15. 68

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(b) Those who are over 70 6. 75

(c) Women in their courses, provided they perform their ablutions & repeat a Specifically revealed Verse 95 times a day 8.

(5) The Obligatory Prayers should be offered individually. 7.

Facsimile of a page of Shoghi Effendi's handwritten outline of a synopsis and codification of the laws and ordinances of the Kitáb-i-Aqdas.

3. *A Synopsis and Codification of the Laws and Ordinances of the* Kitáb-i-Aqdas

PREFACE TO THE PUBLISHED EDITION

THIS *Synopsis and Codification* offers a concise and comprehensive presentation of the laws, ordinances, exhortations and other subjects which appear in both the *Kitáb-i-Aqdas* itself and in the *Questions and Answers* which forms an appendix to that Book. Not all details are included, nor is it possible to give in such a circumscribed form an impression of the loftiness and magnificence of the language of Bahá'u'lláh. In order to provide readers with at least some intimation of this splendour of theme and language, there are included as a prelude to the *Synopsis and Codification*, and in the order in which they appear in the *Kitáb-i-Aqdas*, those passages which have been translated into English by the Guardian of the Faith.[1] It will be the formidable task of future translators to match the beauty and accuracy of Shoghi Effendi's rendition.

A number of additional details, explanations and references are given in notes.

[1] See pp. 7–14.

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B. The faithful are bidden to refer whatsoever they do not understand in the Bahá'í writings to "*Him Who hath branched from this mighty Stock*".

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(2) The Qiblih:[3]

(a) Identified by the Báb with "*the One Whom God will make manifest*".

(b) The appointment made by the Báb is confirmed by Bahá'u'lláh.

(c) Bahá'u'lláh ordains His resting-place as the Qiblih after His passing.

(d) Turning to the Qiblih is mandatory while reciting the Obligatory Prayers.

(3) The Obligatory Prayers are binding on men and women on attaining the age of maturity, which is fixed at 15.

(4) Exemption from offering the Obligatory Prayers is granted to:

(a) Those who are ill.

(b) Those who are over 70.

(c) Women in their courses provided they perform their ablutions[4] and repeat a specifically revealed verse[5] 95 times a day.

(5) The Obligatory Prayers should be offered individually.

(6) The choice of one of the three Obligatory Prayers is permissible.[6]

(7) By "morning", "noon" and "evening", mentioned in connection with the Obligatory Prayers, is meant respectively the intervals between sunrise[7] and noon, between noon and sunset, and from sunset till two hours after sunset.

(8) The recital of the first (long) Obligatory Prayer, once in twenty-four hours is sufficient.

(9) It is preferable to offer the third (short) Obligatory Prayer while standing.

(10) Ablutions:[4]

(a) Ablutions must precede the recital of the Obligatory Prayers.

(b) For every Obligatory Prayer fresh ablutions must be performed.

(c) Should two Obligatory Prayers be offered at noon one ablution for both prayers is sufficient.

(d) If water is unavailable or its use harmful to the face or hands, the repetition, five times, of a specifically revealed verse[8] is prescribed.

(e) Should the weather be too cold the use of warm water is recommended.

(f) If ablutions have been performed for other purposes, their renewal prior to the recital of the Obligatory Prayer is not required.

(g) Ablutions are essential whether a bath has been taken previously or not.

(11) Determining the times fixed for Prayer:

(a) Reliance on clocks is permissible in determining the times for offering the Obligatory Prayers.

(b) In countries situated in the extreme north or south, where the duration of days and nights varies considerably, clocks and timepieces should be relied upon, without reference to sunrise or sunset.

(12) In case of danger,[9] whether when travelling or not, for every Obligatory Prayer not offered a prostration and the recital of a specific verse is enjoined, to be followed by the repetition, eighteen times, of another specific verse.[10]

(13) Congregational Prayer[2] is forbidden except the *Prayer for the Dead.*

(14) The recital, in its entirety, of the *Prayer for the Dead*[11] is prescribed except for those unable to read, who are commanded to repeat the six specific passages in that Prayer.

(15) The Obligatory Prayer to be thrice repeated, three times a day, at morn, noon and evening, has been superseded by three Obligatory Prayers subsequently revealed.[12]

(16) The *Prayer of the Signs* has been annulled, and a specifically revealed verse substituted for it. The recital of this verse is not however obligatory.[13]

(17) Hair, sable, bones and the like do not nullify one's prayer.[14]

B. *Fasting*

(1) The sublime station occupied by fasting in the Bahá'í Revelation.

(2) The period of fasting commences with the termination of the Intercalary Days and ends with the Naw-Rúz Festival.[15]

(3) Abstinence from food and drink,[16] from sunrise to sunset, is obligatory.

(4) Fasting is binding on men and women on attaining the age of maturity, which is fixed at 15.

(5) Exemption from fasting is granted to:
  (a) Travellers
    i. Provided the journey exceeds 9 hours.
    ii. Those travelling on foot, provided the journey exceeds 2 hours.
    iii. Those who break their journey for less than 19 days.
    iv. Those who break their journey during the Fast at a place where they are to stay 19 days are exempt from fasting only for the first three days from their arrival.
    v. Those who reach home during the Fast must commence fasting from the day of their arrival.
  (b) Those who are ill.
  (c) Those who are over 70.
  (d) Women who are with child.
  (e) Women who are nursing.
  (f) Women in their courses, provided they perform their ablutions and repeat a specifically revealed verse 95 times a day.[5]
  (g) Those who are engaged in heavy labour, who are advised to show respect for the law by using discretion and restraint when availing themselves of the exemption.

(6) Vowing to fast (in a month other than the one prescribed for fasting) is permissible. Vows which profit mankind are however preferable in the sight of God.

C. *Laws of Personal Status*

(1) Marriage:
  (a) Marriage is highly recommended but not obligatory.
  (b) Plurality of wives is forbidden.[17]
  (c) Marriage is conditioned upon both parties having attained the age of maturity which is fixed at 15.
  (d) Marriage is conditioned on the consent of both parties and their parents, whether the woman be a maiden or not.
  (e) It is incumbent upon both parties to recite a specifically revealed verse indicating their being content with the will of God.[18]
  (f) Marriage with one's step-mother is forbidden.
  (g) All matters related to marriage with one's kindred are to be referred to the House of Justice.
  (h) Marriages with unbelievers is permitted.
  (i) Betrothal:
    i. The period of engagement must not exceed 95 days.
    ii. It is unlawful to become engaged to a girl before she reaches the age of maturity.
  (j) The Dowry:
    i. Marriage is conditioned on payment of a dowry.
    ii. The dowry is fixed at 19 mithqáls[19] of pure gold for city-dwellers, and 19 mithqáls of silver for village-dwellers, depending on the permanent residence of the husband, and not of the wife.
    iii. It is forbidden to pay more than 95 mithqáls.
    iv. It is preferable that a man content himself with the payment of 19 mithqáls of silver.
    v. If the full payment of dowry is not possible the issue of a promissory note is permissible.
  (k) Should either party following the recital of the specifically revealed verse and the payment of the dowry, take a dislike to the other, before the marriage is consummated, the period of waiting[20] is not necessary prior to a divorce. The taking back of the dowry, however, is not permitted.
  (l) The husband must fix for his wife the time of his return when intending to travel. If, for a legitimate reason, he is prevented from returning at the appointed time, he must inform her and strive to return to her. If he fails to fulfil either condition, she must wait 9 months, after which she may remarry, though it is preferable for her to wait longer. If news of his death or murder reaches her, and the news is confirmed by general report

or by 2 reliable witnesses, she may remarry after the lapse of 9 months.

(m) If the husband departs without informing his wife of the date of his return, and is aware of the law prescribed in the *Kitáb-i-Aqdas*, the wife may remarry after waiting a full year. If the husband is unaware of this law, the wife must wait until news of her husband reaches her.

(n) Should the husband, after the payment of the dowry, discover that the wife is not a virgin, the refund of the dowry and of the expenses incurred may be demanded.

(o) If the marriage has been conditioned on virginity the refund of the dowry and of the expenses incurred may be demanded and the marriage invalidated. To conceal the matter, however, is highly meritorious in the sight of God.

(2) Divorce:

(a) Divorce is strongly condemned.

(b) If antipathy or resentment develop on the part of either the husband or the wife, divorce is permissible, only after the lapse of one full year. The beginning and end of the year of waiting must be testified by two or more witnesses. The act of divorce should be registered by the judicial officer representing the House of Justice. Intercourse during this period of waiting is forbidden and whoever breaks this law must repent and pay the House of Justice 19 mithqáls[19] of gold.

(c) A further period of waiting after divorce has taken place is not required.

(d) The wife who is to be divorced as a result of her unfaithfulness forfeits the payment of the expenses during the waiting period.

(e) Remarrying the wife whom one has divorced is permissible, provided she has not married another person. If she has, she must be divorced before her former husband can remarry her.

(f) If at any time during the waiting period affection should recur, the marriage tie is valid. If this reconciliation is followed by estrangement and divorce is again desired, a new year of waiting will have to be commenced.

(g) Should differences arise between husband and wife while travelling, he is required to send her home, or entrust her to a dependable person, who will escort her there, paying her journey and her full year's expenses.

(h) Should a wife insist on divorcing her husband rather than migrate to another country, the year of waiting is to be counted from the time they separate, either while he is preparing to leave, or upon his departure.

(i) The Islamic Law regarding remarriage with the wife whom one has previously divorced is abrogated.[21]

(3) Inheritance:*

(a) Inheritance falls into the following categories:

(1) children
1,080 out of 2,520 shares

(2) husband or wife
390 out of 2,520 shares

(3) father
330 out of 2,520 shares

(4) mother
270 out of 2,520 shares

(5) brother
210 out of 2,520 shares

(6) sister
150 out of 2,520 shares

(7) teacher[22]
90 out of 2,520 shares

(b) The share of the children, as allotted by the Báb is doubled by Bahá'u'lláh, and an equal portion correspondingly reduced from each of the remaining beneficiaries.

(c) i. In cases where there is no issue the share of the children reverts to the House of Justice to be expended on orphans and widows and for whatever will profit mankind.

*The method of dividing the estate is to be applied in cases of intestacy. See item (o) in this section and note 25.

ii. If the son of the deceased be dead and leave issue, these will inherit the share of their father. If the daughter of the deceased be dead and leave issue, her share will have to be divided into the seven categories specified in the Most Holy Book.

(d) Should one leave offspring but either part or all of the other categories of inheritors be nonexistent, two thirds of their shares reverts to the offspring and one third to the House of Justice.

(e) Should none of the specified beneficiaries exist two thirds of the inheritance reverts to the nephews and nieces of the deceased. If these do not exist the same share reverts to the aunts and uncles; lacking these to their sons and daughters. In any case the remaining third reverts to the House of Justice.

(f) Should one leave none of the aforementioned heirs, the entire inheritance reverts to the House of Justice.

(g) The residence and the personal clothing of the deceased father pass to the male not to the female offspring.[23] If there be several residences the principal and most important one passes to the male offspring. The remaining residences will together with the other possessions of the deceased have to be divided among the heirs. If there be no male offspring two thirds of the principal residence and the personal clothing of the deceased father will revert to the female issue and one third to the House of Justice. In the case of the deceased mother all her used clothing is to be equally divided amongst her daughters. Her unworn clothing, jewels and property must be divided among her heirs, as well as her used clothing if she leaves no daughter.

(h) Should the children of the deceased be minors their share should either be entrusted to a reliable person or to a company for purposes of investment, until they attain the age of maturity. A share of the interest accrued should be assigned to the trustee.

(i) The inheritance should not be divided until after the payment of the Ḥuqúqu'lláh[24] (The Right of God), of any debts contracted by the deceased and of any expenses incurred for a befitting funeral and burial.

(j) If the brother of the deceased is from the same father he will inherit his full allotted share. If he is from another father he will inherit only two thirds of his share, the remaining one third reverting to the House of Justice. The same law is applicable to the sister of the deceased.

(k) In case there are full brothers or full sisters, brothers and sisters from the mother's side do not inherit.

(l) A non-Bahá'í teacher does not inherit. If there should be more than one teacher the share allotted to the teacher is to be equally divided among them.

(m) Non-Bahá'í heirs do not inherit.[25]

(n) Aside from the wife's used clothing and gifts of jewellery or otherwise which have been proven to have been given her by her husband, whatever the husband has purchased for his wife are to be considered as the husband's possessions to be divided among his heirs.

(o) Any person is at liberty to will his possessions as he sees fit provided he makes provisions for the payment of Ḥuqúqu'lláh and the discharge of his debts.

D. *Miscellaneous Laws, Ordinances and Exhortations*

(1) Miscellaneous Laws and Ordinances:

(a) Pilgrimage[26]

(b) Ḥuqúqu'lláh[24]

(c) Endowments

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(h) The Bahá'í Year
(i) The Intercalary Days
(j) The age of maturity
(k) Burial of the dead[30]
(l) Engaging in a trade or profession is made obligatory and is exalted to the rank of worship[31]
(m) Obedience to government
(n) Education of children
(o) The writing of a testament
(p) Tithes[32]
(q) Repetition of the Greatest Name 95 times a day[33]
(r) The hunting of animals[34]
(s) Treatment of female servants[35]
(t) The finding of lost property[36]
(u) Disposition of treasure trove
(v) Disposal of objects held in trust[37]
(w) Manslaughter[38]
(x) Definition of just witnesses[39]
(y) Prohibitions:
i. Interpretation of the Holy Writ
ii. Slave trading
iii. Asceticism
iv. Monasticism
v. Mendicancy[40]
vi. Priesthood
vii. Use of pulpits
viii. The kissing of hands
ix. Confession of sins[41]
x. Plurality of wives[17]
xi. Intoxicating drinks
xii. Opium
xiii. Gambling
xiv. Arson[42]
xv. Adultery[42]
xvi. Murder[42]
xvii. Theft[42]
xviii. Homosexuality[43]
xix. Congregational prayer, except for the dead[2]
xx. Cruelty to animals
xxi. Idleness and sloth
xxii. Backbiting
xxiii. Calumny
xxiv. Carrying arms unless essential
xxv. Use of public pools in Persian baths[44]
xxvi. Entering a house without the owner's permission
xxvii. Striking or wounding a person
xxviii. Contention and conflict
xxix. Muttering sacred verses in the street
xxx. Plunging one's hand in food[45]
xxxi. Shaving one's head
xxxii. Growth of men's hair beyond the lobe of the ear

(2) Abrogation of specific laws and ordinances of previous Dispensations, which prescribed:
(a) Destruction of books
(b) Prohibition of the wearing of silk
(c) Prohibition of the use of gold and silver utensils
(d) Limitation of travel
(e) Offering priceless gifts to the Founder of the Faith
(f) Prohibition on questioning the Founder of the Faith
(g) Prohibition against remarrying one's divorced wife[21]
(h) Penalizing whoever causes sadness to his neighbour
(i) Prohibition of music
(j) Limitations upon one's apparel and beard
(k) Uncleanliness of divers objects and peoples[46]
(l) Uncleanliness of semen
(m) Uncleanliness of certain objects for purposes of prostration

(3) Miscellaneous Exhortations:
(a) To associate with the followers of all religions with fellowship
(b) To honour one's parents
(c) Not to wish for others what one does not wish for one's self
(d) To teach and propagate the Faith after the ascension of its Founder
(e) To assist those who arise to promote the Faith

(f) Not to depart from the Writings or to be misled by those who do

(g) To refer to the Holy Writ when differences arise

(h) To immerse one's self in the study of the Teachings

(i) Not to follow one's idle fancies and vain imaginations

(j) To recite the holy verses at morn and at eventide

(k) To recite the holy verses melodiously

(l) To teach one's children to chant the holy verses in the Mashriqu'l-Adhkár

(m) To study such arts and sciences as benefit mankind

(n) To take counsel together

(o) Not to be indulgent in carrying out the statutes of God

(p) To repent to God of one's sins

(q) To distinguish one's self through good deeds

i. To be truthful
ii. To be trustworthy
iii. To be faithful
iv. To be righteous and fear God
v. To be just and fair
vi. To be tactful and wise
vii. To be courteous
viii. To be hospitable
ix. To be persevering
x. To be detached
xi. To be absolutely submissive to the Will of God
xii. Not to stir up mischief
xiii. Not to be hypocritical
xiv. Not to be proud
xv. Not to be fanatical
xvi. Not to prefer one's self to one's neighbour
xvii. Not to contend with one's neighbour
xviii. Not to indulge one's passions
xix. Not to lament in adversity
xx. Not to contend with those in authority
xxi. Not to lose one's temper
xxii. Not to anger one's neighbour

(r) To be closely united

(s) To consult competent physicians when ill

(t) To respond to invitations

(u) To show kindness to the kindred of the Founder of the Faith[47]

(v) To study languages for the furtherance of the Faith

(w) To further the development of cities and countries for the glorification of the Faith

(x) To restore and preserve the sites associated with the Founders of the Faith

(y) To be the essence of cleanliness:

i. To wash one's feet
ii. To perfume one's self
iii. To bathe in clean water
iv. To cut one's nails
v. To wash soiled things in clean water
vi. To be stainless in one's dress
vii. To renew the furnishing's of one's house[48]

V. SPECIFIC ADMONITIONS, REPROOFS AND WARNINGS

Addressed to:

1. The entire human race
2. Crowned heads of the world[49]
3. The concourse of ecclesiastics[50]
4. The Rulers of America and Presidents of the Republics therein[51]
5. William I, King of Prussia[52]
6. Francis Joseph, Emperor of Austria[53]
7. The people of the Bayán
8. Members of parliaments throughout the world

VI. MISCELLANEOUS SUBJECTS

1. The transcendent character of the Bahá'í Revelation
2. The exalted station of the Author of the Faith
3. The supreme importance of the *Kitáb-i-Aqdas*, "The Most Holy Book"
4. The doctrine of the "Most Great Infallibility"[54]

5. The twin duties of recognition of the Manifestation and observance of His Laws, and their inseparability[55]
6. The end of all learning is the recognition of Him Who is the Object of all knowledge[56]
7. The blessedness of those who have recognized the fundamental verity "He shall not be asked of His doings"[57]
8. The revolutionizing effect of the Most Great Order"[58]
9. The selection of a single language and the adoption of a common script for all on earth to use: one of two signs of the maturity of the human race[59]
10. Prophecies of the Báb regarding "He Whom God will make manifest"
11. Prediction relating to opposition to the Faith
12. Eulogy of the king who will profess the Faith and arise to serve it[60]
13. The instability of human affairs[61]
14. The meaning of true liberty[62]
15. The merit of all deeds is dependent upon God's acceptance
16. The importance of love for God as the motive of obedience to His Laws[63]
17. The importance of utilizing material means
18. Eulogy of the learned among the people of Bahá[64]
19. Assurance of forgiveness to Mírzá Yaḥyá should he repent[65]
20. Apostrophe addressed to Ṭihrán[66]
21. Apostrophe addressed to Constantinople and its people[67]
22. Apostrophe addressed to the "banks of the Rhine"[68]
23. Condemnation of those who lay false claim to esoteric knowledge
24. Condemnation of those who allow pride in their learning to debar them from God
25. Prophecies relating to Khurásán[69]
26. Prophecies relating to Kirmán[70]
27. Allusion to Shaykh Aḥmad-i-Aḥsá'í[71]
28. Allusion to the Sifter of Wheat[72]
29. Condemnation of Hájí Muḥammad-Karím Khán[73]
30. Condemnation of Shaykh Muḥammad-Ḥasan[74]
31. Allusion to Napoleon III[75]
32. Allusion to Siyyid-i-Muḥammad-i-Iṣfáhání[76]
33. Assurance of aid to all those who arise to serve the Faith[77]

4. Notes and References appended to *A Synopsis and Codification of the Laws and Ordinances of the* Kitáb-i-Aqdas

References to pages in these notes are to the original publication, e.g. Note 51 "See page 20".

1. In the *Kitáb-i-Aqdas* Bahá'u'lláh ordains both the Universal House of Justice and the Local Houses of Justice. In many of His laws He refers simply to "the House of Justice" leaving open for later decision which level or levels of the whole institution each law would apply to.

2. Congregational prayer, in the sense of formal prayer which is to be recited in accordance with a prescribed ritual, is forbidden in the Bahá'í Faith, with the exception of the *Prayer for the Dead* (see note 11). Thus the three Daily Obligatory Prayers are to be recited privately, not in congregation. There is no prescribed way for the recital of the many other Bahá'í prayers, and the friends are free to use them in gatherings or individually as they please, "But," as the Guardian explains, "although the friends are thus left free to follow their own inclination, . . . they should take the utmost care that any manner they practise should not acquire too rigid a character, and thus develop into an institution. This is a point which the friends should always bear in mind, lest they deviate from the clear path indicated in the Teachings."

3. The Qiblih: the Point of Adoration, i.e. Bahjí, 'Akká.

4. Ablutions: washing the hands and face in preparation for prayer.

5. The specifically revealed verse, which is to be repeated 95 times a day between one noon and the next, is "*Glorified be God, the Lord of Splendour and Beauty.*"

6. These three Obligatory Prayers are published in *Prayers and Meditations of Bahá'u'lláh*, Nos. CLXXXI, CLXXXII and CLXXXIII.

7. 'Abdu'l-Bahá has stated that when saying the morning Obligatory Prayer it is permissible to do so as early as dawn.

8. The specifically revealed verse to be recited five times under certain circumstances in place of ablutions is: "*In the Name of God, the Most Pure, the Most Pure.*"

9. "Danger" here refers to a condition of insecurity which makes the saying of the Obligatory Prayers impossible. When asked whether this provision meant that obligatory prayer was to be completely suspended during travel, Bahá'u'lláh replied that this referred only to insecurity, and that if one could find a secure place in which to say the prayer one should do so.

10. In place of every Obligatory Prayer that has been missed the believer is to kneel and, bowing his forehead to the ground, say "*Glorified be God, the Lord of Might and Majesty, of Grace and Bounty*", or only "*Glorified be God*". After the requisite number of prostrations he is to sit cross-legged and repeat eighteen times "*Glorified be God, the Lord of the Kingdoms of earth and heaven*".

11. The *Prayer for the Dead* is published in *Prayers and Meditations of Bahá'u'lláh*, No. CLXVII. It is the only Bahá'í obligatory prayer which is to be recited in congregation; it is to be recited by one believer while all present stand. There is no requirement to face the Qiblih when reciting this prayer.

12. The original Obligatory Prayer referred to had been revealed separately from the *Kitáb-i-Aqdas*. The three Obligatory Prayers which superseded it are those which are now in use. Shortly after the Ascension of Bahá'u'lláh, the text of the superseded prayer was stolen by the Covenant-breakers.

13. In Islám a special prayer was ordained to be said in times of natural phenomena which cause fear, such as earthquakes. This has been annulled, and in its place a Bahá'í

may say "*Dominion is God's, the Lord of the seen and the unseen, the Lord of creation.*"

14. Bahá'u'lláh states that hair, sable, bones and the like do not nullify one's prayers, and points out that the belief that they did so was evolved by the 'ulamá (Muslim religious leaders) and was not a teaching of the Qur'án.

15. As the Báb did not specifically define the place for the Intercalary Days in the calendar, the Bábís were at a loss as to how they should regard them. The *Kitáb-i-Aqdas* resolved this problem. For further details see the section on the Bahá'í calendar in any volume of *The Bahá'í World.*

16. In one of His Tablets 'Abdu'l-Bahá, after stating that fasting consists of abstinence from food and drink, categorically says that smoking is a form of "drink". (In Arabic the verb "drink" applies equally to smoking.)

17. The text of the *Kitáb-i-Aqdas* upholds monogamy, but as it appears also to permit bigamy, the Guardian was asked for a clarification, and in reply his secretary wrote on his behalf: "Regarding Bahá'í marriage; in the light of the Master's Tablet interpreting the provision in the *Aqdas* on the subject of the plurality of wives, it becomes evident that monogamy alone is permissible, since, as 'Abdu'l-Bahá states, bigamy is conditioned upon justice, and as justice is impossible, it follows that bigamy is not permissible, and monogamy alone should be practised."

18. The specifically revealed verse is "*We will all, verily, abide by the Will of God.*"

19. A mithqál is a weight designated by the Báb and is equivalent to a little over 3½ grammes

20. See section IV.C.(2)(b) on page 42 for the definition of the period of waiting.

21. This refers to a law of Islám which decreed that under certain conditions a man could not remarry his divorced wife unless she had married and been divorced by another man. This provision has been abolished by the *Aqdas.*

22. When asked by an individual believer whether the term "teacher", referred to as one of the heirs, meant a specific individual teacher or teachers, or whether the term could be applied generally, i.e. to education and learning, the Guardian replied that the manner in which the law will be applied in this respect will be determined by the Universal House of Justice.

23. It has been explained by 'Abdu'l-Bahá that the residence and personal clothing of the deceased father go to the eldest son, or if he has predeceased his father, to the second son, and so on.

24. Ḥuqúqu'lláh (The Right of God). If a person has possessions equal in value to at least 19 mithqáls in gold, it is a spiritual obligation for him to pay 19 per cent of the total amount, once only, as Ḥuqúqu'lláh. Certain categories of possessions, such as one's residence, are exempt from this. Thereafter, whenever his income, after all expenses have been paid, increases the value of his possessions by the amount of at least 19 mithqáls of gold, he is to pay 19 per cent of this increase, and so on for each further increase.

25. In a letter to the National Spiritual Assembly of the Bahá'ís of India the Guardian's secretary wrote on his behalf: "Although in the *Questions and Answers* Bahá'u'lláh has specifically stated that non-Bahá'ís have no right to inherit from their Bahá'í parents or relatives, yet this restriction applies only to such cases when a Bahá'í dies without leaving a will and when, therefore, his property will have to be divided in accordance with the rules set forth in the *Aqdas.* Otherwise, a Bahá'í is free to bequeath his property to any person, irrespective of religion, provided however, he leaves a will, specifying his wishes. As you see therefore it is always possible for a Bahá'í to provide for his non-Bahá'í wife, children or relatives by leaving a will. And it is only fair that he should do so."

26. In the *Kitáb-i-Aqdas* Bahá'u'lláh specifically ordains pilgrimage to the Most Great House in Baghdád and to the House of the Báb in Shíráz. Details concerning these pilgrimages are given in other Tablets. In a Tablet to an individual believer 'Abdu'l-Bahá commented on the general subject of visits to holy places: "*You have asked about*

visiting holy places and the observance of marked reverence toward these resplendent spots. Holy places are undoubtedly centres of the outpouring of Divine grace, because on entering the illumined sites associated with martyrs and holy souls, and by observing reverence, both physical and spiritual, one's heart is moved with great tenderness. But there is no obligation for everyone to visit such places, other than the three, namely: the Most Holy Shrine, the Blessed House in Baghdád and the venerated House of the Báb in Shíráz. To visit these is obligatory if one can afford it and is able to do so, and if no obstacle stands in one's way. Details are given in the Tablets. These three Holy Places are consecrated to pilgrimage. But as to the other resting places of martyrs and holy souls, it is pleasing and acceptable in the sight of God if a person desires to draw nigh unto Him by visiting them; this, however, is not a binding obligation."

27. The Mashriqu'l-Adhkár (The Dawning-Place of the Praise of God) comprises a central House of Worship and, clustered around it, a number of dependencies which, in the words of Shoghi Effendi, "shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant". Within the central edifice there shall be read, chanted or sung only the words of the Sacred Scriptures of the revealed religions, or hymns based upon those words. "*Blessed is he,*" wrote Bahá'u'lláh in the *Kitáb-i-Aqdas*, "*who directeth his steps towards the Mashriqu'l-Adhkár at the hour of dawn, communing with Him, attuned to His remembrance, imploring His forgiveness. And having entered therein, let him sit in silence to hearken to the verses of God, the Sovereign, the Almighty, the All-Praised.*"

28. Concerning the duration of the Bahá'í Dispensation see the quotation No. 6 on page 14.

29. In the *Kitáb-i-Aqdas* Bahá'u'lláh establishes the festivals of Riḍván (on the first, ninth and twelfth days of which work is to be suspended), the Declaration of the Báb, the Birthday of the Báb, the Birthday of Bahá'u'lláh, and Naw-Rúz. In the days of Bahá'u'lláh the Martyrdom of the Báb was also commemorated and 'Abdu'l-Bahá added the observance of the Ascension of Bahá'u'lláh as a corollary to these Holy Days, making nine in all. In addition to these nine days, the Day of the Covenant and the Anniversary of the Passing of 'Abdu'l-Bahá are commemorated, but work is not suspended on these two days. See also the section on the Bahá'í calendar in any volume of *The Bahá'í World.*

30. Briefly the law for the burial of the dead states that it is forbidden to carry the body for more than one hour's journey from the place of death; that the body should be wrapped in a shroud of silk or cotton, and on its finger should be placed a ring bearing the inscription "*I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate*"; and that the coffin should be of crystal, stone or hard fine wood. A specific *Prayer for the Dead* is ordained, to be said before interment (see note 11). It has been explained by 'Abdu'l-Bahá and the Guardian that this law prohibits cremation of the dead. The formal prayer and the ring are meant to be used for those who have attained the age of maturity.

31. If a person is unable to earn his own living it is incumbent upon the House of Justice and the wealthy to provide for him.

32. In respect to tithes Bahá'u'lláh has ordained that what is prescribed in the Qur'án should be followed. In general the law imposes an obligation to give a portion of one's assets for the relief of the poor, for various other charitable purposes, and to aid the Faith of God. The details of the application of this law are left to the Universal House of Justice to decide in future, and the Guardian has stated that in the meantime the believers may contribute regularly and according to their means to the Bahá'í Fund.

33. The believer should perform his ablutions (see note 4), seat himself and then repeat "Alláh-u-Abhá" ninety-five times.

34. Bahá'u'lláh warns against hunting to excess and prescribes laws prohibiting the eating of game if it is found dead in a trap or net.

35. Bahá'u'lláh states that a man may employ a maiden for domestic service. This was not permissible under Shí'ih Muslim practice unless the employer married her.

36. Concerns the ruling laid down to trace the owner of lost property.

37. Refers to the exchange of property held in trust in order to protect the owner against loss.

38. Deals with the question of compensation in case a person kills another without intention to do so.

39. When something is to be proved on the testimony of two just witnesses, the criterion for determining the justice of a witness is his reputation, irrespective of whether he is a Bahá'í.

40. Bahá'u'lláh forbids both begging and giving to beggars, but exhorts the wealthy and the House of Justice to help the needy, and referring to the House of Justice He says, "*Verily have We made it a shelter for the poor and needy.*" (cf. note 31).

41. Bahá'u'lláh prohibits confession to, and seeking absolution of one's sins from, a human being, and enjoins the sinner, when alone, to repent before God, for it is He Who forgives. In this connection the Guardian's secretary wrote on his behalf to an individual believer: "We are forbidden to confess to any person, as do the Catholics to their priests, our sins and shortcomings or to do so in public, as some religious sects do. However, if we spontaneously desire to acknowledge we have been wrong in something, or that we have some fault of character, and ask another person's forgiveness or pardon, we are quite free to do so."

42. Punishments for arson, adultery, murder and theft are specified in the *Aqdas*, but they are intended for a future condition of society, when they will be supplemented and applied by the Universal House of Justice.

43. In a letter to an individual believer, the Guardian's secretary wrote on his behalf: "No matter how devoted and fine the love may be between people of the same sex, to let it find expression in sexual acts is wrong. Immorality of every sort is really forbidden by Bahá'u'lláh, and homosexual relationships He looks upon as such, besides being against nature."

44. In Persian baths it was formerly the custom for everyone to wash in the same water.

45. The prohibition against plunging one's hand in food refers to the manner of eating.

46. See *God Passes By* page 154.

47. In the *Kitáb-i-Aqdas* Bahá'u'lláh writes that the injunction to show kindness to His Family does not give them a share of the properties of men.

48. Bahá'u'lláh states that the law requiring the renewal of the furnishings of one's house after nineteen years applies only if one is able to do so. 'Abdu'l-Bahá has explained that the purpose of the law is that one should change those furnishings that become old, lost their lustre and provoke repugnance. It does not apply to such things as scarce or treasured articles, antiques or jewellery.

49. See page 17, No. 13.

50. See page 22, No. 14, and page 26, No. 19.

51. See page 20, No. 13.

52. See page 20, No. 13.

53. See page 19, No. 13.

54. See *Some Answered Questions* Chapter XLV and *God Passes By* page 214.

55. See page 11, No. 1.

56. See page 23, No. 14.

57. See page 25, No. 18.

58. See page 27, No. 21.

59. See *God Passes By* page 211. The other sign of maturity is cited in *The Promised Day Is Come* page 72.

60. See page 19, No. 13.

61. See page 15, No. 6.

62. See page 24, No. 16.

63. See page 12, No. 1.

64. See page 27, No. 20.

65. See *God Passes By* page 215.

66. See page 21, No. 13.

67. See page 21, No. 13.

68. See page 21, No. 13.

69. See *God Passes By* page 215.

70. See *God Passes By* page 215.

71. See *The Dawn-Breakers* Chapter 1, and page 201 (B.P.T. Wilmette, 1962).

72. Mullá Muḥammad Ja'far-i-Iṣfáhání. See *The Dawn-Breakers* page 99.

73. See the *Kitáb-i-Íqán* pages 184–191 (B.P.T. Wilmette editions).

74. Shaykh Muḥammad-Ḥasan-i-Najafí, one of the leading Shí'ih ecclesiastics, who rejected the Báb.

75. See page 20, No. 13.

76. See *God Passes By* pages 164–169.

77. See page 16, No. 10.



'ABDU'L-BAHÁ

Photograph taken in 1911, studio of Boissonnas and Taponier, 12, rue de la Paix, Paris.

III

THE FIFTIETH ANNIVERSARY OF THE PASSING OF 'ABDU'L-BAHÁ

1. THE STATION AND TITLES OF 'ABDU'L-BAHÁ

By Shoghi Effendi

My name is 'Abdu'l-Bahá. My qualification is 'Abdu'l-Bahá. My reality is 'Abdu'l-Bahá. My praise is 'Abdu'l-Bahá. Thraldom to the Blessed Perfection is my glorious and refulgent diadem, and servitude to all the human race my perpetual religion. . . No name, no title, no mention, no commendation have I, nor will ever have, except 'Abdu'l-Bahá. This is my longing. This is my greatest yearning. This is my eternal life. This is my everlasting glory.

An attempt I strongly feel should now be made to clarify our minds regarding the station occupied by 'Abdu'l-Bahá and the significance of His position in this holy Dispensation. It would be indeed difficult for us, who stand so close to such a tremendous figure and are drawn by the mysterious power of so magnetic a personality, to obtain a clear and exact understanding of the rôle and character of One Who, not only in the Dispensation of Bahá'u'lláh but in the entire field of religious history, fulfills a unique function. Though moving in a sphere of His own and holding a rank radically different from that of the Author[1] and the Forerunner[2] of the Bahá'í Revelation, He, by virtue of the station ordained for Him through the Covenant of Bahá'u'lláh, forms together with them what may be termed the Three Central Figures of a Faith that stands unapproached in the world's spiritual history. He towers, in conjunction with them, above the destinies of this infant Faith of God from a level to which no individual or body ministering to its needs after Him, and for no less a period than a full thousand years, can ever hope to rise. To degrade His lofty rank by identifying His station with or by regarding it as roughly equivalent to, the position of those on whom the mantle of His authority has fallen would be an act of impiety as grave as the no less heretical belief that inclines to exalt Him to a state of absolute equality with either the central Figure or Forerunner of our Faith. For wide as is the gulf that separates 'Abdu'l-Bahá from Him Who is the Source of an independent Revelation, it can never be regarded as commensurate with the greater distance that stands between Him Who is the Centre of the Covenant and His ministers who are to carry on His work, whatever be their name, their rank, their functions or their future achievements. Let those who have known 'Abdu'l-Bahá, who through their contact with His magnetic personality have come to cherish for Him so fervent an admiration, reflect, in the light of this statement, on the greatness of One Who is so far above Him in station.

That 'Abdu'l-Bahá is not a Manifestation of God, that, though the successor of His Father, He does not occupy a cognate station, that no one else except the Báb and Bahá'u'lláh can ever lay claim to such a station before the expiration of a full thousand years—are verities which lie embedded in the specific utterances of both the Founder of our Faith and the Interpreter of His teachings. . .

'Abdu'l-Bahá's own statements . . . are no less emphatic and binding: " . . . *My station is the station of servitude—a servitude which is complete, pure and real, firmly established, enduring, obvious, explicitly revealed and subject*

[1] Bahá'u'lláh. [2] The Báb.

to no interpretation whatever . . . I am the Interpreter of the Word of God; such is my interpretation."

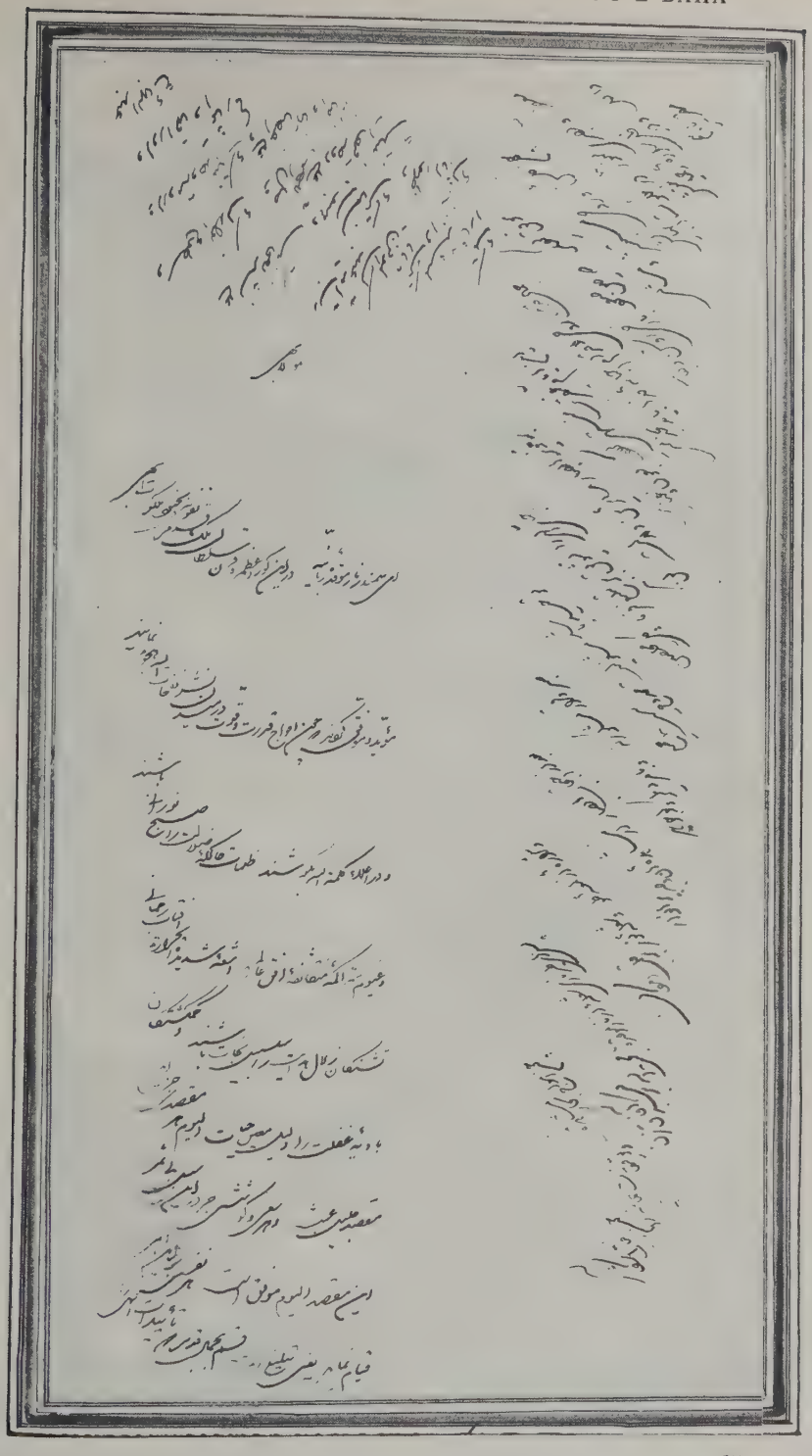
. . . From such clear and formally laid down statements, incompatible as they are with any assertion of a claim to Prophethood, we should not by any means infer that 'Abdu'l-Bahá is merely one of the servants of the Blessed Beauty, or at best one whose function is to be confined to that of an authorized interpreter of His Father's teachings. Far be it from me to entertain such a notion or to wish to instill such sentiments. To regard Him in such a light is a manifest betrayal of the priceless heritage bequeathed by Bahá'u'lláh to mankind. Immeasurably exalted is the station conferred upon Him by the Supreme Pen above and beyond the implications of these, His own written statements. Whether in the *Kitáb-i-Aqdas*, the most weighty and sacred of all the works of Bahá'u'lláh, or in the *Kitáb-i-'Ahd*, the Book of His Covenant, or in the *Súriy-i-Ghuṣn* (Tablet of the Branch), such references as have been recorded by the pen of Bahá'u'lláh—references which the Tablets of His Father addressed to Him mightily reinforce—invest 'Abdu'l-Bahá with a power, and surround Him with a halo, which the present generation can never adequately appreciate.

He is, and should for all time be regarded, first and foremost, as the Centre and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá'í ideal, the incarnation of every Bahá'í virtue, the Most Mighty Branch sprung from the Ancient Root, the Limb of the Law of God, the Being "*round Whom all names revolve*", the Mainspring of the Oneness of Humanity, the Ensign of the Most Great Peace, the Moon of the Central Orb of this most holy Dispensation—styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name 'Abdu'l-Bahá. He is, above and beyond these appellations, the "Mystery of God"—an expression by which Bahá'u'lláh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to him the station of Prophethood, indicates how in the person of 'Abdu'l-Bahá the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized. . .

"*O Thou Who art the apple of Mine eye!*" Bahá'u'lláh, in His own handwriting, thus addresses 'Abdu'l-Bahá, "*My glory, the ocean of My loving-kindness, the sun of My bounty, the heaven of My mercy rest upon Thee. We pray God to illumine the world through Thy knowledge and wisdom, to ordain for Thee that which will gladden Thine heart and impart consolation to Thine eyes.*" "*The glory of God rest upon Thee,*" He writes in another Tablet, "*and upon whosoever serveth Thee and circleth around Thee. Woe, great woe, betide him that opposeth and injureth Thee. Well is it with him that sweareth fealty to Thee; the fire of hell torment him who is Thine enemy.*" "*We have made Thee a shelter for all mankind,*" He, in yet another Tablet, affirms, "*a shield unto all who are in heaven and on earth, a stronghold for whosoever hath believed in God, the Incomparable, the All-Knowing. God grant that through Thee He may protect them, may enrich and sustain them, that He may inspire Thee with that which shall be a wellspring of wealth unto all created things, an ocean of bounty unto all men, and the dayspring of mercy unto all peoples.*"

"*Thou knowest, O my God,*" Bahá'u'lláh, in a prayer revealed in 'Abdu'l-Bahá's honour, supplicates, "*that I desire for Him naught except that which Thou didst desire, and have chosen Him for no purpose save that which Thou hadst intended for Him. Render Him victorious, therefore, through Thy hosts of earth and heaven. . . Ordain, I beseech Thee, by the ardour of My love for Thee and My yearning to manifest Thy Cause, for Him, as well as for them that love Him, that which Thou hast destined for Thy Messengers and the Trustees of Thy Revelation. Verily, Thou art the Almighty, the All-Powerful.*" (*The Dispensation of Bahá'u'lláh.*)

He alone had been accorded the privilege of being called "*the Master*", an honour from which His Father had strictly excluded all His other sons. Upon Him that loving and unerring Father had chosen to confer the unique title of "*Sirru'lláh*" (the Mystery of God), a designation so appropriate to One Who, though essentially human and holding a station radically and fundamentally different from that occupied by Bahá'u'lláh and His Forerunner, could still claim to be the perfect Exemplar of His Faith, to be endowed with superhuman



A Tablet in the handwriting of 'Abdu'l-Bahá revealed for Shaykh Kázim, surnamed "Samandar", one of the nineteen Apostles of Bahá'u'lláh and the father of the Hand of the Cause Ṭarázu'lláh Samandarí.

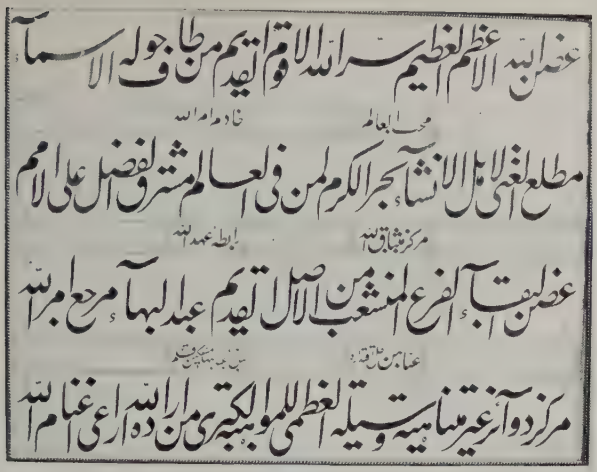
knowledge, and to be regarded as the stainless mirror reflecting His light. To Him, whilst in Adrianople, that same Father had, in the *Súriy-i-Ghuṣn* (Tablet of the Branch), referred as "*this sacred and glorious Being, this Branch of Holiness*", as "*the Limb of the Law of God*", as His "*most great favour*" unto men, as His "*most perfect bounty*" conferred upon them, as One through Whom "*every mouldering bone is quickened,*" declaring that "*whoso turneth towards Him hath turned towards God,*" and that "*they who deprive themselves of the shadow of the Branch are lost in the wilderness of error.*" To Him He, whilst still in the city, had alluded (in a Tablet addressed to Ḥájí Muḥammad Ibráhím-i-Khalíl) as the one amongst His sons "*from Whose tongue God will cause the signs of His power to stream forth*", and as the one Whom "*God hath specially chosen for His Cause*". On Him, at a later period, the Author of the *Kitáb-i-Aqdas*, in a celebrated passage, subsequently elucidated in the "Book of My Covenant", had bestowed the function of interpreting His Holy Writ, proclaiming Him, at the same time, to be the One "*Whom God hath purposed, Who hath branched from this Ancient Root*". To Him in a Tablet, revealed during that same period and addressed to Mírzá Muḥammad Qulíy-i-Sabzivárí, He had referred as "*the Gulf that hath branched out of this Ocean that hath encompassed all created things*", and bidden His followers to turn their faces towards it. To Him, on the occasion of His visit to Beirut, His Father had, furthermore, in a communication which He dictated to His amanuensis, paid a glowing tribute, glorifying Him as the One "*round Whom all names revolve*", as "*the Most Mighty Branch of God*", and as "*His ancient and immutable Mystery*". He it was Who, in several Tablets which Bahá'u'lláh Himself had penned, had been personally addressed as "*the Apple of Mine eye*", and been referred to as "*a shield unto all who are in heaven and on earth*", as "*a shelter for all mankind*" and "*a stronghold for whosoever hath believed in God*". It was on His behalf that His Father, in a prayer revealed in His honour, had supplicated God to "*render Him victorious*", and to "*ordain . . . for Him, as well as for them that love Him*", the things destined by the Almighty for His "*Messengers*" and the "*Trustees*" of His Revelation. And finally in yet another Tablet these weighty words had been recorded: "*The glory of God rest upon Thee, and upon whosoever serveth Thee and circleth around Thee. Woe, great woe, betide him that opposeth and injureth Thee. Well is it with him that sweareth fealty to Thee; the fire of hell torment him who is Thy enemy.*"

And now to crown the inestimable honours, privileges and benefits showered upon Him, in ever-increasing abundance, throughout the forty years of His Father's ministry in Baghdád, in Adrianople and in 'Akká, He had been elevated to the high office of Centre of Bahá'u'lláh's Covenant, and been made the successor of the Manifestation of God Himself—a position that was to empower Him to impart an extraordinary impetus to the international expansion of His Father's Faith, to amplify its doctrine, to beat down every barrier that would obstruct its march, and to call into being, and delineate the features of, its Administrative Order, the Child of the Covenant, and the Harbinger of that World Order whose establishment must needs signalize the advent of the Golden Age of the Bahá'í Dispensation.

The immediate effect of the ascension of Bahá'u'lláh had been . . . to spread grief and bewilderment among his followers and companions, and to inspire its vigilant and redoubtable adversaries with fresh hope and renewed determination. . .

Yet, as the appointed Centre of Bahá'u'lláh's Covenant and the authorized Interpreter of His teaching had Himself later explained, the dissolution of the tabernacle wherein the soul of the Manifestation of God had chosen temporarily to abide signalized its release from the restrictions which an earthly life had, of necessity, imposed upon it. Its influence no longer circumscribed by any physical limitations, its radiance no longer beclouded by its human temple, that soul could henceforth energize the whole world to a degree unapproached at any stage in the course of its existence on this planet.

Bahá'u'lláh's stupendous task on this earthly plane had, moreover, at the time of His passing, been brought to its final consummation. His mission, far from being in any way inconclusive, had, in every respect, been carried through to a full end. The Message with which He had been entrusted had been disclosed to the gaze of all mankind. The summons He had been commissioned to issue to its leaders and rulers had been fearlessly voiced. The fundamentals of the doctrine destined to recreate its life, heal its



A calligraphic arrangement by Mishkín-Qalam of titles conferred upon 'Abdu'l-Bahá or mentioned in various Tablets.

sickness and redeem it from bondage and degradation had been impregnably established. The tide of calamity that was to purge and fortify the sinews of His Faith had swept on with unstemmed fury. The blood which was to fertilize the soil out of which the institutions of His World Order were destined to spring had been profusely shed. Above all the Covenant that was to perpetuate the influence of that Faith, ensure its integrity, safeguard it from schism, and stimulate its world-wide expansion, had been fixed on an inviolable basis.

His Cause, precious beyond the dreams and hopes of men; enshrining within its shell that pearl of great price to which the world, since its foundation, had been looking forward; confronted with colossal tasks of unimaginable complexity and urgency, was beyond a peradventure in safe keeping. His own beloved Son, the apple of His eye, His vicegerent on earth, the Executive of His authority, the Pivot of His Covenant, the Shepherd of His flock, the Exemplar of His faith, the Image of His perfections, the Mystery of His Revelation, the Interpreter of His mind, the Architect of His World Order, the Ensign of His Most Great Peace, the Focal Point of His unerring guidance —in a word, the occupant of an office without peer or equal in the entire field of religious history—stood guard over it, alert, fearless and determined to enlarge its limits, blazon abroad its fame, champion its interests and consummate its purpose. . .

The cloud of despondency that had momentarily settled on the disconsolate lovers of the Cause of Bahá'u'lláh was lifted. The continuity of that unerring guidance vouchsafed to it since its birth was now assured. The significance of the solemn affirmation that this is "*the Day which shall not be followed by night*" was now clearly apprehended. An orphan community had recognized in 'Abdu'l-Bahá, in its hour of desperate need, its Solace, its Guide, its Mainstay and Champion. The Light that had glowed with such dazzling brightness in the heart of Asia, and had, in the lifetime of Bahá'u'lláh, spread to the Near East, and illuminated the fringes of both the European and African continents, was to travel, through the impelling influence of the newly proclaimed Covenant, and almost immediately after the death of its Author, as far West as the North American continent, and from thence diffuse itself to the countries of Europe, and subsequently shed its radiance over both the Far East and Australasia. (*God Passes By*, chapters XIV, XV.)



The funeral procession leaving 'Abdu'l-Bahá's home, No. 7 Persian (Haparsim) Street, Haifa, Tuesday, November 29, 1921.



The funeral of 'Abdu'l-Bahá, wrote Shoghi Effendi, was one "the like of which Haifa, nay Palestine itself, had surely never seen, so deep was the feeling that brought so many thousands of mourners together, representative of so many religions, races and tongues."

2. AN ACCOUNT OF THE PASSING OF 'ABDU'L-BAHÁ[1]

Extracts from the account written by SHOGHI EFFENDI *and* LADY BLOMFIELD

IT is well known that the loved ones of 'Abdu'l-Bahá, in every part of the world, are anxiously waiting to receive some details of the closing events of His unique and wonderful life. For this reason the present account is being written.

We have now come to realize that the Master knew the day and hour when, His mission on earth being finished, He would return to the shelter of heaven. He was, however, careful that His family should not have any premonition of the coming sorrow. It seemed as though their eyes were veiled by Him, with His ever-loving consideration for His dear ones, that they should not see the significance of certain dreams and other signs of the culminating event. This they now realize was His thought for them, in order that their strength might be preserved to face the great ordeal when it should arrive, that they should not be devitalized by anguish of mind in its anticipation.

Out of the many signs of the approach of the hour when He could say of His work on earth, "It is finished," the following two dreams seem remarkable. Less than eight weeks before His passing the Master related this to His family:

"I seemed to be standing within a great temple, in the inmost shrine, facing the east, in the place of the leader himself. I became aware that a large number of people were flocking into the temple; more and yet more crowded in, taking their places in rows behind me, until there was a vast multitude. As I stood, I raised loudly the 'Call to Prayer'. Suddenly the thought came to me to go forth from the temple.

"When I found myself outside I said within myself, 'For what reason came I forth, not having led the prayer? But it matters not; now that I have uttered the call to prayer, the vast multitude will of themselves chant the prayer.'"

When the Master had passed away, His family pondered over this dream and interpreted it thus:

He had called that same vast multitude—all peoples, all religions, all races, all nations, and all kingdoms—to unity and peace, to universal love and brotherhood; and, having called them, He returned to God the Beloved, at whose command He had raised the majestic call, had given the divine message. This same multitude—the peoples, religions, races, nations and kingdoms—would continue the work to which 'Abdu'l-Bahá had called them, and would of themselves press forward to its accomplishment.

A few weeks after the preceding dream the Master came in from the solitary room in the garden, which He had occupied of late, and said:

"I dreamed a dream and behold the Blessed Beauty [Bahá'u'lláh] came and said unto me, 'Destroy this room!'"

The family, who had been wishing that He would come and sleep in the house, not being happy that He should be alone at night, exclaimed, "Yes, Master, we think Your dream means that You should leave that room and come into the house." When He heard this from us, He smiled meaningly as though not agreeing with our interpretation. Afterwards we understood that by the "room" was meant the temple of His body. . .

In the same week He revealed a Tablet to America, in which is the following prayer: "*Yá Bahá'u'l-Abhá!* [O Thou the Glory of Glories] *I have renounced the world and the people thereof, and am heartbroken and sorely afflicted because of the unfaithful. In the cage of this world I flutter even as a frightened bird, and yearn every day to take my flight unto Thy kingdom.*

"*Yá Bahá'u'l-Abhá! Make me to drink of the cup of sacrifice and set me free. Relieve me from these woes and trials, from these afflictions and*

[1] An abridged version of the compilation *The Passing of 'Abdu'l-Bahá* published privately in 1922 by Lady Blomfield with the approval of Shoghi Effendi and reprinted with emendations in *Bahá'í Year Book* (New York: Bahá'í Publishing Committee, 1926), I, 19–31. Lady Blomfield (see "In Memoriam", *The Bahá'í World*, vol. VIII, p. 651), became a Bahá'í in Paris during the early years of this century and received 'Abdu'l-Bahá in London in 1911. In 1921, she accompanied Shoghi Effendi, then studying at Balliol College, Oxford, to Haifa after the passing of 'Abdu'l-Bahá. Lady Blomfield died in 1939.

troubles. Thou art He that aideth, that succoureth, that protecteth, that stretcheth forth the hand of help." . . .

After lunch He dictated some Tablets, His last ones, to Rúḥí Effendi. When He had rested He walked in the garden. He seemed to be in a deep reverie.

His good and faithful servant Ismá'íl Áqá, relates the following:

"Some time, about twenty days before my Master passed away, I was near the garden when I heard Him summon an old believer saying:

"'Come with me that we may admire together the beauty of the garden. Behold, what the spirit of devotion is able to achieve! This flourishing place was, a few years ago, but a heap of stones, and now it is verdant with foliage and flowers. My desire is that after I am gone the loved ones may all arise to serve the divine cause and, please God, so it shall be. Ere long men will arise who shall bring life to the world.' . . .

"Three days before His ascension, whilst seated in the garden, He called me and said, 'I am sick with fatigue. Bring two of your oranges for me that I may eat them for your sake.' This I did, and He, having eaten them, turned to me, saying, 'Have you any of your sweet lemons?' He bade me fetch a few. . . Whilst I was plucking them, He came over to the tree, saying, 'Nay, but I must gather them with my own hands.' Having eaten of the fruit, He turned to me and asked 'Do you desire anything more?' Then with a pathetic gesture of His hands, He touchingly, emphatically, and deliberately said, 'Now it is finished, it is finished!'

"These significant words penetrated my very soul. I felt each time He uttered them as if a knife were struck into my heart. I understood His meaning but never dreamed His end was so nigh."

It was Ismá'íl Áqá who had been the Master's gardener for well nigh thirty years and who, in the first week after his bereavement, driven by hopeless grief, quietly disposed of all his belongings, made his will, went to the Master's sister, and craved her pardon for any misdeeds he had committed. He then delivered the key of the garden to a trusted servant of the household and, taking with him means whereby to end his life at his beloved Master's tomb, walked up the mountain to that sacred place, three times circled round it, and would have succeeded in taking his life had it not been for the opportune arrival of a friend who reached him in time to prevent the accomplishment of his tragic intention. . .

During the evening 'Abdu'l-Bahá attended the usual meeting of the friends in His own audience chamber.

In the morning of Saturday, November 26, He arose early, came to the tea-room, and had some tea. He asked for the fur-lined coat which had belonged to Bahá'u'lláh. He often put on this coat when He was cold or did not feel well, He so loved it. He then withdrew to His room, lay down on His bed, and said, "Cover me up. I am very cold. Last night I did not sleep well, I felt cold. This is serious, it is the beginning."

After more blankets had been put on, He asked for the fur coat He had taken off to be placed over Him. That day He was rather feverish. In the evening His temperature rose still higher, but during the night the fever left Him. After midnight He asked for some tea.

On Sunday morning, November 27, He said, "I am quite well and will get up as usual and have tea with you in the tea-room." After He had dressed, He was persuaded to remain on the sofa in His room.

In the afternoon He sent all the friends to the tomb of the Báb, where on the occasion of the anniversary of the declaration of the Covenant a feast was being held, offered by a Párs í pilgrim who had lately arrived from India.

At four in the afternoon, being on the sofa in His room, He said, "Ask my sister and all the family to come and have tea with me."

His four sons-in-law and Rúḥí Effendi came to Him after returning from the gathering on the mountain. They said to Him, "The giver of the feast was unhappy because You were not there". He said unto them:

"But I was there, though my body was absent, my spirit was there in your midst. I was present with the friends at the tomb. The friends must not attach any importance to the absence of my body. In spirit I am, and shall always be, with the friends, even though I be far away."

The same evening He asked after the health of every member of the household, of the pilgrims, and of the friends in Haifa. "Very good, very good," He said when told that none were ill. This was His very last utterance concerning His friends.



The room occupied by 'Abdu'l-Bahá and in which He passed away in the early morning hours of November 28, 1921.

At eight in the evening He retired to bed after taking a little nourishment, saying, "I am quite well."

He told all the family to go to bed and rest. Two of His daughters, however, stayed with Him. That night the Master had gone to sleep very calmly, quite free from fever. He awoke about 1.15 a.m., got up, and walked across to a table where He drank some water. He took off an outer night garment, saying, "I am too warm." He went back to bed; and, when His daughter Rúḥá Khánum, later on, approached, she found Him lying peacefully; and, as He looked into her face, He asked her to lift up the net curtains saying:

"I have difficulty in breathing, give me more air." Some rose water was brought of which He drank, sitting up in bed to do so, without any help. He again lay down, and as some food was offered Him, He remarked in a clear and distinct voice:

"You wish me to take some food, and I am going?" He gave them a beautiful look. His face was so calm, His expression so serene, they thought Him asleep.

He had gone from the gaze of His loved ones!

The eyes that had always looked out with loving-kindness upon humanity, whether friends or foes, were now closed. The hands that had ever been stretched forth to give alms to the poor and the needy, the halt and the maimed, the blind, the orphan and the widow, had now finished their labour. The feet that, with untiring zeal, had gone upon the ceaseless errands of the Lord of Compassion were now at rest. The lips that had so eloquently championed the cause of the suffering sons of men, were now hushed in silence. The heart that had so powerfully throbbed with wondrous love for the children of God was now stilled. His glorious spirit had passed from the life of earth, from the persecutions of the enemies of righteousness, from the storm and stress of well nigh eighty years of indefatigable toil for the good of others.

His long martyrdom was ended!

Early on Monday morning, November 28, the news of this sudden calamity had spread over the city, causing an unprecedented stir and tumult, and filling all hearts with unutterable grief.

The next morning, Tuesday, November 29, the funeral took place, a funeral the like of which Haifa, nay Palestine itself, had surely never seen, so deep was the feeling that brought

so many thousands of mourners together, representative of so many religions, races and tongues.

The High Commissioner of Palestine, Sir Herbert Samuel, the Governor of Jerusalem, the Governor of Phoenicia, the chief officials of the government, the consuls of the various countries, resident in Haifa, the heads of the various religious communities, the notables of Palestine, Jews, Christians, Muslims, Druses, Egyptians, Greeks, Turks, Kurds, and a host of his American, European and native friends, men, women and children, both of high and low degree, all, about ten thousand in number, mourning the loss of their beloved One.

This impressive, triumphal procession was headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Muslim and Christian communities holding aloft their banners, a company of Muslim choristers chanting their verses from the Qur'án, the chiefs of the Muslim community headed by the Muftí, a number of Christian priests, Latin, Greek, and Anglican, all preceding the sacred coffin, upraised on the shoulders of His loved ones. Immediately behind it came the members of His family, next to them walked the British High Commissioner, the Governor of Jerusalem, and the Governor of Phoenicia. After them came the consuls and the notables of the land, followed by the vast multitude of those who reverenced and loved Him.

On this day there was no cloud in the sky, nor any sound in all the town and surrounding country through which they went, save only the soft, slow, rhythmic chanting of Islám in the call to prayer, or the convulsed sobbing moan of those helpless ones, bewailing the loss of their one Friend, Who had protected them in all their difficulties and sorrows, Whose generous bounty had saved them and their little ones from starvation through the terrible years of the "Great Woe."

"O God, my God!" the people wailed with one accord, "Our father has left us, our father has left us!"

O the wonder of that great throng! Peoples of every religion and race and colour, united in heart through the manifestation of servitude in the lifelong work of 'Abdu'l-Bahá!

As they slowly wended their way up Mount



Funeral cortège ascending Mt. Carmel.

Carmel, the Vineyard of God, the casket appeared in the distance to be borne aloft by invisible hands, so high above the heads of the people was it carried. After two hours walking, they reached the garden of the tomb of the Báb. Tenderly was the sacred coffin placed upon a plain table covered with a fair white linen cloth. As the vast concourse pressed around the tabernacle of His body, waiting to be laid in its resting place, within the vault, next to that of the Báb, representatives of the various denominations, Muslims, Christians, and Jews, all hearts being ablaze with fervent love of 'Abdu'l-Bahá, some on the impulse of the moment, others prepared, raised their voices in eulogy and regret, paying their last homage of farewell to their loved one. So united were they in their acclamation of Him, as the wise educator and reconciler of the human race in this perplexed and sorrowful age, that there seemed to be nothing left for the Bahá'ís to say.

The following are extracts from some of the speeches delivered on that memorable occasion.

The Muslim voicing the sentiments of his coreligionists spoke as follows:

"O concourse of Arabians and Persians! Whom are ye bewailing? Is it He who but yesterday was great in this life and is today in His death greater still? Shed no tears for the one that hath departed to the world of eternity, but weep over the passing of virtue and wisdom, of knowledge and generosity. Lament for yourselves, for yours is the loss, whilst He, your lost one, is but a revered wayfarer, stepping from your mortal world into the everlasting home. Weep one hour for the sake of Him who, for well nigh eighty years, hath wept for you! Look to your right, look to your left, look East and look West and behold, what glory and greatness have vanished! What a pillar of peace hath crumbled! What eloquent lips are hushed! Alas! In this tribulation there is no heart but aches with anguish, no eye but is filled with tears. Woe unto the poor, for lo! goodness hath departed from them, woe unto the orphans, for their loving father is no more with them! Could the life of Sir 'Abdu'l-Bahá 'Abbás have been redeemed by the sacrifices of many a precious soul, they of a certainty would gladly have offered up their lives for His life. But fate hath otherwise ordained. Every destiny is predetermined and none can change the divine decree. What am I to set forth the achievements of this leader of mankind? They are too glorious to be praised, too many to recount. Suffice it to say, that He hath left in every heart the most profound impression, on every tongue most wondrous praise. And He that leaveth a memory so lovely, so imperishable, He, indeed, is not dead. Be solaced then, O ye people of Bahá! Endure and be patient; for no man, be he of the East or of the West, can ever comfort you, nay he himself is even in greater need of consolation."

The Christian then came forward and thus spoke:

"I weep for the world, in that my Lord hath died; others there are who, like unto me, weep the death of their Lord. . . O bitter is the anguish caused by this heart-rending calamity! It is not only our country's loss but a world affliction. . . He hath lived for well-nigh eighty years the life of the messengers and apostles of God. He hath educated the souls of men, hath been benevolent unto them, hath led them to the way of Truth. Thus He raised His people to the pinnacle of glory, and great shall be His reward from God, the reward of the righteous! Hear me O people! 'Abbás is not dead, neither hath the light of Bahá been extinguished! Nay, nay! this light shall shine with everlasting splendour. The Lamp of Bahá, 'Abbás, hath lived a goodly life, hath manifested in Himself the true life of the Spirit. And now He is gathered to glory, a pure angel, richly robed in benevolent deeds, noble in His precious virtues. Fellow Christians! Truly ye are bearing the mortal remains of this ever lamented One to His last resting place, yet know of a certainty that your 'Abbás will live forever in spirit amongst you, through His deeds, His words, His virtues, and all the essence of His life. We say farewell to the material body of our 'Abbás and His material body vanisheth from our gaze, but His reality, our spiritual 'Abbás, will never leave our minds, our thoughts, our hearts, our tongues.

"O great revered Sleeper! Thou hast been good to us, Thou hast guided us, Thou hast taught us, Thou hast lived amongst us greatly, with the full meaning of greatness, Thou hast made us proud of Thy deeds and of Thy words. Thou hast raised the Orient to the summit of glory, hast shown loving kindness to the people, trained them in righteousness, and hast striven to the end, till Thou hast won the crown of

glory. Rest Thou happily under the shadow of the mercy of the Lord Thy God, and He, verily, shall well reward Thee."

Yet another Muslim, the Muftí of Haifa, spoke as follows:

"I do not wish to exaggerate in my eulogy of this great One, for His ready and helping hand in the service of mankind and the beautiful and wondrous story of His life, spent in doing that which is right and good, none can deny, save him, whose heart is blinded. . .

"O Thou revered voyager! Thou hast lived greatly and hast died greatly! This great funeral procession is but a glorious proof of Thy greatness in Thy life and in Thy death. But O, Thou whom we have lost! Thou leader of men, generous and benevolent! To whom shall the poor now look? Who shall care for the hungry? And the desolate, the widow and the orphan?

"May the Lord inspire all Thy household and Thy kindred with patience in this grievous calamity, and immerse Thee in the ocean of His grace and mercy! He, verily, is the prayer-hearing, prayer-answering God."

The Jew when his turn came, paid his tribute in these words:

"Dans un Siècle de positivisme exagéré et de matérialisme effréné, il est étonnant et rare de trouver un philosophe de grande envergure tel que le regretté 'Abdu'l-Bahá 'Abbás parler à notre coeur, à nos sentiments et surtout chercher à éduquer notre âme en nous inculquant les principes les plus beaux, reconnus comme étant la base de toute religion et de toute morale pure. Par ses écrits, par sa parole, par ses entretiens familiers comme par ses colloques célèbres avec les plus cultivés et les fervents adeptes des théories sectaires, il a su persuader, il a pu toujours convaincre. Les exemples vivants sont d'un autre pouvoir. Sa vie privée et publique était un exemple de dévouement et d'oubli de soi pour le bonheur des autres. . .

"Sa philosophie est simple, direz-vous, mais elle est grande par cette même simplicité, étant conforme au caractère humain qui perd de sa beauté lorsqu'il se trouve faussé par les préjugés et les superstitions. . . 'Abbás est mort à Caiffa, en Palestine, la Terre Sacrée qui a produit les prophètes. Devenue stérile et abandonnée depuis tant de siècles elle resuscite de nouveau et commence à reprendre son rang et sa renommée primitive. Nous ne sommes pas les seuls à pleurer ce prophète, nous ne sommes pas les seuls à le glorifier. En Europe, en Amérique, que dis-je, dans tous pays habité par des hommes conscients de leur mission dans ce bas monde assoiffé de justice sociale, de fraternité, on le pleurera aussi. Il est mort après avoir souffert du despotisme, du fanatisme et de l'intolérance. Acre, la Bastille turque, lui a servi de prison pendant des dizaines d'années. Bagdad la capitale Abbasside a été aussi sa prison et celle de son père. La Perse, ancien berceau de la philosophie douce et divine, a chassé ses enfants qui ont conçu leurs idées chez elle. Ne voit-on pas là une volonté divine et une préférence marquée pour la Terre Promise qui était et sera le berceau de toutes les idées généreuses et nobles? Celui qui laisse après lui un passé aussi glorieux n'est pas mort. Celui qui a écrit d'aussi beaux principes a agrandi sa famille parmi tous ses lecteurs et a passé à la postérité, couronné par l'immortalité."[1]

The nine speakers having delivered their funeral orations, then came the moment when the casket which held the Pearl of loving servi-

[1] In a century of exaggerated positivism and unbridled materialism, it is astonishing and rare to find a philosopher of great scope, such as the lamented 'Abdu'l-Bahá 'Abbás, speak to our heart, to our feelings, and especially seek to educate our soul by inculcating in us the most beautiful principles, which are recognized as being the basis of all religion and of all pure morality. By His Writings, by His spoken Word, by His intimate conversations as well as by His famous dialogues with the most cultivated and the most fervent adepts of sectarian theories, He knew how to persuade; He was always able to win our minds. Living examples have a special power. His private and public life was an example of devotion and of forgetfulness of self for the happiness of others. . .

His philosophy is simple, you will say, but it is great by that very simplicity, since it is in conformity with human character, which loses some of its beauty when it allows itself to be distorted by prejudices and superstitions. . . 'Abbás died in Haifa, Palestine, the Holy Land which produced the prophets. Sterile and abandoned for so many centuries, it is coming back to life and is beginning to recover its rank and its original renown. We are not the only ones to grieve for this prophet; we are not the only ones to testify to His glory. In Europe, in America, yea, in every land inhabited by men conscious of their mission in this base world, athirst for social justice, for brotherhood, He will be mourned as well. He is dead after suffering from despotism, fanaticism, and intolerance. 'Akká, the Turkish Bastille, was His prison for decades. Baghdád, the Abbassid capital, has also been His prison, and that of His Father. Persia, the ancient cradle of gentle and divine philosophy, has driven out her children, who brought forth their ideas within her. May one not see herein a divine will and a marked preference for the Promised Land which was and will be the cradle of all generous and noble ideas? He who leaves after Him so glorious a past is not dead. He who has written such beautiful principles has increased His family among all His readers and has passed to posterity, crowned with immortality.



Some of those attending the funeral of 'Abdu'l-Bahá. "A great throng had gathered together, sorrowing for His death, but rejoicing also for His life," was the testimony of the High Commissioner, Sir Herbert Samuel.

tude passed slowly and triumphantly into its simple, hallowed resting place.

O the infinite pathos! that the beloved feet should no longer tread this earth! that the presence which inspired such devotion and reverence should be withdrawn!

Of the many and diverse journals that throughout the East and West have given in their columns accounts of this momentous event, the following stand as foremost among them:

Le Temps, the leading French paper, in its issue of December 19, 1921, under the title 'Un Conciliateur' (A Peacemaker), portrays graphically the life of 'Abdu'l-Bahá...

The *London Morning Post*, two days after His passing, among other highly favourable comments, concluded its report of the movement in the following words:

"The venerated Bahá'u'lláh died in 1892 and the mantle of his religious insight fell on his son 'Abdu'l-Bahá, when, after forty years of prison life, Turkish constitutional changes permitted him to visit England, France and America. His persistent messages as to the divine origin and unity of mankind were as impressive as the Messenger himself. He possessed singular courtesy. At his table Buddhist and Mohammedan, Hindu and Zoroastrian, Jew and Christian, sat in amity. 'Creatures', he said, 'were created through love; let them live in peace and amity.'"

The *New York World* of December 1, 1921, published the following:

"Never before 'Abdu'l-Bahá did the leader of an Oriental religious movement visit the United States. . . As recently as June of this year a special correspondent of the *World* who visited this seer thus described him: 'Having once looked upon 'Abdu'l-Bahá, his personality is indelibly impressed upon the mind: the majestic venerable figure clad in the flowing 'abá, his head crowned with a turban white as his head and hair; the piercing deep set eyes whose glances shake the heart; the smile that pours its sweetness over all.'...

"Even in the twilight of his life 'Abdu'l-Bahá took the liveliest interest in world affairs. When General Allenby swept up the coast from Egypt he went for counsel first to 'Abdu'l-Bahá. When Zionists arrived in their Promised Land they sought 'Abdu'l-Bahá for advice. For Palestine he had the brightest hopes. 'Abdu'l-Bahá believed that Bolshevism would prove an admonition to the irreligious world. He taught the equality of man and woman, saying: 'The world

of humanity has two wings, man and woman. If one wing is weak, then the bird cannot fly.'..."

Nearly all representative American newspapers devoted attention to the passing of 'Abdu'l-Bahá. The *Evening Telegram*, New York, December 4, 1921, found in the international peace movement a complete vindication for the Bahá'í ideals. "In all countries of the world today can be found mourners of the prophet 'Abdu'l-Bahá. . . Churches of all denominations in New York City and Chicago were thrown open to him for, unlike the leaders of many cults, he preached not the errors of present religions but their sameness." The *New York Tribune* on December 2 carried an editorial entitled 'Abdu'l-Bahá. "A prophet, as his followers believe, and the son of a prophet, was 'Abdu'l-Bahá, who is now at rest with all prophetic souls bygone. He lived to see a remarkable expansion of the quietist cult of which he was the head... Bahá'u'lláh over sixty years ago set forth a peace plan not dissimilar to the aspirations of today."

The magazine *Unity*, published in Chicago, included an article on the Master in its issue of December 22. "'Abdu'l-Bahá voiced and made eloquent the sacred aspiration that yearns dumbly in the hearts of men. He embodied in glorious, triumphant maturity that ideal which in others lies imprisoned behind the veil. Men and women of every race, creed, class, and colour are united in devotion to 'Abdu'l-Bahá because 'Abdu'l-Bahá has been a pure, selfless mirror reflecting only the noblest qualities of each."

The *Sphinx*, of Cairo, Egypt, on December 17 described 'Abdu'l-Bahá as a great leader of men. "In his personality and influence 'Abdu'l-Bahá embodied all that is highest and most striking in both the Christian and Moslem faiths: living a life of pure altruism, he preached and worked for inter-racial and inter-religious unity. . . When in the presence of 'Abdu'l-Bahá thoughtful inquirers soon realized that they were speaking to a man of unique personality, one endowed with a love and wisdom that had in it the divine quality."

The *Times of India*, in its issue of January 1922, opens one of its editorial articles as follows:

"In more normal times than the present the death of 'Abdu'l-Bahá, which was sorrowfully referred to at the Bahá'í Conference in Bombay, would have stirred the feelings of many who, without belonging to the Bahá'í brotherhood, sympathize with its tenets and admire the life-work of those who founded it. As it is we have learned almost by chance of this great religious leader's death, but that fact need not prevent our turning aside from politics and the turmoil of current events to consider what this man did and what he aimed at."

Sketching then in brief an account of the history of the movement it concludes as follows:

"It is not for us now to judge whether the purity, the mysticism and the exalted ideas of Bahá'ísm will continue unchanged after the loss of the great leader, or to speculate on whether Bahá'ísm will some day become a force in the world as great or greater than Christianity or Islam; but we would pay a tribute to the memory of a man who wielded a vast influence for good, and who, if he was destined to see many of his ideas seemingly shattered in the world war, remained true to his convictions and to his belief in the possibility of a reign of peace and love, and who, far more effectively than Tolstoy, showed the West that religion is a vital force that can never be disregarded."

Out of the vast number of telegrams and cables of condolence that have poured in, these may be mentioned:

His Britannic Majesty's Secretary of State for the Colonies, Mr. Winston Churchill, telegraphing to His Excellency the High Commissioner for Palestine, desires him "to convey to the Bahá'í community, on behalf of His Majesty's Government, their sympathy and condolence on the death of Sir 'Abdu'l-Bahá 'Abbás, K.B.E."

On behalf of the Executive Board of the Bahá'í American Convention, this message of condolence has been received:

"He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of His unceasing presence and nearness."

Viscount Allenby, the High Commissioner for Egypt, has wired the following message, through the intermediary of His Excellency the High Commissioner for Palestine, dated November 29, 1921:

"Please convey to the relatives of the late Sir 'Abdu'l-Bahá 'Abbás Effendi and to the Bahá'í

community my sincere sympathy in the loss of their revered leader."

The loved ones in Germany assure the Greatest Holy Leaf of their fidelity in these terms:

"All believers deeply moved by irrevocable loss of our Master's precious life. We pray for heavenly protection of Holy Cause and promise faithfulness and obedience to Centre of Covenant."

An official message forwarded by the Council of Ministers in Baghdád, and dated December 8, 1921, reads as follows:

"His Highness Sayed Abdurrahman, the Prime Minister, desires to extend his sympathy to the family of His Holiness 'Abdu'l-Bahá in their bereavement."

The Commander in Chief of the Egyptian Expeditionary Force sent through His Excellency the High Commissioner for Palestine these words of sympathy:

"General Congreve begs that you will convey his deepest sympathy to the family of the late Sir 'Abbás al-Bahá'í."

The Theosophical Society in London communicated as follows with one of the followers of the Faith in Haifa:

"For the Holy Family Theosophical Society send affectionate thoughts."

The thousands of Bahá'ís in Ṭihrán, the capital of Persia, remembering their Western brethren and sisters in London and New York assure them of their steadfast faith in these words:

"Light of Covenant transferred from eye to heart. Day of teaching, of union, of self sacrifice."

And lastly, one of the distinguished figures in the academic life of the University of Oxford, a renowned professor and an accomplished scholar, whose knowledge of the Cause stands foremost among that of his colleagues, in the message of condolence written on behalf of himself and wife, expresses himself as follows:

"The passing beyond the veil into fuller life must be specially wonderful and blessed for One Who has always fixed His thoughts on high and striven to lead an exalted life here below."

On the seventh day after the passing of the Master, corn was distributed in His name to about a thousand poor of Haifa, irrespective of race or religion, to whom He had always been a friend and a protector. Their grief at losing the



A view of the long train of mourners attending the funeral of 'Abdu'l-Bahá.



Corn being distributed to the poor in the garden of the home of 'Abdu'l-Bahá, No. 7 Persian (Haparsim) Street, Haifa, December 4, 1921.

"Father of the Poor" was extremely pathetic. In the first seven days also from fifty to a hundred poor were daily fed at the Master's house, in the very place where it had been His custom to give alms to them.

On the fortieth day there was a memorial feast, given to over six hundred of the people of Haifa, 'Akká and the surrounding parts of Palestine and Syria, people of various religions, races and colours. More than a hundred of the poor were also fed on this day. The Governor of Phoenicia, many other officials and some Europeans were present.

The feast was entirely arranged by the members of the Master's household. The long tables were decorated with trailing branches of bougainvillea. Its lovely purple blooms mingled with the white narcissus, and with the large dishes of golden oranges out of the beloved Master's garden, made a picture of loveliness in those spacious lofty rooms, whose only other decoration was the gorgeous yet subdued colouring of rare Persian rugs. No useless trivial ornaments marred the extreme dignity of simplicity.

The guests received, each and all, the same welcome. There were no "chief places". Here, as always in the Master's home, there was no respecting of persons.

After the luncheon the guests came into the large central hall, this also bare of ornament, save only for the portrait of Him they had assembled to honour and some antique Persian tapestries hung upon one wall. Before this was placed a platform from which the speeches were made to the rapt and silent throng, whose very hearts were listening.

The Governor of Phoenicia, in the course of his address, spoke the following:

"Most of us here have, I think, a clear picture of Sir 'Abdu'l-Bahá 'Abbás, of His dignified figure walking thoughtfully in our streets, of His courteous and gracious manner, of His kindness, of His love for little children and flowers, of His generosity and care for the poor and suffering. So gentle was He, and so simple that, in His presence, one almost forgot that He was also a great teacher and that His writings and His conversations have been a solace and an inspiration to hundreds and thousands of people in the East and in the West."

His ['Abdu'l-Bahá's] detailed and powerfully written *Will and Testament* reveals the following words of general counsel to all His friends:

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of

God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindliness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations are earthly. Thus man must strive that his reality may manifest virtues and perfections. the light whereof may shine upon every one. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving-kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, goodwill and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancour may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful!

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

He prays for the protection of His friends:

O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful!

For His enemies this is His prayer:

I call upon Thee, O Lord, my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong-doings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant, that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones! O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them! O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee with all the ardour of my invocation to pardon whosoever hath hurt me, to forgive him that hath conspired against me and offended me, and to wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting.

And now, what appeal more direct, more moving, with which to close this sad yet stirring account of His last days, than these His most touching, most inspiring words?

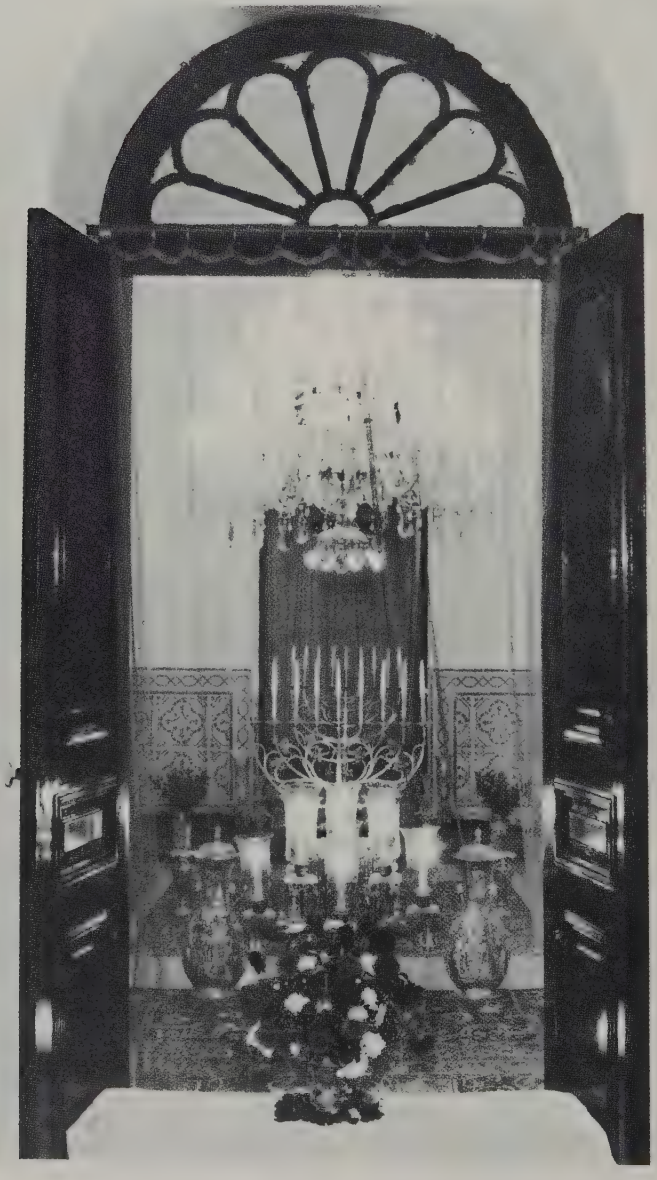
Friends! The time is coming when I shall be no longer with you. I have done all that could be done. I have served the Cause of Bahá'u'lláh to the utmost of my ability. I have laboured night and day, all the years of my life. O how I long to see the loved ones taking upon themselves the responsibilities of the Cause! Now is the time to proclaim the Kingdom of Bahá! Now is the hour of love and union! This is the day of the spiritual harmony of the loved ones of God! All the resources of my physical strength I have exhausted, and the spirit of my life is the welcome tidings of the unity of the people of Bahá. I am straining my ears toward the East and toward the West, toward the North and toward the South that haply I may hear the songs of love and fellowship

chanted in the meetings of the faithful. My days are numbered, and, but for this, there is no joy left unto me. O how I yearn to see the friends united even as a string of gleaming pearls, as the brilliant Pleiades, as the rays of the sun, as the gazelles of one meadow!

The mystic nightingale is warbling for them all; will they not listen? The bird of paradise is singing; will they not heed? The angel of Abhá is calling to them; will they not hearken? The herald of the Covenant is pleading; will they not obey?

Ah me, I am waiting, waiting, to hear the joyful tidings that the believers are the very embodiment of sincerity and truthfulness, the incarnation of love and amity, the living symbols of unity and concord. Will they not gladden my heart? Will they not satisfy my yearning? Will they not manifest my wish? Will they not fulfil my heart's desire? Will they not give ear to my call?

I am waiting, I am patiently waiting.



The inner Shrine of 'Abdu'l-Bahá.

3. THE COMMEMORATION OF THE FIFTIETH ANNIVERSARY OF THE PASSING OF 'ABDU'L-BAHÁ

IN its message to the Bahá'ís of the world at Riḍván, 1971, the Universal House of Justice said:

On November 28, 1971, the Bahá'í World will commemorate the fiftieth anniversary of the passing of 'Abdu'l-Bahá, the Centre of the Covenant, the Ensign of the Oneness of Mankind, the Mystery of God, an event which signalized at once the end of the Heroic Age of our Faith, the opening of the Formative Age and the birth of the Administrative Order, the nucleus and pattern of the World Order of Bahá'u'lláh. As we contemplate the fruits of the Master's ministry harvested during the first fifty years of the Formative Age, a period dominated by the dynamic and beloved figure of Shoghi Effendi, whose life was dedicated to the systematic implementation of the provisions of the *Will and Testament* of 'Abdu'l-Bahá and of the *Tablets of the Divine Plan*—the two charters provided by the Master for the administration and the teaching of the Cause of God—we may well experience a sense of awe at the prospect of the next fifty years. That first half-century of the Formative Age has seen the Bahá'í Community grow from a few hundred centres in thirty-five countries in 1921, to over 46,000 centres in 135 independent states and 182 significant territories and islands at the present day, has been marked by the raising throughout the world of the framework of the Administrative Order, which in its turn has brought recognition of the Faith by many governments and civil authorities and accreditation in consultative status to the Economic and Social Council of the United Nations, and has witnessed the spread to many parts of the world of that "entry by troops" promised by the Master and so long and so eagerly anticipated by the friends.

A new horizon, bright with intimations of thrilling developments in the unfolding life of the Cause of God, is now discernible. The approach to it is complete victory in the Nine Year Plan. For we should never forget that the beloved Guardian's Ten Year Crusade, the current Nine Year Plan, other plans to follow throughout successive epochs of the Formative Age of the Faith, are all phases in the implementation of the Divine Plan of 'Abdu'l-Bahá, set out in fourteen of His Tablets to North America.

The Universal House of Justice wrote to all national communities in July, 1971:

We have noted with deep satisfaction that some National Spiritual Assemblies have already initiated plans to befittingly commemorate the Fiftieth Anniversary of the passing of 'Abdu'l-Bahá and the inception of the Formative Age of the Bahá'í Dispensation.

We feel it would be highly fitting for the three days, November 26 to 28, during which the Day of the Covenant and the anniversary of the ascension of 'Abdu'l-Bahá occur, to be set aside this year by all National Spiritual Assemblies for specially arranged gatherings and conferences, convened either nationally or locally or both, on the three following main themes: The Bahá'í Covenant, The Formative Age and The Life of 'Abdu'l-Bahá.

We hope that these gatherings will serve to intensify the consecration of the workers in the Divine Vineyard in every land, and provide them with the opportunity, especially in the watches of the night of that ascension, when they will be commemorating the passing hour of our Beloved Master, to renew their pledge to Bahá'u'lláh and to re-dedicate themselves to the accomplishment of the as yet unfulfilled goals of the Nine Year Plan.

The Hands of the Cause in the Holy Land, the members of the Universal House of Justice, and all resident and visiting believers at the World Centre will, on that memory-laden night, visit the Shrine of that Mystery of God on behalf of the entire community of the Blessed Beauty and will supplicate for the stalwart champions of the Faith labouring in the forefront of so many fields of service and winning

fresh triumphs in His Name, for the self-sacrificing believers without whose support and sustained assistance most of these victories could not be achieved, and for those who will be inspired to join the ranks of the active and dedicated promoters of His glorious Cause at this crucial stage in the development of the Plan, that we may all meet our obligations and discharge our sacred trust, thus making it possible in the latter months of the Plan for our entire resources to be devoted to an even greater expansion of the Faith in its onward march towards the spiritual conquest of the planet.

At the World Centre the Hands of the Cause, the members of the Universal House of Justice, Bahá'í pilgrims from the Malagasy Republic, Swaziland, Panama, the Philippine Islands, Canada, New Zealand, Scotland, England, Alaska, Norway, the Hawaiian Islands, the United States and Persia, with members of the World Centre staff, enjoyed the privilege of visiting the room in which the Master ascended in His home at No. 7 Haparsim Street, Haifa. The friends gathered in a reverent atmosphere for prayers at His bedside and then made their way to the Pilgrim House where a service was held and prayers were offered in unison with the believers all over the world.

Following the readings and a visit to the Shrine of the Báb, the friends went quietly into the Shrine of the Master and in that sacred spot the *Tablet of Visitation* of 'Abdu'l-Bahá was chanted at 1 a.m.

The Jerusalem Post, an English-language newspaper read throughout Israel, devoted two pages of its issue of November 26, 1971, to a review of the newly published book *'Abdu'l-Bahá*, by the Hand of the Cause H. M. Balyuzi (London, George Ronald, 1971), part of his splendid trilogy of the lives of the Central Figures of the Faith.[1] This work, the publication of which was timed to commemorate the fiftieth anniversary of 'Abdu'l-Bahá's passing, "owes its inception to a gracious remark by Shoghi Effendi", the author states in his foreword and represents the completion of a task begun in 1939.

The review carried in *The Jerusalem Post* was written by a Bahá'í youth, Mrs. Bahíyyih Adams and embellished with excellent photographs. Accompanying the review was an article about the Faith written in most sympathetic terms by a prominent Israeli journalist. Some of the Hebrew-language newspapers in the Holy Land also carried brief accounts of the life and passing of the Master.

In the days that followed the commemoration, the World Centre was flooded with cablegrams, newspaper clippings, magazine articles, letters and reports describing the worldwide observance of the passing of 'Abdu'l-Bahá Whose "magic name"[2]—today no less than during His lifetime—evokes in the heart of every Bahá'í a wave of love and tenderness and stirs within them a resolve to gladden His soul in the immortal realm by befittingly discharging the divine mandate He established among them to plant the banner of His Father's Faith in every corner of a sore-tried world.

The following is a diminutive summary of representative activities and features of the commemoration observances held throughout the world, gleaned from reports received at the World Centre:

Canada: The Hand of the Cause John Robarts addressed a gathering of approximately four hundred friends who gathered in the Maxwell home, where 'Abdu'l-Bahá had stayed during His visit in 1912. The friends were able to visit the bedroom occupied by the Master, and there pray and meditate. For the first time the entire proceedings of a national meeting were in French and English—of symbolic significance because of the importance attached by 'Abdu'l-Bahá to the establishment of the Cause among French-speaking Canadians. "Elsewhere in the country," the report states, "the friends gathered in homes and in halls, in open country, on Indian Reservations, in cities and in towns, filled anew with love for 'Abdu'l-Bahá and gratitude for the life of our beloved Exemplar."

Colombia: Almost four thousand believers, some in remote and distant areas, were visited in this period and presented with a small booklet about the life of 'Abdu'l-Bahá.

Fiji Islands: "At 1 a.m.," one community writes, "we gathered quietly together for our service of commemoration. A large spotlight

[1] See *Bahá'u'lláh*, by H. M. Balyuzi, abridged in *The Bahá'í World*, vol. XIV, pp. 587–611.

[2] Shoghi Effendi, *The Dispensation of Bahá'u'lláh*.



Three glimpses of 'Abdu'l-Bahá. The small room shown in the upper right-hand photograph, known as "The Master's workshop", is adjacent to No. 7 Persian Street, Haifa. Some of the Tablets of the Divine Plan *were revealed in this room.*

had been fixed on a large and beautiful baka tree and there, under God's sky, as vast as the Master's love for us, prayers were read for our rededication. . . ." The *Fiji Times* carried a lengthy article on the Master's life.

Germany: The entire October issue of *Bahá'í Briefe* was dedicated to 'Abdu'l-Bahá and contained reproductions of His photograph, and extracts from His Tablets.

Guyana: The Continental Board of Counsellors sponsored a three-day deepening conference dedicated to 'Abdu'l-Bahá and related to a study of the Covenant of Bahá'u'lláh.

Hawaiian Islands: A commemorative newspaper was produced, bearing the headline: "'Abdu'l-Bahá Heralds World Peace". The special issue contained many photographs, articles about the Master, an outline of His life and service and a résumé of the Bahá'í Teachings.

India: In addition to countless meetings held through the country the *Illustrated Weekly* devoted one full page to the life of 'Abdu'l-Bahá. The well-written article was accompanied by photographs. The Publishing Trust of India produced an exquisite, handsomely designed compilation entitled *The Mystery of God* containing Writings of the Master and passages from Tablets of Bahá'u'lláh about 'Abdu'l-Bahá.

Malaysia: Regional conferences were held in three languages throughout the area of the jurisdiction of this National Spiritual Assembly and

an attractive souvenir publication on the life of 'Abdu'l-Bahá was printed and widely distributed.

Panama: A three-day Institute was held and on the evening of the anniversary of 'Abdu'l-Bahá's passing the friends gathered for readings and talks to prepare themselves for the sacred hour of the Master's ascension.

Papua and New Guinea: The November issue of *Bahá'í Kundu*, a journal printed in Papuan Pidgin, had a supplement with photographs of the Master and the story of His life, which was distributed throughout all centres.

South Africa: The National Spiritual Assembly of South and West Africa commemorated the passing of 'Abdu'l-Bahá through the publication of an Afrikaans translation of *'Abdu'l-Bahá, the Perfect Exemplar*. In addition, meetings and conferences were held throughout the territories under the jurisdiction of the Assembly. The Hand of the Cause of God Enoch Olinga was the source of happiness of the believers through his participation in a conference held at Umgababa, Natal.

Sri Lanka: A special presentation booklet, tastefully designed and attractively printed, was made available to the friends. The compilation consisted of thirty pages and was enhanced by a photograph of 'Abdu'l-Bahá.

United Kingdom: The British Publishing Trust commemorated the anniversary by reprinting *The Passing of 'Abdu'l-Bahá*, by Shoghi Effendi and Lady Blomfield (published privately in 1922 by Lady Blomfield with the approval of the Guardian).[1]

[1] See p. 113 for extracts.

Special selections of books by or about 'Abdu'l-Bahá were sent to the places He visited while He was in the British Isles, to be made available at the commemorative functions in those places.

"All over the country people gathered for commemorative meetings," a Bahá'í youth reported. "The Oxford community held theirs in the actual college at which 'Abdu'l-Bahá spoke. We visited the college library in which the Master gave His address, as well as the library of Dr. Carpenter who had arranged for the Master to speak there. This library contains many Bahá'í books."

A characteristic observance was that held by the friends of the Liverpool and Kirkby communities where roses, a universal symbol of love forever associated with 'Abdu'l-Bahá, were distributed to the friends.

United States: The entire Fall 1971 issue of *World Order* magazine was devoted to 'Abdu'l-Bahá in commemoration of the anniversary of His passing.

The believers in New York were privileged to tour some of the major sites visited by the Master during His stay in that city. A motorcade carried more than two hundred believers to the Church of the Ascension where He made His first public address in America; the Bowery Mission, where he addressed a large group of outcasts; two hotels where He stayed while in that city and a Harlem church where He had spoken. The pilgrimage continued the following day and brought publicity in newspapers throughout the city.

In addition, services were held in Bahá'í centres throughout the entire country, in a spirit of reverence and dedication.

4. THE CLOSE OF THE HEROIC AGE

By Shoghi Effendi

As the ministry of 'Abdu'l-Bahá drew to a close signs multiplied of the resistless and manifold unfoldment of the Faith both in the East and in the West, both in the shaping and consolidation of its institutions and in the widening range of its activities and its influence. In the city of 'Ishqábád the construction of the Mashriqu'l-Adhkár, which He Himself had initiated, was successfully consummated. In Wilmette the excavations for the Mother Temple of the West were carried out and the contract placed for the construction of the basement of the building. In Baghdád the initial steps were taken, according to His special instructions, to reinforce the foundations and restore the Most Great House associated with the memory of His Father. In the Holy Land an extensive property east of the Báb's Sepulchre was purchased through the initiative of the Holy Mother with the support of contributions from Bahá'ís in both the East and the West to serve as a site for the future erection of the first Bahá'í school at the world Administrative Centre of the Faith. The site for a Western Pilgrim House was acquired in the neighbourhood of 'Abdu'l-Bahá's residence, and the building was erected soon after His passing by American believers. The Oriental Pilgrim House, erected on Mt. Carmel by a believer from 'Ishqábád, soon after the entombment of the Báb's remains, for the convenience of visiting pilgrims, was granted tax exemption by the civil authorities (the first time such a privilege had been conceded since the establishment of the Faith in the Holy Land). The famous scientist and entomologist, Dr. Auguste Forel, was converted to the Faith through the influence of a Tablet sent him by 'Abdu'l-Bahá—one of the most weighty the Master ever wrote. Another Tablet of far-reaching importance was His reply to a communication addressed to Him by the Executive Committee of the "Central Organization for a Durable Peace", which He dispatched to them at The Hague by the hands of a special delegation.[1] A new continent was opened to the Cause when, in response to the *Tablets of the Divine Plan* unveiled at the first Convention after the war, the great-hearted and heroic Hyde Dunn, at the advanced age of sixty-two, promptly forsook his home in California, and, seconded and accompanied by his wife, settled as a pioneer in Australia, where he was able to carry the Message to no less than seven hundred towns throughout that Commonwealth. A new episode began when, in quick response to those same Tablets and their summons, that star-servant of Bahá'u'lláh, the indomitable and immortal Martha Root, designated by her Master "*herald of the Kingdom*" and "*harbinger of the Covenant*", embarked on the first of her historic journeys which were to extend over a period of twenty years, and to carry her several times around the globe, and which ended only with her death far from home and in the active service of the Cause she loved so greatly. These events mark the closing stage of a ministry which sealed the triumph of the Heroic Age of the Bahá'í Dispensation, and which will go down in history as one of the most glorious and fruitful periods of the first Bahá'í century.

'Abdu'l-Bahá's great work was now ended. The historic Mission with which His Father had, twenty-nine years previously, invested Him had been gloriously consummated. A memorable chapter in the history of the first Bahá'í century had been written. The Heroic Age of the Bahá'í Dispensation, in which He had participated since its inception, and played so unique a rôle, had drawn to a close. He had suffered as no disciple of the Faith, who had drained the cup of martyrdom, had suffered, He had laboured as none of its greatest heroes had laboured. He had witnessed triumphs such as neither the Herald of the Faith nor its Author had ever witnessed. . .

Thus was brought to a close the ministry of One Who was the incarnation, by virtue of the rank bestowed upon Him by His Father, of an institution that has no parallel in the entire field of religious history, a ministry that marks the final stage in the Apostolic, the Heroic and most glorious Age of the Dispensation of Bahá'u'lláh.

Through Him the Covenant, that "*excellent*

[1] The texts of these two Tablets appear on pp. 29–43.

and priceless Heritage" bequeathed by the Author of the Bahá'í Revelation, had been proclaimed, championed and vindicated. Through the power which that Divine Instrument had conferred upon Him the light of God's infant Faith had penetrated the West, had diffused itself as far as the islands of the Pacific, and illumined the fringes of the Australian continent. Through His personal intervention the Message, Whose Bearer had tasted the bitterness of a life-long captivity, had been noised abroad, and its character and purpose disclosed, for the first time in its history, before enthusiastic and representative audiences in the chief cities of Europe and of the North American continent. Through His unrelaxing vigilance the holy remains of the Báb, brought forth at long last from their fifty-year concealment, had been safely transported to the Holy Land and permanently and befittingly enshrined in the very spot which Bahá'u'lláh Himself had designated for them and had blessed with His presence. Through His bold initiative the first Mashriqu'l-Adhkár of the Bahá'í world had been reared in Central Asia, in Russian Turkistán, whilst through His unfailing encouragement a similar enterprise, of still vaster proportions, had been undertaken, and its land dedicated by Himself in the heart of the North American continent. Through the sustaining grace over-shadowing Him since the inception of His ministry His royal adversary had been humbled to the dust, the arch-breaker of His Father's Covenant had been utterly routed, and the danger which, ever since Bahá'u'lláh had been banished to Turkish soil, had been threatening the heart of the Faith, definitely removed. In pursuance of His instructions, and in conformity with the principles enunciated and the laws ordained by His Father, the rudimentary institutions, heralding the formal inauguration of the Administrative Order to be founded after His passing, had taken shape and been established. Through His unremitting labours, as reflected in the treatises He composed, the thousands of Tablets He revealed, the discourses He delivered, the prayers, poems and commentaries He left to posterity, mostly in Persian, some in Arabic and a few in Turkish, the laws and principles, constituting the warp and woof of His Father's Revelation, had been elucidated, its fundamentals restated and interpreted, its tenets given detailed application and the validity and indispensability of its verities fully and publicly demonstrated. Through the warnings He sounded, an unheeding humanity, steeped in materialism and forgetful of its God, had been apprised of the perils threatening to disrupt its ordered life, and made, in consequence of its persistent perversity, to sustain the initial shocks of that world upheaval which continues, until the present day, to rock the foundations of human society. And lastly, through the mandate He had issued to a valiant community, the concerted achievements of whose members had shed so great a lustre on the annals of His own ministry, He had set in motion a Plan which, soon after its formal inauguration, achieved the opening of the Australian continent, which, in a later period, was to be instrumental in winning over the heart of a royal convert[1] to His Father's Cause, and which, today,[2] through the irresistible unfoldment of its potentialities, is so marvellously quickening the spiritual life of all the Republics of Latin America as to constitute a befitting conclusion to the records of an entire century.

Nor should a survey of the outstanding features of so blessed and fruitful a ministry omit mention of the prophecies which the unerring pen of the appointed Centre of Bahá'u'lláh's Covenant has recorded. These foreshadow the fierceness of the onslaught that the resistless march of the Faith must provoke in the West, in India and in the Far East when it meets the time-honoured sacerdotal orders of the Christian, the Buddhist and Hindu religions. They foreshadow the turmoil which its emancipation from the fetters of religious orthodoxy will cast in the American, the European, the Asiatic and African continents. They foreshadow the gathering of the children of Israel in their ancient homeland; the erection of the banner of Bahá'u'lláh in the Egyptian citadel of Sunní Islám; the extinction of the powerful influence wielded by the Shí'ah ecclesiastics in Persia; the load of misery which must needs oppress the pitiful remnants of the breakers of Bahá'u'lláh's Covenant at the world centre of His Faith; the splendour of the institutions which that triumphant Faith must erect on the slopes of a mountain, destined to be so linked

[1] Dowager Queen Marie of Rumania; see *The Bahá'í World*, vol. VI.
[2] Written in 1944.

with the city of 'Akká that a single grand metropolis will be formed to enshrine the spiritual as well as the administrative seats of the future Bahá'í Commonwealth; the conspicuous honour which the inhabitants of Bahá'u'lláh's native land in general, and its government in particular, must enjoy in a distant future; the unique and enviable position which the community of the Most Great Name in the North American continent must occupy, as a direct consequence of the execution of the world mission which He entrusted to them: finally they foreshadow, as the sum and summit of all, the "*hoisting of the standard of God among all nations*" and the unification of the entire human race, when "*all men will adhere to one religion . . . will be blended into one race, and become a single people.*"

Nor can the revolutionary changes in the great world which that ministry has witnessed be allowed to pass unnoticed—most of them flowing directly from the warnings which were uttered by the Báb, in the first chapter of His *Qayyúmu'l-Asmá'*, on the very night of the Declaration of His Mission in Shíráz,[1] and which were later reinforced by the pregnant passages addressed by Bahá'u'lláh to the kings of the earth and the world's religious leaders, in both the *Súriy-i-Mulúk* and the *Kitáb-i-Aqdas*. The conversion of the Portuguese monarchy and the Chinese empire into republics; the collapse of the Russian, the German and Austrian empires, and the ignominious fate which befell their rulers; the assassination of Náṣiri'd-Dín Sháh, the fall of Sulṭán 'Abdu'l-Ḥamíd—these may be said to have marked further stages in the operation of that catastrophic process the inception of which was signalized in the lifetime of Bahá'u'lláh by the murder of Sulṭán 'Abdu'l-'Azíz, by the dramatic downfall of Napoleon III, and the extinction of the Third Empire, and by the self-imposed imprisonment and virtual termination of the temporal sovereignty of the Pope himself. Later, after 'Abdu'l-Bahá's passing, the same process was to be accelerated by the demise of the Qájár dynasty in Persia, by the overthrow of the Spanish monarchy, by the collapse of both the Sultanate and the Caliphate in Turkey, by a swift decline in the fortunes of Shí'ah Islám and of the Christian Missions in the East, and by the cruel fate that is now overtaking so many of the crowned heads of Europe.

Nor can this subject be dismissed without special reference to the names of those men of eminence and learning who were moved, at various stages of 'Abdu'l-Bahá's ministry, to pay tribute not only to 'Abdu'l-Bahá Himself but also to the Faith of Bahá'u'lláh. Such names as Count Leo Tolstoy, Prof. Arminius Vambery, Prof. Auguste Forel, Dr. David Starr Jordan, the Venerable Archdeacon Wilberforce, Prof. Jowett of Balliol, Dr. T. K. Cheyne, Dr. Estlin Carpenter of Oxford University, Viscount Samuel of Carmel, Lord Lamington, Sir Valentine Chirol, Rabbi Stephen Wise, Prince Muḥammad-'Alí of Egypt, Shaykh Muḥammad 'Abdu, Midḥat Páshá, and Khurshíd Páshá attest, by virtue of the tributes associated with them, the great progress made by the Faith of Bahá'u'lláh under the brilliant leadership of His exalted Son—tributes whose impressiveness was, in later years, to be heightened by the historic, the repeated and written testimonies which a famous Queen, a grand-daughter of Queen Victoria, was impelled to bequeath to posterity as a witness of her recognition of the prophetic mission of Bahá'u'lláh.

As for those enemies who have sedulously sought to extinguish the light of Bahá'u'lláh's Covenant, the condign punishment they have been made to suffer is no less conspicuous than the doom which overtook those who, in an earlier period, had so basely endeavoured to crush the hopes of a rising Faith and destroy its foundations. . .

With the passing of 'Abdu'l-Bahá the first century of the Bahá'í era, whose inception had synchronized with His birth, had run more than three quarters of its course. . . Behind the walls of the prison-fortress of 'Akká the Bearer of God's newborn Revelation had ordained the laws and formulated the principles that were to constitute the warp and woof of His World Order. He had, moreover, prior to His ascension, instituted the Covenant that was to guide and assist in the laying of its foundations and to safeguard the unity of its builders. Armed with that peerless and potent Instrument, 'Abdu'l-Bahá, His eldest Son and Centre of His Covenant, had erected the standard of His

[1] May 23, 1844. The "auspicious birth" of 'Abdu'l-Bahá occurred that same night. See *God Passes By*, Shoghi Effendi, p. 240, Wilmette ed.

Father's Faith in the North American continent, and established an impregnable basis for its institutions in Western Europe, in the Far East and in Australia. He had, in His works, Tablets and addresses, elucidated its principles, interpreted its laws, amplified its doctrine, and erected the rudimentary institutions of its future Administrative Order. In Russia He had raised its first House of Worship, whilst on the slopes of Mt. Carmel He had reared a befitting mausoleum for its Herald, and deposited His remains therein with His Own hands. Through His visits to several cities in Europe and the North American continent He had broadcast Bahá'u'lláh's Message to the peoples of the West, and heightened the prestige of the Cause of God to a degree it had never previously experienced. And lastly, in the evening of His life, He had through the revelation of the *Tablets of the Divine Plan* issued His mandate to the community which He Himself had raised up, trained and nurtured, a Plan that must in the years to come enable its members to diffuse the light, and erect the administrative fabric, of the Faith throughout the five continents of the globe.

The moment had now arrived for that undying, that world-vitalizing Spirit that was born in Shíráz, that had been rekindled in Ṭihrán, that had been fanned into flame in Baghdád and Adrianople, that had been carried to the West, and was now illuminating the fringes of five continents, to incarnate itself in institutions designed to canalize its outspreading energies and stimulate its growth. The Age that had witnessed the birth and rise of the Faith had now closed. The Heroic, the Apostolic Age of the Dispensation of Bahá'u'lláh, that primitive period in which its Founders had lived, in which its life had been generated, in which its greatest heroes had struggled and quaffed the cup of martyrdom, and its pristine foundations been established—a period whose splendours no victories in this or any future age, however brilliant, can rival—had now terminated with the passing of One Whose mission may be regarded as the link binding the Age in which the seed of the newborn Message had been incubating and those which are destined to witness its efflorescence and ultimate fruition.

The Formative Period, the Iron Age, of that Dispensation was now beginning, the Age in which the institutions, local, national and international, of the Faith of Bahá'u'lláh were to take shape, develop and become fully consolidated, in anticipation of the third, the last, the Golden Age destined to witness the emergence of a world-embracing Order enshrining the ultimate fruit of God's latest Revelation to mankind, a fruit whose maturity must signalize the establishment of a world civilization and the formal inauguration of the Kingdom of the Father upon earth as promised by Jesus Christ Himself.

To this World Order the Báb Himself had, whilst a prisoner in the mountain fastnesses of Ádhirbáyján, explicitly referred in His Persian Bayán, the Mother-Book of the Bábí Dispensation, had announced its advent, and associated it with the name of Bahá'u'lláh, Whose Mission He Himself had heralded. "*Well is it with Him*," is His remarkable statement in the sixteenth chapter of the third Váḥid, "*who fixeth his gaze upon the Order of Bahá'u'lláh, and rendereth thanks unto his Lord! For He will assuredly be made manifest. . .*" To this same Order Bahá'u'lláh Who, in a later period, revealed the laws and principles that must govern the operation of that Order, had thus referred in the *Kitáb-i-Aqdas*, the Mother-Book of His Dispensation: "*The world's equilibrium hath been upset through the vibrating influence of this Most Great Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed.*" Its features 'Abdu'l-Bahá, its great Architect, delineated in His *Will and Testament*, whilst the foundations of its rudimentary institutions are now being laid after Him by His Followers in the East and in the West in this, the Formative Age of the Bahá'í Dispensation. (*God Passes By*, ch. XX, XXI, XXII.)

5. THE *WILL AND TESTAMENT* OF 'ABDU'L-BAHÁ

A. *By* SHOGHI EFFENDI

THE last twenty-three years of the first Bahá'í century may thus be regarded as the initial stage of the Formative Period of the Faith, an Age of Transition to be identified with the rise and establishment of the Administrative Order, upon which the institutions of the future Bahá'í World Commonwealth must needs be ultimately erected in the Golden Age that must witness the consummation of the Bahá'í Dispensation. The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the *Will and Testament* of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to ensure the continuity of the three ages which constitute the component parts of His Father's Dispensation.

The Covenant of Bahá'u'lláh had been instituted solely through the direct operation of His Will and purpose. The *Will and Testament* of 'Abdu'l-Bahá, on the other hand, may be regarded as the offspring resulting from that mystic intercourse between Him Who had generated the forces of a God-given Faith and the One Who had been made its sole Interpreter and was recognized as its perfect Exemplar. The creative energies unleashed by the Originator of the Law of God in this age gave birth, through their impact upon the mind of Him Who had been chosen as its unerring Expounder, to that Instrument, the vast implications of which the present generation, even after the lapse of twenty-three years,[1] is still incapable of fully apprehending. This Instrument can, if we would correctly appraise it, no more be divorced from the One Who provided the motivating impulse for its creation than from Him Who directly conceived it. The purpose of the Author of the Bahá'í Revelation had, as already observed, been so thoroughly infused into the mind of 'Abdu'l-Bahá, and His Spirit had so profoundly impregnated His being, and their aims and motives been so completely blended, that to dissociate the doctrine laid down by the former from the supreme act associated with the mission of the latter would be tantamount to a repudiation of one of the most fundamental verities of the Faith.

The Administrative Order which this historic Document has established, it should be noted, is, by virtue of its origin and character, unique in the annals of the world's religious systems. No Prophet before Bahá'u'lláh, it can be confidently asserted, not even Muḥammad Whose Book clearly lays down the laws and ordinances of the Islamic Dispensation, has established, authoritatively and in writing, anything comparable to the Administrative Order which the authorized Interpreter of Bahá'u'lláh's teachings has instituted, an Order which, by virtue of the administrative principles which its Author has formulated, the institutions He has established, and the right of interpretation with which He has invested its Guardian, must and will, in a manner unparalleled in any previous religion, safeguard from schism the Faith from which it has sprung. Nor is the principle governing its operation similar to that which underlies any system, whether theocratic or otherwise, which the minds of men have devised for the government of human institutions. Neither in theory nor in practice can the Administrative Order of the Faith of Bahá'u'lláh be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded. The hereditary authority which the Guardian of the Administrative Order is called upon to exercise, and the right of the interpretation of the Holy Writ solely conferred upon him; the powers and prerogatives of the Universal House of Justice, possessing the exclusive right to legislate on matters not explicitly revealed in the Most Holy Book; the ordinance

[1] Written in 1944.

exempting its members from any responsibility to those whom they represent, and from the obligation to conform to their views, convictions, or sentiments; the specific provisions requiring the free and democratic election by the mass of the faithful of the Body that constitutes the sole legislative organ in the world-wide Bahá'í community—these are among the features which combine to set apart the Order identified with the Revelation of Bahá'u'lláh from any of the existing systems of human government...

The Document establishing that Order, the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the *Kitáb-i-Aqdas*; signed and sealed by'Abdu'l-Bahá; entirely written with His own hand; its first section composed during one of the darkest periods of His incarceration in the prison-fortress of 'Akká, proclaims, categorically and unequivocally, the fundamental beliefs of the followers of the Faith of Bahá'u'lláh; reveals, in unmistakable language, the twofold character of the Mission of the Báb; discloses the full station of the Author of the Bahá'í Revelation; asserts that "all others are servants unto Him and do His bidding"; stresses the importance of the *Kitáb-i-Aqdas*; establishes the institution of the Guardianship as a hereditary office and outlines its essential functions; provides the measures for the election of the International House of Justice, defines its scope and sets forth its relationship to that Institution; prescribes the obligations, and emphasizes the responsibilities, of the Hands of the Cause of God; and extolls the virtues of the indestructible Covenant established by Bahá'u'lláh. That Document, furthermore, lauds the courage and constancy of the supporters of Bahá'u'lláh's Covenant; expatiates on the sufferings endured by its appointed Centre; recalls the infamous conduct of Mírzá Yaḥyá and his failure to heed the warnings of the Báb; exposes, in a series of indictments, the perfidy and rebellion of Mírzá Muḥammad-'Alí, and the complicity of his son Shu'á'u'lláh and of his brother Mírzá Badí'u'lláh; reaffirms their excommunication, and predicts the frustration of all their hopes; summons the Afnán (the Báb's kindred), the Hands of the Cause and the entire company of the followers of Bahá'u'lláh to arise unitedly to propagate His Faith, to disperse far and wide, to labour tirelessly and to follow the heroic example of the Apostles of Jesus Christ; warns them against the dangers of association with the Covenant-breakers, and bids them shield the Cause from the assaults of the insincere and the hypocrite; and counsels them to demonstrate by their conduct the universality of the Faith they have espoused, and vindicate its high principles. In that same Document its Author reveals the significance and purpose of the Ḥuqúqu'lláh (Right of God), already instituted in the *Kitáb-i-Aqdas*; enjoins submission and fidelity towards all monarchs who are just; expresses His longing for martyrdom, and voices His prayers for the repentance as well as the forgiveness of His enemies.

Obedient to the summons issued by the Author of so momentous a Document; conscious of their high calling; galvanized into action by the shock sustained through the unexpected and sudden removal of 'Abdu'l-Bahá; guided by the Plan which He, the Architect of the Administrative Order, had entrusted to their hands; undeterred by the attacks directed against it by betrayers and enemies, jealous of its gathering strength and blind to its unique significance, the members of the widely-scattered Bahá'í communities, in both the East and the West, arose with clear vision and inflexible determination to inaugurate the Formative Period of their Faith by laying the foundations of that world-embracing Administrative system designed to evolve into a World Order which posterity must acclaim as the promise and crowning glory of all the Dispensations of the past. (*God Passes By*, ch. XXII.)

THE *WILL AND TESTAMENT* OF 'ABDU'L-BAHÁ

B. *By* H. M. Balyuzi

'Abdu'l-Bahá wrote His *Will and Testament*, which is in three parts, at different times during the seven-year period (1901–1908) of His incarceration within the city walls of 'Akká. Characterized by the Guardian of the Faith as 'this supreme, this infallible Organ for the accomplishment of a Divine Purpose', and as 'an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation', the *Will and Testament* of 'Abdu'l-Bahá is manifestly a document of momentous and incalculable significance.

It is not proposed here to scrutinize it closely. Much has been, much will be written in an effort to elucidate its far-reaching implications, for it is the founding Charter of the Administrative Order of Bahá'u'lláh—the 'nucleus' and 'very pattern' of the Order 'destined to embrace in the fullness of time the whole of mankind'. In this document 'Abdu'l-Bahá 'unveiled' the character of the Administrative Order of the Faith, 'reaffirmed its basis, supplemented its principles, asserted its indispensability, and enumerated its chief institutions'.

But there are three provisions of the Will which must be mentioned here, for through them 'Abdu'l-Bahá created infallible protection for the Cause of Bahá'u'lláh after His passing. Briefly, He appointed His successor, defended him from any possible challenge, and defined the means by which the Universal House of Justice, the supreme body instituted by Bahá'u'lláh, should come into being.

The Will opens with this majestic passage:

All praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory, and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant, and flourishing from the Twin Holy Trees; the most wondrous, unique, and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant, and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees.[1] *Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*

Thus, at the very outset a succession was established and Bahá'ís knew to whom they had to turn. Later, in the first section of the *Will and Testament*, the successor was specifically named and his authority was elevated above that of all others:

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches),[2] *the Afnán (Twigs)*[3] *of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God, and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the Two hallowed and sacred Lote-Trees and the fruit grown from the union of the Two offshoots of the Tree of Holiness*

[1] A reference to Bahá'u'lláh and the Báb, from both of Whom Shoghi Effendi was descended.
[2] Relatives of Bahá'u'lláh. [3] Relatives of the Báb.

—as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God, and His loved ones must turn. . .

The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both).[1] *Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God. . . It is incumbent upon the House of Justice, upon all the members of the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness, and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. . .*

It should be pondered that if the despotic ruler of the Ottoman Empire or any other adversary had terminated the life of 'Abdu'l-Bahá during the period in which the Will was written, the Head of the Faith would have been a child of about ten years of age. Shoghi Effendi was born in 1896.

Before specifically naming Shoghi Effendi the Guardian of the Cause of God, 'Abdu'l-Bahá related the story of Mírzá Yaḥyá's rebellion against Bahá'u'lláh,[2] and then showed how and why His own half-brother Mírzá Muḥammad-'Alí, designated by Bahá'u'lláh in His Book of Testament as the Greater Branch, had forfeited his station and could not be the Head of the Faith:

O ye that stand fast and firm in the Covenant! The Centre of Sedition, the Prime Mover of mischief, Mírzá Muḥammad-'Alí, hath passed out from under the shadow of the Cause, hath broken the Covenant, hath falsified the Holy Text, hath inflicted a grievous loss upon the true Faith of God, hath scattered His people, hath with bitter rancour endeavoured to hurt 'Abdu'l-Bahá, and hath assailed with the utmost enmity this servant of the Sacred Threshold. Every dart he seized and hurled to pierce the breast of this wronged servant, no wound did he neglect to grievously inflict upon me, no venom did he spare but he poisoned therewith the life of this hapless one. I swear by the most holy Abhá Beauty and by the Light shining from His Holiness, the Exalted One (may my soul be a sacrifice for their lowly servants), that because of this iniquity the dwellers in the Pavilion of the Abhá Kingdom have bewailed, the Celestial Concourse is lamenting. . . So grievous the deeds of this iniquitous person became that he struck with his axe at the root of the Blessed Tree, dealt a heavy blow at the Temple of the Cause of God, deluged with tears of blood the eyes of the loved ones of the Blessed Beauty, cheered and encouraged the enemies of the One True God, by his repudiation of the Covenant turned many a seeker after Truth aside from the Cause of God, revived the blighted hopes of Yaḥyá's following, made himself detested, caused the enemies of the Greatest Name to become audacious and arrogant, put aside the firm and conclusive verses, and sowed the seeds of doubt. Had not the promised aid of the Ancient Beauty been graciously vouchsafed at every moment to this one, unworthy though he be, he surely would have destroyed, nay exterminated, the Cause of God and utterly subverted the Divine Edifice. But, praised be the Lord, the triumphant assistance of the Abhá Kingdom was received, the hosts of the Realm above hastened to bestow victory. . . Now, that the true Faith of God may be shielded and protected, His Law guarded and preserved, and His Cause remain safe and secure, it is incumbent upon everyone to hold fast unto the Text of the clear and firmly established blessed verse, revealed about him. . . He (Bahá'u'lláh) sayeth, glorious and holy is His Word: "My foolish loved ones have regarded him even as my partner, have kindled sedition in the land and they verily are of the mischief-makers." Consider, how foolish are the people! They that have been in His (Bahá'u'lláh's) Presence and beheld His Countenance, have nevertheless noised abroad such idle talk, until, exalted be His explicit words, He said: "Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught." Reflect! What stress He layeth upon one moment's deviation: that is, were he to incline a hair's breadth to the right or to the left, his deviation would be clearly established and his utter nothingness made manifest. . .

What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testi-

[1] These terms refer to Bahá'u'lláh and the Báb, respectively.

[2] See H. M. Balyuzi, *Edward Granville Browne and The Bahá'í Faith*, for a full account.

fied and declared by Mírzá Badí'u'lláh! What deviation can be greater than calumniating the Centre of the Covenant himself! What deviation can be more glaring than spreading broadcast false and foolish reports touching the Temple of God's Testament! What deviation can be more grievous than decreeing the death of the Centre of the Covenant. . .

'Abdu'l-Bahá mentioned next the details of the intrigues of Mírzá Muḥammad-'Alí and his associates, intrigues which had led to the dispatch of a Commission of Enquiry from Istanbul, and concluded:

The Committee of Investigation hath approved and confirmed these calumnies of my brother and ill-wishers and submitted them to the presence of His Majesty the Sovereign. Now at this moment a fierce storm is raging around this prisoner who awaiteth, be it favourable or unfavourable, the gracious will of His Majesty, may the Lord aid him by His grace to be just. In whatsoever condition he may be, with absolute calm and quietness, 'Abdu'l-Bahá is ready for self sacrifice and is wholly resigned and submitted to His Will. What transgression can be more abominable, more odious, more wicked than this!

In like manner, the focal Centre of hate, hath purposed to put 'Abdu'l-Bahá to death and this is supported by the testimony written by Mírzá Shu'á'u'lláh himself and is here enclosed. . .

In short, O ye beloved of the Lord! The Centre of Sedition, Mírzá Muḥammad-'Alí, in accordance with the decisive words of God and by reason of his boundless transgression, hath grievously fallen and been cut off from the Holy Tree. Verily, we wronged them not, but they have wronged themselves!

Despite a thorough exposition of the evil deeds of the violators of the Covenant, in the second part of the *Will and Testament*, 'Abdu'l-Bahá offered a prayer for them. "The breakers of the Covenant are consigned to the wrath of God, but for these same people, the contemptible enemies of 'Abdu'l-Bahá, there is only this':

I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong-doings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones. O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them. O God, my God! Lowly, suppliant, and fallen upon my face, I beseech Thee with all the ardour of my invocation to pardon whosoever hath hurt me, forgive him that hath conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting!

And that prayer is immediately followed by these words:

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. . .

And this is the conclusion of the second part of 'Abdu'l-Bahá's Will, written, as the above words testify, at the height of crisis both for Himself and for the Cause of God:

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path, and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!

It should be noted that the authority of the Universal House of Justice is not derived from the *Will and Testament* of 'Abdu'l-Bahá. That authority was conferred by Bahá'u'lláh. But the Will of 'Abdu'l-Bahá clarified its station and instituted the electorate which would choose its members.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved...

Just as provisions concerning the Guardian of the Faith are included in the three sections of the Will, so, too, the authority of the Universal House of Justice is, in each part, asserted and underlined. The extract just quoted comes from the first part; here are extracts from parts two and three:

. . . Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. . .

. . . All must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The *Will and Testament* of 'Abdu'l-Bahá constitutes the "indissoluble link" between the Revelation of Bahá'u'lláh and the universal Order which it is the purpose of that Revelation to promote. It is the very Charter of that Order and compels the most persistent and earnest study of all who seek to understand the destiny of mankind in this age. In the words of the Guardian of the Faith, the *Will and Testament* of 'Abdu'l-Bahá is "His greatest legacy to posterity" and "the brightest emanation of His mind".

The counsel contained in these lines, from the first part of 'Abdu'l-Bahá's Testament, illumines the way through centuries unborn:

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness, and sincere kindliness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds, and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, goodwill, and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate, and rancour may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon you be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful! (From *'Abdu'l-Bahá*, ch. 25; see p. 149.)

6. SIX BOOKS ABOUT 'ABDU'L-BAHÁ

Reviewed by KAZEM KAZEMZADEH *and* FIRUZ KAZEMZADEH

NOT until fifty years after the passing of 'Abdu'l-Bahá did there exist a work dealing fully, or even adequately, with His life. The reasons for this are easy to discern. The necessary documentary materials were not yet available, much research remained to be done in the sources preserved in the various archives on at least three continents. The available material is in several languages, including Persian and Arabic, which limits their use to a relatively small number of potential biographers. Moreover, the basic concern of Bahá'í writers over the years has been in spreading the Teachings of which 'Abdu'l-Bahá was the Perfect Exemplar. Above all, it was the lack of perspective that doomed any attempt to write about 'Abdu'l-Bahá to greater or lesser failure. Shoghi Effendi has written that:

It would be indeed difficult for us, who stand so close to such a tremendous figure and are drawn by the mysterious power of so magnetic a personality, to obtain a clear and exact understanding of the rôle and character of One Who, not only in the Dispensation of Bahá'u'lláh but in the entire field of religious history, fulfils a unique function.[1]

The first attempt to write a full-length study of 'Abdu'l-Bahá in English was made in 1903 by a New York lawyer, Myron H. Phelps, who had early become attracted to the Faith, visited 'Abdu'l-Bahá in Palestine, and studied the meagre literature then available in Western languages. Phelps lacked knowledge of Islám and knew neither Persian nor Arabic, as was pointed out in the rather ungracious preface to Phelps' book written by the eminent Orientalist Edward G. Browne. Insufficient knowledge of the Faith and of its historical background led Phelps into a number of major and minor errors both of fact and of interpretation. However, his *Life and Teachings of Abbas Effendi* retains some interest to this day.

Phelps, like so many others, fell in love with 'Abdu'l-Bahá. Even when understanding failed him, his heart saw the truth, and he reported it as best he could. He gives us brief but memorable sketches of the Master:

A door opens and a man comes out. He is of middle stature, strongly built. He wears flowing light-coloured robes. On his head is a light buff fez with a white cloth wound about it. He is perhaps sixty years of age. His long grey hair rests on his shoulders. His forehead is broad, full, and high, his nose slightly aquiline, his moustaches and beard, the latter full though not heavy, nearly white. His eyes are grey and blue, large, and both soft and penetrating. His bearing is simple, but there is a grace, dignity, and even majesty about his movements. He passes through the crowd, and as he goes utters words of salutation. We do not understand them, but we see the benignity and the kindliness of his countenance.[2]

Phelps tells of 'Abdu'l-Bahá's love of mankind, of His charity, of His tolerance, generosity, and unfailing kindness. We read of a poor Afghan who for years accepted without thanks food and clothing given by the Master until one day he came to the Master's door and cried: "For twenty-four years I have done evil to you, for twenty-four years you have done good to me. Now I know that I have been in the wrong."[3] We read of 'Abdu'l-Bahá's refusing to take a private carriage and riding to Haifa in a stage-coach to the surprise of the driver. Upon arrival, while the Master was still in the coach, he was approached by a fisherwoman who had caught nothing that day and had to go home to a hungry family. "He gave her five francs, and turning to the stage-driver said: 'You now see the reason why I would not take a private carriage. Why should I ride in luxury when so many are starving?' "[4]

The most valuable portion of the book is the story of 'Abdu'l-Bahá's life told by His sister, Bahíyyih Khánum, known to the Bahá'ís as the Greatest Holy Leaf. Those eighty odd pages of narrative are the book's marrow and its justification. Bahíyyih Khánum is simple and direct:

[1] Shoghi Effendi, *The World Order of Bahá'u'lláh*, Bahá'í Publishing Trust, Wilmette, Ill., 1965, p. 131.

[2] Myron H. Phelps, *Life and Teachings of Abbas Effendi*, Putnam's, New York, 1904, p. 3.
[3] ibid., p. 10. [4] ibid., pp. 101–102.

"My brother, Abbas Effendi, now our Lord, was born in Teheran in the spring of 1844, at midnight following the day upon which, in the evening, the Báb made his declaration. I was born three years later. He was therefore eight and I five, when in August, 1852, the attempt was made upon the life of the Shah of Persia by a young Babí, who through ungoverned enthusiasm had lost his mental balance. The events following this attempt are vividly impressed upon my mind. My mother, Abbas Effendi, myself, and my younger brother, then a babe, were at the time in Teheran. My father was temporarily in the country."[1]

When Phelps reports his own observations and impressions, they ring true. As a guide to the Teachings, however, he is quite unreliable. He claims, for instance, that "The body of doctrine which Beha'ism teaches, is not put forward in any sense or particular as new, but as a unification and synthesis of what is best and highest in all other religions."[2] Though the Bahá'í Faith unifies and fulfils the great religions of the past, it does not synthesize. Moreover, the very basis on which its openness to and its acceptance of other religions rests—the concepts of progressive revelation and of the relativity of religious truth—is strikingly novel. Today one would not read Phelps to understand the Bahá'í Faith, but one is still moved by the record of his encounter with the Master.

Howard Colby Ives, a onetime pastor of a Unitarian church in New Jersey, set himself a more modest task than Phelps and achieved a much greater success. Ives did not attempt a biography of 'Abdu'l-Bahá or a detailed exposition of the Teachings. His is a tale of a personal search. A "modern" Christian, Howard Colby Ives had lost faith in many of the old certainties of his religion. He was not even certain that anyone could know the meaning of the words of Christ. In the home of Mr. and Mrs. Kinney on Riverside Drive in New York he heard 'Abdu'l-Bahá interpret those words in a way which differed sharply from accepted doctrine. Sceptical and impatient with the Master's assurance, he cried out, "That I cannot believe." Ives expected a rebuke. Instead,

> He looked at me a long moment before He spoke. His calm, beautiful eyes searched my soul with such love and understanding that all my momentary heat evaporated. He smiled as winningly as a lover smiles upon his beloved, and the arms of His spirit seemed to embrace me as He said softly that I should try my way and He would try His.
>
> It was as though a cool hand had been laid upon a fevered brow; as though a cup of nectar had been held to parched lips; as though a key had unlocked my hard-bolted, crusted and rusted heart. The tears started and my voice trembled, "I'm sorry," I murmured.[3]

Ives understood then that 'Abdu'l-Bahá spoke to the soul. His logic was not the logic of the schoolman, ". . . His slightest association with a soul was shot through with an illuminating radiance which lifted the hearer to a higher plane of consciousness."[4]

Daily 'Abdu'l-Bahá demonstrated to this new-found disciple the all-encompassing nature of His love. The Master lived among men, yet He transcended their limitations and rose far above their prejudices. In America where the rot of racism had eaten deep even into man's subconscious, He taught lessons of unity. A group of boys from the Bowery came to see 'Abdu'l-Bahá. The last youngster to enter the room was about thirteen years old.

He was quite dark and, being the only boy of his race among them, he evidently feared that he might not be welcome. When 'Abdu'l-Bahá saw him His face lighted up with a heavenly smile. He raised His hand with a gesture of princely welcome and exclaimed in a loud voice so that none could fail to hear; that here was a black rose.

This significant incident had given to the whole occasion a new complexion. The atmosphere of the room seemed now charged with subtle vibrations felt by every soul. . . To the few of the friends in the room the scene brought visions of a new world in which every soul would be recognized and treated as a child of God.[5]

Gradually Ives himself underwent a transformation. The Master challenged him to rise above his limitations and to follow Him in the service of God and humanity. 'Abdu'l-Bahá at a wedding, 'Abdu'l-Bahá speaking of peace in a Unitarian Church, 'Abdu'l-Bahá travelling coast to coast, 'Abdu'l-Bahá patiently listening

[1] ibid., pp. 12–13. [2] ibid., p. 144.

[3] Howard Colby Ives, *Portals to Freedom*, George Ronald, London, 1962, p. 37.
[4] ibid., p. 39. [5] ibid., pp. 65–66.

to others—and in His every word, His every gesture a profound lesson. Ives was beginning to reflect the spirit of love and servitude. He discovered in himself a strength of which he had not even been aware.

When one sees with his own eyes human souls awakened, hearts touched with a divine afflatus, lives deeply affected . . . by the Words taken from the prayers and explanations of these Divine Ones, and applied like a soothing ointment to the wounds of the soul, to doubt the Spirit from which they emanated would have been to doubt all the prophets of the past; would have been to cast discredit on the Sermon on the Mount. . . "If this is not of God," I said to myself, "then there is no foundation for faith in God. I would rather be wrong with this great Faith than seemingly right with all the doubters and cavillers in the world." From the very depths of my being there came the cry as uttered by the firm believers of old: "My Lord and my God!"[1]

Portals to Freedom "covers" a minute segment of 'Abdu'l-Bahá's life. It recounts some fascinating stories and anecdotes of the days the Master spent on the East coast. The value of the book, however, lies not in what it chronicles but in what it points to: 'Abdu'l-Bahá, emerging from forty years of prison and exile, a victim of bigotry and despotism, opening to a Unitarian minister from New Jersey the portals to freedom.

Mírzá Maḥmud-i-Zarqání, a learned Persian gentleman who accompanied 'Abdu'l-Bahá on His historic travels in Europe and America, left posterity a precious record in two large volumes that constitute a full chronicle. Mírzá Maḥmúd was well prepared for his task. He had travelled and taught in the company of one of the greatest teachers of the Faith, Ḥájí Mírzá Ḥaydar 'Alí. On 'Abdu'l-Bahá's request he visited India, learned Urdú, and was admired for his learning as Ḥakím Maḥmúd-i-Írání. Later the Master invited him to join the small group of secretaries and interpreters who accompanied 'Abdu'l-Bahá on His Western travels. Mírzá Maḥmúd kept copious notes, recording everything he saw and heard. Upon returning to Haifa, he was urged by Ḥájí Mírzá Ḥaydar 'Alí to rework his notes into a book. The result was the *Badáyi'u'l-Áthár* (The Wondrous Annals). The first volume was published in Bombay in 1914, the second in 1921.

'Abdu'l-Bahá came to America on the invitation of the American Bahá'ís. Arriving in New York in April 1912, he visited Washington, D.C., and many other cities, among them Cleveland, Pittsburgh, Chicago, Boston, Philadelphia, Minneapolis, Denver, San Francisco and Los Angeles. He sailed from New York aboard the *Celtic* on December 5. In Britain he visited Liverpool, London, Bristol. On the continent he stopped in Paris, Vienna, Budapest, Stuttgart, and Marseilles. Mírzá Maḥmúd was present at most of the meetings, parties, interviews, dinners and private conversations. His notes contain the texts of entire speeches taken down verbatim and later read and approved by the Master. Thus the book has exceptional value. Having been authenticated by 'Abdu'l-Bahá Himself, it transcends the category of private memoirs and enters the realm of Bahá'í literature as a primary source of first importance.

Badáyi'u'l-Áthár is a chronicle. (Some excerpts from it have long circulated among American Bahá'ís under the title of "Maḥmúd's Diary".) It does not analyse—it reports, faithfully and in detail. The very nature of a chronicle makes a summary impossible. Every day brings a new episode, often seemingly unconnected with the previous ones, as 'Abdu'l-Bahá and His entourage travel the length and breadth of the continent.

In New Jersey a clergyman asked Him to write a few words in an album. He obliged and penned a beautiful prayer which Mírzá Maḥmúd instantly copied. At Stanford University He spoke to nearly two thousand students and faculty and received a standing ovation. In Nebraska He visited the wife of William Jennings Bryan, the latter being absent, campaigning for Woodrow Wilson. On another occasion 'Abdu'l-Bahá commented on presidential elections, saying that the man worthy of the presidency should have no ambition to surpass others but should rather feel that he has no strength to carry such a great burden. If the purpose of the office is the good of the public, the president ought to be an altruist; and, if he is an egoist, his election is harmful to the nation.

At Ella Cooper's home in Oakland, He re-

[1] ibid., pp. 230–231.

minisced about the days of Baghdád and said that, when Bahá'u'lláh disappeared one day (retreating into the Kurdish mountains) a certain Áqá Abu'l-Qásim-i-Hamadání, a fellow exile, also disappeared. Later he was robbed and killed by some horsemen on the road. The news reached Baghdád. When his will was read, it was discovered that he had bequeathed his worldly possessions to a Darvísh Muḥammad. Those who knew how close Abu'l-Qásim had been to Bahá'u'lláh concluded that Darvísh Muḥammad must be Bahá'u'lláh and that He must be somewhere in the area of Sulaymániyih. Friends were sent to seek out Bahá'u'lláh and beg Him to return to Baghdád.

Once, seeing a man selling college pennants, 'Abdu'l-Bahá asked for the banner of universal peace so that the world could march under it.

Shortly before He departed from the United States, a number of Bahá'ís in New York brought 'Abdu'l-Bahá gifts of jewels for His family. Previously He had refused all presents. Now, however, He expressed His gratitude. "You have brought presents for members of my household. These are most acceptable. But better than these are the gifts of divine love which are preserved in the treasuries of the hearts." Jewels, He continued, must be put in boxes on shelves and will eventually be scattered. The gifts of love will remain, and it is these that He will take back to His family. His household had no use for diamond rings and rubies. He had accepted the gifts but would leave the jewels in America to be sold and the money to be given for the construction of the temple in Chicago. When the friends continued to insist that He take the jewels to His family He said that He wanted a gift "that would remain in the world of the eternal and a jewel that has to do with the treasury of the hearts. It is better thus."[1]

In Paris while speaking of world peace, 'Abdu'l-Bahá said that every good action must be motivated by a spiritual force. Mere knowledge of good and evil is insufficient. One may know the good but be dominated by passion or self-interest and do evil. When the representatives of the various nations met at the Hague

[1] Maḥmúd-i-Zarqání, *Badáyi'u'l-Áthár*, 2 vols. (Bombay, 1914, 1921), I, 397.



National Spiritual Assemblies formed Riḍván 1969

The National Spiritual Assembly of the Bahá'ís of Burundi and Rwanda, Riḍván, 1969.



The National Spiritual Assembly of the Bahá'ís of Papua and New Guinea, Riḍván, 1969. Miss Violet Hohnke, of the Australasian Auxiliary Board, is seen third from the right.

and made speeches about peace, 'Abdu'l-Bahá compared them to wine merchants who talk about the evils of drinking and go on selling wine.

Everywhere 'Abdu'l-Bahá met numbers of famous people, including Theodore Roosevelt, Andrew Carnegie and Alexander Graham Bell. He also met three outstanding Orientalists, Edward G. Browne, Ignatius Goldziher and Arminius Vambery.

From Mírzá Maḥmúd's unhurried narrative there emerges the panorama of 'Abdu'l-Bahá's triumphal tour of the West. Here indeed is a rich record of that *annus mirabilis* when the Bahá'í Faith made its first impact upon the Christian world. No future historian will be able to ignore *The Wondrous Annals*. One may only wish that they might appear in a good English translation before long.

Ḥabíb Mu'ayyad came to Haifa in 1907 and stayed there and in Beirut for several years. 'Abdu'l-Bahá sent him to medical school and took personal interest in his progress. Living close to the Master, Dr. Mu'ayyad felt the daily rhythms of His life, noted down details of His activities, and recorded the comings and goings of pilgrims, visitors, and guests. More personal and less systematic than Mírzá Maḥmúd's great chronicle, *Ḥabíb's Memoirs* are full of fascinating observations.

He describes the construction of the Eastern pilgrims' house on Mt. Carmel and tells of 'Abdu'l-Bahá's solicitude for the comfort of the guests. He reports meeting the outstanding Bahá'í teachers, the scholarly Mírzá Abu'l Faḍl, and the angelic Ḥájí Mírzá Ḥaydar 'Alí. He tells how food was prepared for the pilgrims and how the Master ate with them.

The pilgrims played an important role in the life of 'Abdu'l-Bahá, especially after the Turkish revolution of 1908, when restrictions were removed and the Bahá'í world gained a relatively free access to 'Akká and Haifa. All pilgrims and visitors, Dr. Mu'ayyad writes, asked questions but no two questions were alike. Some visitors were materialists, others religious bigots. Some were aflame with patriotism, others were proponents of the brotherhood of man. Some were Asian, others European. Some spoke of women's liberation, others defended female slavery and polygamy. Some spoke of the proletariat and communism, some of literature and poetry, some of the ḥadíth,[1] some of history and philosophy. Arabs talked of Arab independence. Jews talked of the future of Palestine. Hundreds of persons laid before Him their problems. All left satisfied, full of love and joy, their tongues praising Him.

The poor could always count on 'Abdu'l-Bahá's help. He gave even to professional beggars whom He knew by name. Frequently He left His house alone early in the morning to visit the poor in their homes. Dr. Mu'ayyad here repeated the story of the Afghan whom the Master befriended and who remained hostile for a long time but was finally won over.

Dr. Mu'ayyad reports 'Abdu'l-Bahá's conversations with visitors and with His entourage. Long before World War I the Master told a group of pilgrims of Jewish background that the Jews would soon return to the Holy Land and would become a great people, envied by friend and foe alike. Such was the will of God and nothing could prevent this from happening. Palestine would become a centre of science and industry, 'Akká and Haifa would grow into a single metropolis, and the desert itself would bloom.[2]

As a medical doctor, Mu'ayyad was much interested in the Master's physical well-being, noting carefully His eating and working habits, and on one occasion giving 'Abdu'l-Bahá a physical examination. The Master slept little and ate sparingly, His food consisting largely of bread, milk, cheese and herbs. Frequently He remained awake late at night, chanting in a low voice. Listening outside the Master's room, the young doctor could make out only the words "O my God and my Beloved", which were repeated again and again.[3] 'Abdu'l-Bahá's health was exceptionally good for a man of His age and background. Years of prison, exile, and superhuman work had not sapped His strength. It is strange and thrilling to read Dr. Mu'ayyad's matter-of-fact clinical report and to learn that the Master's hair was abundant and His eyes were so good that He seldom used eyeglasses. In spite of rather frequent head colds, His nose, throat, and ears were free of pathological changes. His teeth had no cavities, the heart and lungs were normal, as were His nervous reflexes. 'Abdu'l-Bahá complained of occasional low

[1] Muslim traditions.
[2] Ḥabíb-i-Mu'ayyad, *Khátirát-i-Ḥabíb* (Ṭihrán: 118 B.E.), p. 53.
[3] ibid., p. 131.



National Spiritual Assemblies formed Riḍván 1970

The National Spiritual Assembly of the Bahá'ís of Botswana (formerly Bechuanaland), Riḍván, 1970; one member absent.



The National Spiritual Assembly of the Bahá'ís of Dahomey, Togo and Niger, Riḍván, 1970. The Hand of the Cause Jalál Kházeh is seen in the centre. Fourth from the right is Mr. Bahman Sádigzádih of the North-western African Auxiliary Board.



The National Spiritual Assembly of the Bahá'ís of Ghana, Riḍván, 1970. The Hand of the Cause Jalál Kházeh is seen seated in the centre.



The National Spiritual Assembly of the Bahá'ís of Guyana, Surinam and French Guiana, Riḍván, 1970.

fevers but believed that these were caused by news of troubles in the Bahá'í community. A bit of good news would quickly bring His temperature to normal.

However, 'Abdu'l-Bahá's physical strength and stamina were as nothing compared to the strength of His character and will. When the enemies plotted His downfall in 1908 and His life was in immediate danger, an opportunity presented itself to leave 'Akká aboard an Italian ship. Such a course of action was advocated by a group of friends who had consulted on the subject. Having heard them out, the Master replied: "No. This would not be good for the Cause of God." He refused to flee in the face of danger, thereby reaffirming His innocence of the wrongdoings of which His enemies had accused Him.[1]

Like Ḥabíb Mu'ayyad, Yúnis Khán-i-Afrúkhtih came to 'Akká as a young man. The trip from Persia was long and the route circuitous, taking him through Baku in Russian Ádhirbáyján, Batumi on the Black Sea in Georgia, Constantinople, and Alexandria. From 1900 to 1904 he served 'Abdu'l-Bahá as a translator and then, again like Mu'ayyad, was sent by the Master to study medicine in Beirut. Having become a doctor and travelled in Europe, he returned to Persia, his nine years of proximity to 'Abdu'l-Bahá forever engraved on his memory.

His *Khāṭirát-i-Nuh-Sálihy-i-'Akká* (Memories of Nine Years in 'Akká) are outstanding. Though not as rich a collection of facts as Mírzá Maḥmúd's annals, nor as personal as Howard Colby Ives' confession, they surpass both in the power of observation, acuteness of analysis, and, most important, quality of expression. Yúnis Khán was a born writer whose art was formed under the influence of the Persian classics. Snatches of Ḥáfiz, echoes of Rúmí, add a literary dimension and grace absent from the writings of the others. Yet his style is free of that bane of modern Persian literature—imitativeness. The voice is cultivated but the song is fresh, the language almost colloquial and always vigorous and direct.

In Yúnis Khán's memoirs, as in Mu'ayyad's, one reads of the coming of pilgrims, among them the distinguished French orientalist Hippolyte Dreyfus, Lua Getsinger, and Edith Sanderson. Yúnis Khán was present when 'Abdu'l-Bahá resolved a number of problems posed to Him by Laura Clifford Barney. The Master's casual discourses were later published as *Some Answered Questions*, a book that has become a basic Bahá'í text.

The effect of 'Abdu'l-Bahá on the visitors, Yúnis Khán writes, was related to their own personalities, and the degree of their own spiritual development. The Master was the Sea, and those who immersed themselves received the most. The Sea was never the same. At times It was agitated and full of waves, at other times It was tranquil. True believers did not have to press for answers. 'Abdu'l-Bahá answered their unasked questions and solved their unstated problems. Finally there were those who had reached the station exemplified by an illumined soul in a story: They asked a gnostic (*árif*), "What do you desire of God?" He replied, "I desire of God that I might desire nothing."[2] But whether asked or not, the Master constantly taught the virtues of tolerance, forbearance, and love. The Bahá'ís must not return evil for evil but must shower love on all.

With great evocative power Yúnis Khán describes a mournful procession marching to the shrine of Bahá'u'lláh on a November day to commemorate the passing of God's Messenger. 'Abdu'l-Bahá walked at the head, followed by the Bahá'ís, each carrying a lighted candle and a vial of rose perfume. At the shrine they sprinkled the perfume among the flowers, set the candles in the ground, and stood still while 'Abdu'l-Bahá chanted the *Tablet of Visitation.*

As a medical doctor, Yúnis Khán, like Mu'ayyad, records his observations of 'Abdu'l-Bahá's physical condition. His findings are almost identical with those of Mu'ayyad, who was to examine the Master several years later. Again like Mu'ayyad, Yúnis Khán reports that the Master worked long hours, slept little, and ate sparingly (mostly bread, olives, cheese, and seldom meat).

Life at 'Akká and Haifa in the reign of 'Abdu'l-Ḥamíd was full of tension and danger. Palestine was a tinder box. Tribes fought each other. Crime was rampant. The streets of 'Akká were too narrow for bandits to roam free, but in Haifa they were a constant threat. Shots were heard every night but murderers were never apprehended. Whenever 'Abdu'l-Bahá was in

[1] ibid., p. 153.

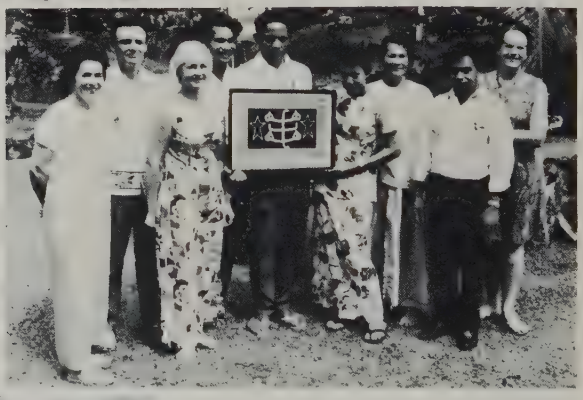
[2] Yúnis Khán-i-Afrúkhtih, *Kitáb-i-Khátirát-i-Nuh-Sálihy-i-'Akká* (Ṭihrán: 109 B.E.), pp. 256–257.



(*Above*) *The inaugural Convention for the election of the National Spiritual Assembly of the Bahá'ís of Malawi, Riḍván, 1970. The Hand of the Cause Paul E. Haney is seen seated in the centre of the second row.*



The National Spiritual Assembly of the Bahá'ís of the Near East, Riḍván, 1970.



The National Spiritual Assembly of the Bahá'ís of Samoa, Riḍván, 1970.



The National Spiritual Assembly of the Bahá'ís of Tonga and the Cook Islands, Riḍván, 1970.

Haifa, the Bahá'ís feared for His life and watched His movements. Frequently He went to visit the poor alone at night, refusing an escort or even a lantern-carrier. However, at a distance a Bahá'í would secretly watch His progress to the very door of His house.

One night it was Yúnis Khán's turn to follow the Master. 'Abdu'l-Bahá was returning home past midnight when in the dark three shots rang out from a side street. Having become inured to the sound of gunfire, Yúnis Khán paid no attention to the first shot. The flash of the second shot sent him running toward the Master. He had reached the intersection when the third shot was fired and saw two men running away. He was now no more than a step behind the Master. 'Abdu'l-Bahá walked on without changing His pace or turning His head. His tread was firm and dignified. He had paid no attention to what had occurred but quietly murmured prayers as He walked. At the gate of His house He acknowledged Yúnis Khán's presence, turning to him and bidding him goodbye ("*fi amáni'lláh*"—under God's protection).[1]

[1] ibid., p. 166.

If 'Abdu'l-Bahá's life was in danger, so were the lives of uncounted thousands of Bahá'u'lláh's followers in Persia. In the years after the Persian revolution of 1906 both the Constitutionalists and the reactionaries courted and attacked the Bahá'ís simultaneously. Each realized that the Bahá'ís were potentially a significant force, yet each knew that religious fanaticism could be easily evoked against them. When the Bahá'ís refused to serve either, both groups turned against them. The reactionaries claimed that the Bahá'ís advocated the establishment of a republic, while the Constitutionalists accused them of favouring despotism. The massacre of 1903 in Yazd was still fresh in all memories. One can imagine how 'Abdu'l-Bahá felt, contemplating the possibility of both sides uniting against the Bahá'ís and exterminating the entire community. It was under such circumstances, Yúnis Khán reports, that 'Abdu'l-Bahá insistently urged the Bahá'ís to stay out of politics, abstaining even from opening their lips on subjects that agitated the nation.[2] His position may have been mis-

[2] ibid., pp. 532–533.



The National Spiritual Assembly of the Bahá'ís of Upper West Africa, Riḍván, 1970.



The National Spiritual Assembly of the Bahá'ís of Zaïre (formerly Congo/Kinshasa), Riḍván, 1970.



National Spiritual Assemblies formed Riḍván 1971

The National Spiritual Assembly of the Bahá'ís of the Central African Republic, Riḍván, 1971.



The National Spiritual Assembly of the Bahá'ís of Chad, Riḍván, 1971.



The National Spiritual Assembly of the Bahá'ís of Congo (Brazzaville), and Gabon, Riḍván, 1971; one member absent. The Hand of the Cause 'Alí-Muḥammad Varqá is seen seated second from the right. Seated third from the right is Mr. Oloro Epyeru of the Continental Board of Counsellors in Central and East Africa.



The National Spiritual Assembly of the Bahá'ís of Lesotho (formerly Basutoland), Riḍván, 1971.

understood by E. G. Browne, who criticized the uninvolvement of the Bahá'ís in Persian politics, but it saved countless lives, and perhaps prolonged the life of the Constitutional movement by dissociating it from the Bahá'í Faith.

"How poor is the world's workshop of words," complained a Russian poet. "Where does one find the fitting ones?" Myron Phelps, looking at 'Abdu'l-Bahá across an ocean which stands for more than geographic distance; Howard Colby Ives, finding personal rebirth in the service of the Servant; Mírzá Maḥmúd-i-Zarqání systematically recording the details of the Master's journeys; Ḥabíb-i-Mu'ayyad and Yúnis Khán-i-Afrúkhtih, young physicians privileged to listen to His heartbeat—they all tried their best to capture 'Abdu'l-Bahá for posterity, but He would not be captured. In these profiles, in the long and short accounts, in chronicles and personal memoirs He remains forever the Mystery of God.

One can imagine few tasks as difficult as that of writing a biography of 'Abdu'l-Bahá. His life was long, active, varied, tense, dangerous, full of pain and joy. No one was closer to Bahá'u'lláh, and no one paid so high a price for his devotion. Paradox was part of His daily existence. He loved all men indiscriminately, yet had to suffer hatred and ingratitude. He travelled four continents, yet spent most of His life as a prisoner and an exile. He was the incarnation of kindness and humility, but also of majesty and power. His disciples called Him the Master, yet He wanted no other title than 'Abdu'l-Bahá (Servant of Bahá) and prayed for grace to serve man, for selflessness and for martyrdom in God's path.

Now, fifty years after His passing, Mr. Hasan M. Balyuzi in his *'Abdu'l-Bahá: The Centre of the Covenant of Bahá'u'lláh* (George Ronald, London, 1971) has achieved a large measure of success.

It must be stated at the outset that Mr. Balyuzi's achievement is not unqualified. The writing is rather stiff and pale, with a number of stylistic infelicities that could have been eliminated by a good copy editor. The structure of the book is not fully satisfactory, for the first fifty years of 'Abdu'l-Bahá's life are covered in some fifty pages, while His eight months in America are allotted 168 pages. Indeed, the book could have been subtitled "'Abdu'l-Bahá and the West". There is little here about the progress of the Faith in the East and the Master's continuous involvement with Bahá'í communities in Burma, India, Persia, the Caucasus, and Central Asia. Of course, the author is aware of the problem. He faces it squarely at the beginning as well as at the end of his book: "No description," he writes, "can measure up to the theme of a life which transcended every barrier to its total fulfilment. It lies beyond the range of assessment because every event in the life of the Son of Bahá'u'lláh carries a major accent."

Having registered one's objections, one must admit immediately that they are minor, and the merits of Mr. Balyuzi's book far outweigh its shortcomings. Despite the neglect of the first fifty years of His life, this is the most comprehensive, the richest, the most penetrating and the most scholarly life of 'Abdu'l-Bahá yet produced. No future biographer will be able to ignore it either as a source of factual information or of wise interpretation.

Mr. Balyuzi's perceptions are clear, his judgements true, his love of the Master evident on every page. Shortsighted critics will cavil and accuse him of a lack of objectivity. If by objectivity is meant indifference, Mr. Balyuzi is guilty for he, as a Bahá'í, cannot be indifferent. If, however, objectivity is to be understood as honesty and fairness, he is scrupulously objective.

His work is not based on extensive research in archives and unpublished sources. It is rather a gathering and ordering of already available data. Mr. Balyuzi, however, deserves praise for the manner in which the data have been arranged. He uses several well known Persian sources inaccessible in the West. Those who read English will now learn many of the facts contained in the memoirs of Ḥájí Mírzá Ḥaydar 'Alí, Dr. Yúnis Khán-i-Afrúkhtih, Dr. Ḥabíb-i-Mu'ayyad, and in the chronicle of Mírzá Maḥmúd-i-Zarqání. In addition to these, Mr. Balyuzi uses extensively the Writings of 'Abdu'l-Bahá, themselves a veritable mine of biographical information, as well as the writings of Shoghi Effendi whose understanding and appreciation of the Master will never be equaled. Finally, he puts to excellent use the *Star of the West*, the venerable predecessor of the American *Bahá'í News*.



The National Spiritual Assembly of the Bahá'ís of Ivory Coast, Mali and Upper Volta, Riḍván, 1971; one member absent. Seen seated in the centre is the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum. Seated second from the left is Mr. Ḥusayn Ardikání of the Continental Board of Counsellors in North-western Africa.



The National Spiritual Assembly of the Bahá'ís of the South West Pacific Ocean, Riḍván, 1971.



The National Spiritual Assembly of the Bahá'ís of Sudan, Riḍván, 1971.



The National Spiritual Assembly of the Bahá'ís of Trinidad and Tobago, Riḍván, 1971.

The book consists of three parts, each subdivided into chapters. Part One, "Youth, Imprisonment, and Freedom", is the most fascinating for it deals with the less known period of 'Abdu'l-Bahá's life. His greatness becomes palpable to the reader who observes the Master emerging from the shadow of Bahá'u'lláh after His passing in 1892. There follow the dark years of trial, embittered by conflict and betrayal within 'Abdu'l-Bahá's own family. Some Bahá'ís find the topic of the defection of Mírzá Muḥammad-'Alí, the brother of 'Abdu'l-Bahá, too painful for mention. Mr. Balyuzi does not shrink from recounting the latter's malefactions. Painful as it may be, the existence of evil growing in the shadow of good must be exposed to view and allowed to teach its inexorable lessons.

The contents of Parts Two and Three, entitled respectively "America from Coast to Coast" and "Europe and the Closing Years", are more familiar, though the chapters on the war years and the last years of 'Abdu'l-Bahá's ministry contain some material unknown in the West.

It is impossible in a brief review to convey the flavour of Mr. Balyuzi's book. Absorbing from its first page, it holds one's attention to the end. It tells many old stories of 'Abdu'l-Bahá that the Bahá'ís love to hear again and again but adds several new ones. Whether familiar or not, each story provides a fresh insight into the character of 'Abdu'l-Bahá. In some instances the author tantalizes the reader by referring to "another witness" and withholding the name. In other instances he records anecdotes he heard from the witnesses themselves, thus increasing the reader's sense of the reality of 'Abdu'l-Bahá's presence.

Mr. Balyuzi's book will be widely read and used as a text in Bahá'í study groups and summer schools and will occupy a place of honour in the growing literature on 'Abdu'l-Bahá.

National Spiritual Assemblies formed Riḍván 1972



The National Spiritual Assembly of the Bahá'is of Afghanistan, Riḍván, 1972.



The National Spiritual Assembly of the Bahá'ís of the Arabian Peninsula, Riḍván, 1972; two members absent.

7. THE SIGNIFICANCE OF THE FORMATIVE AGE

By Shoghi Effendi

IN directing the attention of the Bahá'ís of the world to the significance of the passing of 'Abdu'l-Bahá "an event which signalized at once the end of the Historic Age of our Faith, the opening of the Formative Age and the birth of the Administrative Order, the nucleus and pattern of the World Order of Bahá'u'lláh",[1] the Universal House of Justice called upon all National Spiritual Assemblies "to formulate and implement plans designed to educate the friends everywhere in their understanding of the significance of the Formative Age of our Faith", and "as an aid to this programme" distributed a compilation of extracts from the writings of Shoghi Effendi on this general theme, from which the following have been selected:

Out of the pangs of anguish which His bereaved followers have suffered, amid the heat and dust which the attacks launched by a sleepless enemy had precipitated, the Administration of Bahá'u'lláh's invincible Faith was born. The potent energies released through the ascension of the Centre of His Covenant crystallized into this supreme, this infallible Organ for the accomplishment of a Divine Purpose. The *Will and Testament* of 'Abdu'l-Bahá unveiled its character, reaffirmed its basis, supplemented its principles, asserted its indispensability, and enumerated its chief institutions.

"America and the Most Great Peace"
—April 21, 1933
The World Order of Bahá'u'lláh—p. 89

With 'Abdu'l-Bahá's ascension, and more particularly with the passing of His well-beloved and illustrious sister the Most Exalted Leaf—the last survivor of a glorious and heroic age—there draws to a close the first and most moving chapter of Bahá'í history, marking the conclusion of the Primitive, the Apostolic Age of the Faith of Bahá'u'lláh. It was 'Abdu'l-Bahá Who, through the provisions of His weighty *Will and Testament*, has forged the vital link which must for ever connect the age that has just expired with the one we now live in—the Transitional and Formative period of the Faith—a stage that must in the fullness of time reach its blossom and yield its fruit in the exploits and triumphs that are to herald the Golden Age of the Revelation of Bahá'u'lláh.

Dearly-beloved friends! The onrushing forces so miraculously released through the agency of two independent and swiftly successive Manifestations are now under our very eyes and through the care of the chosen stewards of a far-flung Faith being gradually mustered and disciplined. They are slowly crystallizing into institutions that will come to be regarded as the hall-mark and glory of the age we are called upon to establish and by our deeds immortalize. For upon our present-day efforts, and above all upon the extent to which we strive to remodel our lives after the pattern of sublime heroism associated with those gone before us, must depend the efficacy of the instruments we now fashion—instruments that must erect the structure of that blissful Commonwealth which must signalize the Golden Age of our Faith.

"Dispensation of Bahá'u'lláh"
—February 8, 1934
The World Order of Bahá'u'lláh—p. 98

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now labouring. His *Will and Testament* should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their

[1] The Universal House of Justice, letter dated April 15, 1971.



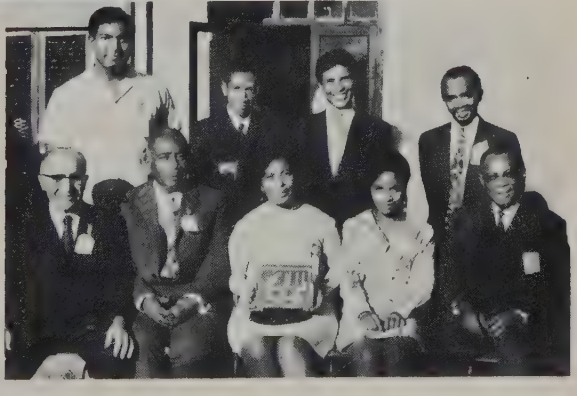
The National Spiritual Assembly of the Bahá'ís of Bangladesh (formerly East Pakistan), Riḍván, 1972.



The National Spiritual Assembly of the Bahá'ís of Iceland, Riḍván, 1972. The Hand of the Cause Enoch Olinga is seen in the front row, centre.



The National Spiritual Assembly of the Bahá'ís of the Republic of Ireland, Riḍván, 1972.



The National Spiritual Assembly of the Bahá'ís of the Malagasy Republic (Madagascar), Riḍván, 1972.

very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the *Will and Testament* of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigour, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

"Dispensation of Bahá'u'lláh"
—February 8, 1934
The World Order of Bahá'u'lláh—pp. 143–144

Dearly-beloved friends: Though the Revelation of Bahá'u'lláh has been delivered, the World Order which such a Revelation must needs beget is as yet unborn. Though the Heroic Age of His Faith is passed, the creative energies which that Age has released have not as yet crystallized into that world society which, in the fullness of time, is to mirror forth the brightness of His glory. Though the framework of His Administrative Order has been erected, and the Formative Period of the Bahá'í Era has begun, yet the promised Kingdom into which the seed of His institutions must ripen remains as yet uninaugurated. . .

The heights, Bahá'u'lláh Himself testifies, *which, through the most gracious favour of God, mortal man can attain in this Day are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess, the capacity for such a revelation. The day, however, is approaching when the potentialities of so great a favour will, by virtue of His behest, be manifested unto men.*

For the revelation of so great a favour a period of intense turmoil and wide-spread suffering would seem to be indispensable. Resplendent as has been the Age that has witnessed the inception of the Mission with which Bahá'u'lláh has been entrusted, the interval which must elapse ere that Age yields its choicest fruit must, it is becoming increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit.

As we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely-disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the anti-



The National Spiritual Assembly of the Bahá'ís of Nepal, Riḍván, 1972.



The National Spiritual Assembly of the Bahá'ís of the North West Pacific Ocean, Riḍván, 1972. The Hand of the Cause H. Collis Featherstone is seen in the back row, third from the left. Also in the back row, first on the left, is the representative of the National Spiritual Assembly of the Hawaiian Islands, Mr. Katsugi Tamanaha.



The National Spiritual Assembly of the Bahá'ís of Puerto Rico, Riḍván, 1972.



The National Spiritual Assembly of the Bahá'ís of Réunion, Riḍván, 1972.

quated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must erelong establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

A titanic, a spiritual struggle, unparalleled in its magnitude yet unspeakably glorious in its ultimate consequences, is being waged as a result of these opposing tendencies, in this age of transition through which the organized community of the followers of Bahá'u'lláh and mankind as a whole are passing.

"The Unfoldment of World Civilization"
—March 11, 1936
The World Order of Bahá'u'lláh—pp. 168–171

The first seventy-seven years of the preceding century, constituting the Apostolic and Heroic Age of our Faith, fell into three distinct epochs, of nine, of thirty-nine and of twenty-nine years' duration, associated respectively with the Bábí Dispensation and the ministries of Bahá'u'lláh and of 'Abdu'l-Bahá. This Primitive Age of the Bahá'í Era, unapproached in spiritual fecundity by any period associated with the mission of the Founder of any previous Dispensation, was impregnated, from its inception to its termination, with the creative energies generated through the advent of two independent Manifestations and the establishment of a Covenant unique in the spiritual annals of mankind.

The last twenty-three years of that same century coincided with the first epoch of the second, the Iron and Formative, Age of the Dispensation of Bahá'u'lláh—the first of a series of epochs which must precede the inception of the last and Golden Age of that Dispensation—a Dispensation which, as the Author of the Faith has Himself categorically asserted, must extend over a period of no less than one thousand years, and which will constitute the first stage in a series of Dispensations, to be established by future Manifestations, all deriving their inspiration from the Author of the Bahá'í Revelation, and destined to last, in their aggregate, no less than five thousand centuries. . .

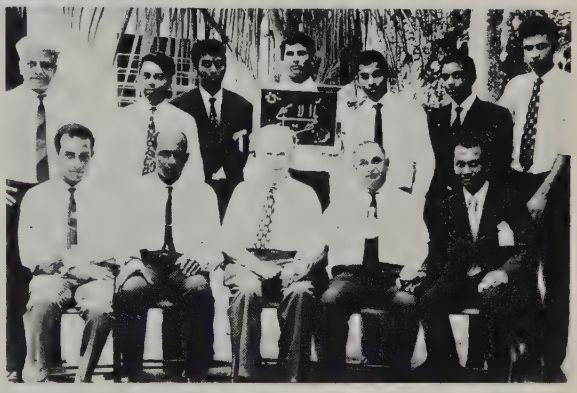
During this Formative Age of the Faith, and in the course of present and succeeding epochs, the last and crowning stage in the erection of the framework of the Administrative Order of the Faith of Bahá'u'lláh—the election of the Universal House of Justice—will have been completed, the *Kitáb-i-Aqdas*, the Mother-Book of His Revelation, will have been codified and its laws promulgated, the Lesser Peace will have been established, the unity of mankind will have been achieved and its maturity attained, the Plan conceived by 'Abdu'l-Bahá will have been executed, the emancipation of the Faith from the fetters of religious orthodoxy will have been effected, and its independent religious status will have been universally recognized, whilst in the course of the Golden Age, destined to consummate the Dispensation itself, the banner of the Most Great Peace, promised by its Author, will have been unfurled, the World Bahá'í Commonwealth will have emerged in the plenitude of its power and splendour, and the birth and efflorescence of a world civilization, the child of that Peace, will have conferred its inestimable blessings upon all mankind.

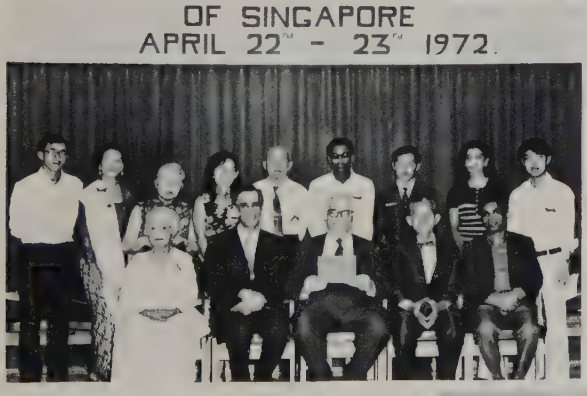
"Challenging Requirements of the Present Hour"—June 5, 1947
Citadel of Faith—pp. 5–6



The National Spiritual Assembly of the Bahá'ís of Rwanda, Riḍván, 1972. The Hand of the Cause Adelbert Mühlschlegel is seen in the front row, second from the right.

The National Spiritual Assembly of the Bahá'ís of Seychelles, Riḍván, 1972. The Hand of the Cause Adelbert Mühlschlegel is seen seated in the centre. Mr. S. Appa of the Continental Board of Counsellors in Southern Africa is seen to the right. In the back row, second from the left, is the representative of the National Spiritual Assembly of the Indian Ocean, Mr. P. Sauboorah.





The National Spiritual Assembly of the Bahá'ís of Singapore, Riḍván, 1972. Seen seated in the front row, holding The Greatest Name, is the Hand of the Cause Jalál Kházeh and (left to right) Mrs. Shirin Fozdar, Auxiliary Board member; Mr. K. Payman, Mr. Yan Kee Leong and Dr. Chellie Sundram, members of the Continental Board of Counsellors in South-eastern Asia.



The National Spiritual Assembly of the Bahá'ís of the Windward Islands, Riḍván, 1972.



Bronze plaque marking the resting place of Mírzá Mihdí, the Purest Branch, (5–27 of the Bahá'í Era, 1848–1870), in monument gardens, Mt. Carmel, Haifa.

IV

THE CENTENARY OF THE PASSING OF MÍRZÁ MIHDÍ, THE PUREST BRANCH

1848—1870

1. THE TESTIMONY OF BAHÁ'U'LLÁH

"*AT this very moment, My son is being washed before My face, after Our having sacrificed him in the Most Great Prison. Thereat have the dwellers of the Abhá Tabernacle wept with a great weeping, and such as have suffered imprisonment with this Youth in the path of God, the Lord of the promised Day, lamented. Under such conditions My Pen hath not been prevented from remembering its Lord, the Lord of all nations. It summoneth the people unto God, the Almighty, the All-Bountiful. This is the day whereon he that was created of the light of Bahá has suffered martyrdom, at a time when he lay imprisoned at the hands of his enemies.*

"*Upon thee, O Branch of God! be the remembrance of God and His praise, and the praise of all that dwell in the Realms of Immortality and of all the denizens of the Kingdom of Names. Happy art thou in that thou hast been faithful to the Covenant of God and His Testament, until Thou didst sacrifice thyself before the face of thy Lord, the Almighty, the Unconstrained. Thou, in truth, hast been wronged, and to this testifieth the Beauty of Him, the Self-Subsisting. Thou didst, in the first days of thy life, bear that which hath caused all things to groan, and made every pillar to tremble. Happy is the one that remembereth thee, and draweth nigh, through thee, unto God, the Creator of the Morn.*"

"*Glorified art Thou, O Lord my God! Thou seest me in the hands of Mine enemies, and My son blood-stained before Thy face, O Thou in Whose hands is the kingdom of all names. I have, O my Lord, offered up that which Thou hast given Me, that Thy servants may be quickened and all that dwell on earth be united.*"

"*Blessed art thou, and blessed he that turneth unto thee, and visiteth thy grave, and draweth nigh, through thee, unto God, the Lord of all that was and shall be. . . I testify that thou didst return in meekness unto thine abode. Great is thy blessedness and the blessedness of them that hold fast unto the hem of thy outspread robe. . . Thou art, verily, the trust of God and His treasure in this land. Ere long will God reveal through thee that which He hath desired. He, verily, is the Truth, the Knower of things unseen. When thou wast laid to rest in the earth, the earth itself trembled in its longing to meet thee. Thus hath it been decreed, and yet the people perceive not. . . Were We to recount the mysteries of thine ascension, they that are asleep would awaken, and all beings would be set ablaze with the fire of the remembrance of My Name, the Mighty, the Loving.*"

2. THE TESTIMONY OF SHOGHI EFFENDI

"TO the galling weight of these tribulations was now added the bitter grief of a sudden tragedy—the premature loss of the noble, the pious Mírzá Mihdí, the Purest Branch, 'Abdu'l-Bahá's twenty-two year old brother, an amanuensis of Bahá'u'lláh and a companion of His exile from the days when, as a child, he was brought from Ṭihrán to Baghdád to join His father after His return from Sulaymáníyyih. He was pacing the roof of the barracks in the twilight, one evening, wrapped in his customary devotions, when he fell through the unguarded skylight onto a wooden crate, standing on the floor beneath, which pierced

his ribs, and caused twenty-two hours later, his death, on the 23rd of Rabí'u'l-Avval 1287 A.H. (June 23, 1870). His dying supplication to a grieving Father was that his life might be accepted as a ransom for those who were prevented from attaining the presence of their Beloved.

"In a highly significant prayer, revealed by Bahá'u'lláh in memory of His son—a prayer that exalts his death to the rank of those great acts of atonement associated with Abraham's intended sacrifice of His son, with the crucifixion of Jesus Christ and the martyrdom of the Imám Ḥusayn—we read the following: '*I have, O my Lord, offered up that which Thou hast given Me, that Thy servants may be quickened, and all that dwell on earth be united.*' And, likewise, these prophetic words, addressed to His martyred son: '*Thou art the Trust of God and His Treasure in this Land. Ere long will God reveal through thee that which He hath desired.*'

"After he had been washed in the presence of Bahá'u'lláh, he '*that was created of the light of Bahá*', to whose '*meekness*' the Supreme Pen had testified, and of the '*mysteries*' of whose ascension that same Pen had made mention, was borne forth, escorted by the fortress guards, and laid to rest, beyond the city walls, in a spot adjacent to the shrine of Nabí Ṣáliḥ, from whence, seventy years later, his remains, simultaneously with those of his illustrious mother, were to be translated to the slopes of Mt. Carmel, in the precincts of the grave of his sister, and under the shadow of the Báb's holy sepulchre." (*God Passes By*, pp. 188–189.)

"And lastly, there should be mentioned, as a further evidence of the blessings flowing from the Divine Plan, the transfer, a few years later, to that same hallowed spot, after a separation in death of above half a century, and notwithstanding the protests voiced by the brother and lieutenant of the arch-breaker of Bahá'u'lláh's Covenant, of the remains of the Purest Branch, the Martyred son of Bahá'u'lláh, '*created of the light of Bahá*', the '*Trust of God*' and His '*Treasure*' in the Holy Land, and offered up by his Father as a '*ransom*' for the regeneration of the world and the unification of its peoples." (*God Passes By*, pp. 347–348.)

"The Purest Branch, the martyred son, the companion, and amanuensis of Bahá'u'lláh, that pious and holy youth, who in the darkest days of Bahá'u'lláh's incarceration in the barracks of 'Akká entreated, on his death-bed, his Father to accept him as a ransom for those of His loved ones who yearned for, but were unable to attain, His presence, and the saintly mother of 'Abdu'l-Bahá, surnamed Navváb by Bahá'u'lláh, and the first recipient of the honoured and familiar title of 'the Most Exalted Leaf', separated in death above half a century, and forced to suffer the humiliation of an alien burial-ground, are now at long last reunited with the Greatest Holy Leaf[1] with whom they had so abundantly shared the tribulations of one of the most distressing episodes of the Heroic Age of the Faith of Bahá'u'lláh." (*Messages to America 1932–1946*, p. 31.)

"The conjunction of these three resting-places, under the shadow of the Báb's own Tomb, embosomed in the heart of Carmel, facing the snow-white city across the bay of 'Akká, the Qiblih of the Bahá'í world, set in a garden of exquisite beauty, reinforces, if we would correctly estimate its significance, the spiritual potencies of a spot, designated by Bahá'u'lláh Himself the seat of God's throne. It marks, too, a further milestone in the road leading eventually to the establishment of that permanent world Administrative Centre of the future Bahá'í Commonwealth, destined never to be separated from, and to function in the proximity of, the Spiritual Centre of that Faith, in a land already revered and held sacred alike by the adherents of three of the world's outstanding religious systems." (*God Passes By.*)

"For such as might undertake, in the days to come, the meritorious and highly enviable pilgrimage to these blessed shrines, as well as for the benefit of the less privileged who, aware of the greatness of their virtue and the pre-eminence of their lineage, desire to commune with their spirits, and to strive to acquire an added insight into the glory of their position, and to follow in their footsteps, let these testimonies written by Bahá'u'lláh and 'Abdu'l-Bahá be their inspiration and guidance in their noble quest." (*Guidance for Today and Tomorrow*, p. 72.)

[1] Bahíyyih Khánum, "well-beloved" sister of 'Abdu'l-Bahá. See "In Memoriam", *The Bahá'í World*, vol. v, pp. 169–188.



MÍRZÁ MIHDÍ
The Purest Branch



The Shrines of the Purest Branch and his mother, Navváb, decorated for the commemoration of the centenary of the passing of Mírzá Mihdí, June 23, 1970.

3. THE MESSAGE OF THE UNIVERSAL HOUSE OF JUSTICE—A CALL FOR PRAYER

ON March 25, 1970, the Universal House of Justice addressed the following message to all National Spiritual Assemblies:

In commemoration of the centenary of the martyrdom of the Purest Branch, which falls on June 23, 1970, we call upon the Bahá'ís of the world to unite in prayer for "the regeneration of the world and the unification of its peoples."

During those days one hundred years ago Bahá'u'lláh was enduring His imprisonment in the Barracks of 'Akká. Upon the tribulations which weighed Him down was heaped the fatal accident which befell His young son, His companion and amanuensis, Mírzá Mihdí, the Purest Branch, whose dying supplication to his Father was to accept his life "as a ransom for those of His loved ones who yearned for but were unable to attain His presence." In a Tablet revealed in that grievous hour Bahá'u'lláh sorrows that *This is the day whereon he that was created of the light of Bahá has suffered martyrdom, at a time when he lay imprisoned at the hands of his enemies.* Yet He makes clear that the youth's passing has a far profounder meaning than His acceptance of the simple request, declaring that *Thou art, verily, the trust of God and His treasure in this land. Ere long will God reveal through thee that which He hath desired,* In a prayer revealed for His son He proclaims the purpose underlying the tragedy: *I have, O my Lord, offered up that which Thou hast given Me, that Thy servants may be quickened, and all that dwell on earth be united.* Thus upon a youth of consummate devotion who demonstrated such beauty of spirit, and total dedication was conferred a unique station in the Cause of God.

In your recalling the bereavement of Bahá'u'lláh upon the loss of His loved son, and honouring a highly significant event in the Faith, we leave it to the discretion of the Assemblies whether they choose to hold special gatherings of prayer. In the Holy Land at the World Centre on Mt. Carmel there will be an observance at the grave of Mírzá Mihdí, at which time his pure example and sacrifice for all mankind will be remembered through the words of his glorious Father.

4. THE COMMEMORATION AT THE WORLD CENTRE

On the morning of June 23, 1970, the hundredth anniversary of the tragic death of Mírzá Mihdí, the Purest Branch, the Hand of the Cause Paul Haney, and members of the Universal House of Justice, gathered at the barracks in the prison city of 'Akká to offer prayers in the cell which Bahá'u'lláh had occupied for two years, two months and five days following His arrival in 'Akká in 1868. The scene of the martyrdom was also visited and a prayer chanted there.

Immediately afterwards the party proceeded to Bahjí where they joined others serving at the World Centre and approximately eighty pilgrims who came from many countries. All walked around the Ḥaram-i-Aqdas and down the path to the Shrine of Bahá'u'lláh where the *Tablet of Visitation* was recited.

Towards sunset the friends assembled on Mt. Carmel at the twin monuments of the Purest Branch and his saintly mother, Navváb, to conclude the programme commemorating the centenary of the martyrdom. Prayers and verses appropriate to the occasion were read and chanted.

Thus at the spiritual heart of the Bahá'í world was honoured the memory of a blessed youth whose life was offered up for the quickening of the spirits of the servants of Bahá'u'lláh and hastening of the unity and promised redemption of mankind.

PART THREE

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

1968–1973

I

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

1968–1973

"This flow [of reinforcements], moreover, will presage and hasten the advent of the day which, as prophesied by 'Abdu'l-Bahá, will witness the entry by troops of peoples of divers nations and races into the Bahá'í world—a day which, viewed in its proper perspective, will be the prelude to that long-awaited hour when a mass conversion on the part of these same nations and races, and as a direct result of a chain of events, momentous and possibly catastrophic in nature, and which cannot as yet be even dimly visualized, will suddenly revolutionize the fortunes of the Faith, derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Bahá'u'lláh."

Shoghi Effendi

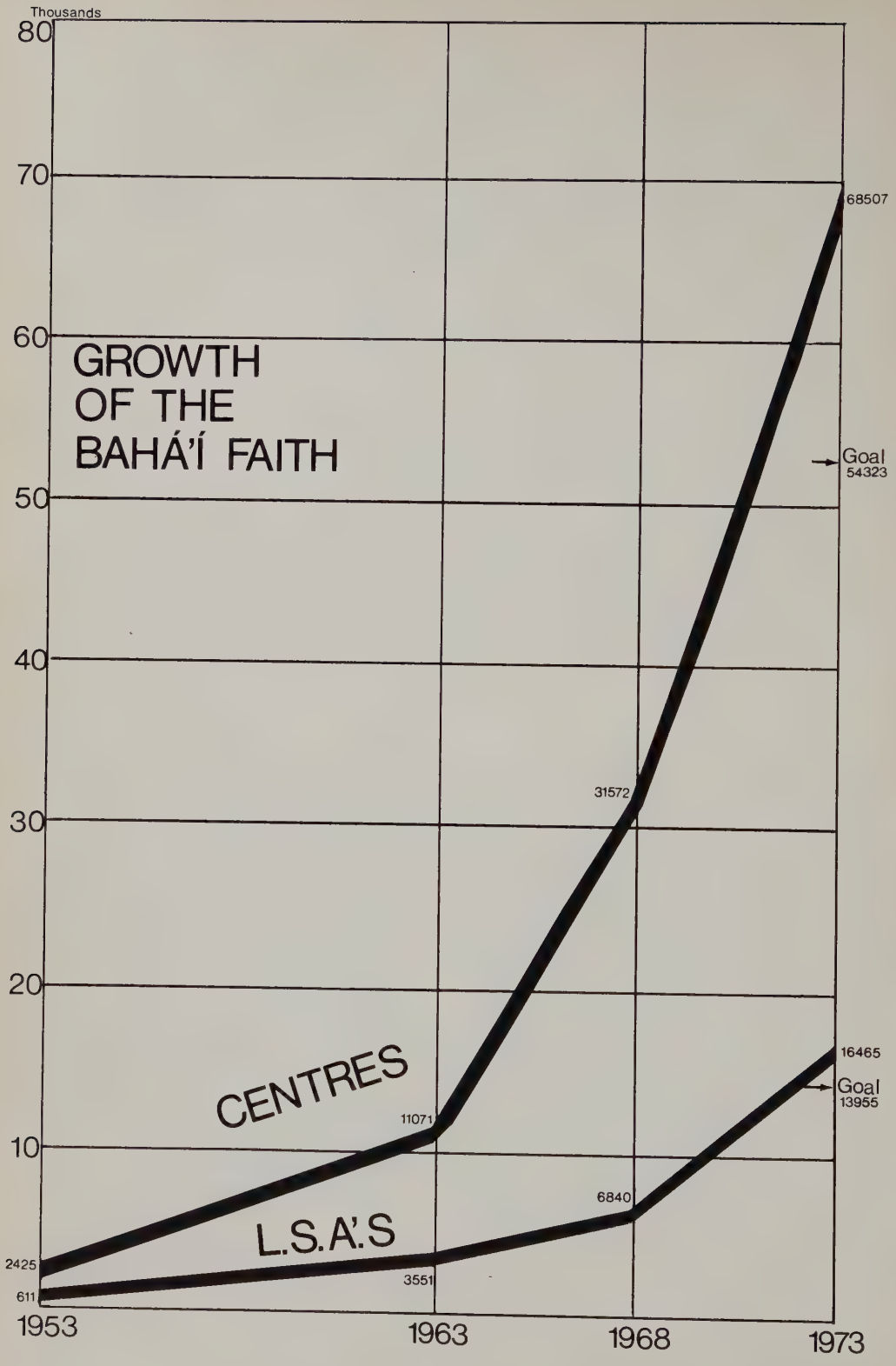
THE last five years of the Nine Year Plan were characterized by unprecedented proclamation of the Faith, a tremendous increase in the activities of Bahá'í youth, the horizontal expansion of the world-wide Bahá'í community to the remotest parts of the earth, and the beginnings of the vertical expansion (i.e. a vast increase in numbers) of that same community alluded to by Shoghi Effendi in his letter to the American believers dated July 18, 1953.[1]

Mass teaching and "entry by troops", witnessed earlier in such places as India, Indonesia, the Philippines and Bolivia, were now spreading to many other parts of the world, resulting in a more than six-fold increase in the number of Bahá'í centres, trebling the number of Local Spiritual Assemblies and nearly doubling the number of National Assemblies during the course of the Nine Year Plan. The Bahá'í world was poised for a hard won victory celebration as it observed the one hundredth anniversary of the Revelation of Bahá'u'lláh's Most Holy Book (*Kitáb-i-Aqdas*) during the closing days of the Nine Year Plan.

Two significant events further highlighted the importance of this five year period in the annals of Bahá'í history: the dedication of the Panama House of Worship, the Mother Temple of Latin America, and the public declaration of the first reigning monarch to embrace the Teachings of Bahá'u'lláh.[2]

[1] Cited above. Shoghi Effendi, *Citadel of Faith*, p. 117.

[2] H. H. Malietoa Tanumafili II, Head of State of Western Samoa. See p. 180.


Thousands
80
70
60
50
40
30
20
10
GROWTH
OF THE
BAHÁ'Í FAITH
68507
Goal
54323
31572
CENTRES
11071
16465
Goal
13955
6840
L.S.A.'S
2425
3551
611
1953
1963
1968
1973

1. THE WORLD CENTRE

The growth of the Faith throughout the world must necessarily be reflected at its World Centre—a "Centre" which may be regarded as the very heart of the planet itself. Thus when, on June 7, 1972, the Universal House of Justice announced that a building for its permanent seat would soon be erected above the Arc on the slopes of Mount Carmel a further evidence of the world-wide development of the Faith was at hand. At Riḍván, 1973, on the occasion of the third International Convention, the delegates from the four corners of the planet would stand on this sacred ground and rededicate it to its holy purpose.

THREE historic cables announcing important World Centre victories were sent to the Bahá'í world during the closing five months of the Nine Year Plan:

WITH GRATEFUL JOYOUS HEARTS ANNOUNCE ENTIRE BAHAI WORLD ADOPTION PROFOUNDLY SIGNIFICANT STEP IN UNFOLDMENT MISSION SUPREME ORGAN BAHAI WORLD COMMONWEALTH THROUGH FORMULATION CONSTITUTION UNIVERSAL HOUSE JUSTICE STOP AFTER OFFERING HUMBLE PRAYERS GRATITUDE ON DAY COVENANT AT THREE SACRED THRESHOLDS BAHJI HAIFA MEMBERS GATHERED COUNCIL CHAMBER PRECINCTS HOUSE BLESSED MASTER APPENDED THEIR SIGNATURES FIXED SEAL ON INSTRUMENT ENVISAGED WRITINGS BELOVED GUARDIAN HAILED BY HIM AS MOST GREAT LAW FAITH BAHAULLAH STOP FULLY ASSURED MEASURE JUST TAKEN WILL FURTHER REINFORCE TIES BINDING WORLD CENTRE TO NATIONAL LOCAL COMMUNITIES THROUGHOUT WORLD RELEASE FRESH ENERGIES INCREASE ENTHUSIASM CONFIDENCE VALIANT WORKERS HIS DIVINE VINEYARD LABOURING ASSIDUOUSLY BRING MANKIND UNDER SHELTER HIS ALL GLORIOUS COVENANT.[1]

26 November 1972

JOYFULLY ANNOUNCE COMPLETION SYNOPSIS CODIFICATION KITABIAQDAS FOR PUBLICATION RIDVAN SYNCHRONIZING CELEBRATION HUNDREDTH ANNIVERSARY REVELATION MOST HOLY BOOK FULFILLING WORLD CENTRE GOAL NINE YEAR PLAN STOP CONFIDENT RELEASE THIS PUBLICATION ENVISAGED BY BELOVED GUARDIAN AND WHOSE MAIN FEATURES HE OUTLINED WILL CONSTITUTE ANOTHER SIGNIFICANT STEP PATH LEADING BAHAI COMMUNITY FULL MATURITY ESTABLISHMENT WORLD ORDER BAHAULLAH.[2]

19 January 1973

OCCASION NAWRUZ 130 JOYOUSLY ANNOUNCE BAHAI WORLD ACQUISITION BY PURCHASE MANSION MAZRAIH RESULT SEVERAL YEARS PATIENT PERSISTENT DETERMINED NEGOTIATIONS THEREBY ADDING TO BAHAI ENDOWMENTS HOLY LAND FIRST RESIDENCE BAHAULLAH AFTER NINE YEARS SPENT WALLED PRISON CITY AKKA STOP CONTROL THIS HOLY SITE REACQUIRED BY BELOVED GUARDIAN AFTER LAPSE MORE THAN FIFTY YEARS WHEN HE SECURED LEASE MANSION 1950 EXTENDED TO PRESENT TIME STOP PURCHASE INCLUDES LAND AREA APPROXIMATING TWENTYFOUR THOUSAND SQUARE METRES HIGHLY SUITABLE EXTENSION GARDENS CULTIVATION STOP OFFERING PRAYER THANKSGIVING SACRED THRESHOLD THIS GREATLY CHERISHED BOUNTY.[3]

15 March 1973

The first two of these cables announced the completion of two important World Centre goals; the third recorded one of the many supplementary achievements of the Plan. A summary of other World Centre achievements follows:

DEVELOPMENT OF THE INSTITUTION OF THE HANDS OF THE CAUSE OF GOD

At the end of October and early in November, 1964, the Universal House of Justice consulted with the Body of the Hands of the Cause of God and, after considering their views

[1] See p. 555 for full text of the Constitution of the Universal House of Justice.

[2] See p. 7 for text of passages translated by Shoghi Effendi.

[3] See p. 170 for photograph.



A view of the Mansion of Mazra'ih where Bahá'u'lláh spent approximately 2 years (circa *1877–1879*) *after leaving the prison city of 'Akká. Seen in the background is part of the property surrounding the mansion. This extension was acquired in March, 1973.*

and recommendations, and studying the Sacred Texts, concluded that under the circumstances there is no way to appoint, or to legislate to make it possible to appoint Hands of the Cause of God. Accordingly, interim arrangements were made for the Hands of the Cause, with the assistance of their Auxiliary Boards, to carry out their functions of protection and propagation pending future developments.

Following the second International Convention in 1968 the Universal House of Justice consulted further with the Body of the Hands of the Cause of God and, after carefully considering their views and the relevant Texts, decided in June, 1968, to appoint eleven Continental Boards of Counsellors, three each for Africa, the Americas and Asia and one each for Australasia and Europe, to ensure the extension into the future of the functions of protection and propagation conferred upon the Hands of the Cause in the Sacred Texts.[1] The Hands of the Cause of God, freed from administrative duties in relation to the Auxiliary Boards, were thus enabled to discharge their appointed functions on a world scale and to operate individually in direct relationship to the Universal House of Justice.

The Hands of the Cause Residing in the Holy Land, in addition to serving as liaison between the Continental Boards of Counsellors and the Universal House of Justice, were asked to assist the Universal House of Justice in the establishment of the International Teaching Centre in the Holy Land foreshadowed in the writings of the beloved Guardian.

The Continental Boards of Counsellors were instructed to operate in a manner similar to that set forth by Shoghi Effendi for the Hands of the Cause, and their particular attention was drawn to the Guardian's letter of 4 June 1957. They were charged to work in close collaboration with the Hands of the Cause, to welcome them to their meetings and to share information with the Hands of the Cause residing in, or visiting, their respective areas. Authority for expulsion and reinstatement continued to be exercised by the Hands of the Cause, subject in

[1] See p. 611 for texts of communications announcing the establishment of the Continental Boards of Counsellors.

each instance to the approval of the Universal House of Justice.

In addition to appointing and directing the members of their respective Auxiliary Boards, the Continental Boards of Counsellors were authorized to administer their respective Continental Funds, and a member of each Board was appointed Trustee. In 1969 the number of Counsellors was raised from thirty-six to thirty-eight and in 1970 to forty-one.

The number of Auxiliary Board members was increased from seventy-two to 135 in 1964, and by a further forty-five at Riḍván, 1970, bringing the total number of members of Auxiliary Boards to fifty-four for protection and 126 for propagation.

The members of the eleven Continental Boards of Counsellors have served the Faith with distinction, devotion and in a spirit of loving self-sacrifice. They have ably assisted in bearing the responsibilities resting on the Hands of the Cause of God in the fields of protection and propagation and have demonstrated by their labours that the objective envisioned in this goal of the Nine Year Plan has been attained.

The contribution of the Hands of the Cause themselves has been greatly enlarged. Many embarked on extensive journeys to remote parts of the world, lending their distinguished services to struggling national Bahá'í communities labouring to win their respective goals. They have undertaken special missions for the Universal House of Justice, including serving as its official respresentatives at conferences and on other occasions. Some have been able to devote more of their time to literary pursuits and to other important works on behalf of the Faith. A deep debt of gratitude is owed the Standard Bearers of the Nine Year Plan for their wise counsel, their untiring devotion and their selfless labours.[1]

COLLATION AND CLASSIFICATION OF THE BAHÁ'Í SACRED SCRIPTURES

Thanks to the valued collaboration of the National Spiritual Assemblies, particularly of Persia and the United States, and the response of the friends throughout the world, remarkable progress in fulfilling this goal has been achieved.

The original Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, together with the original letters of Shoghi Effendi so far received, number some 10,900, of which nearly 2,600 are Tablets of Bahá'u'lláh, six thousand of 'Abdu'l-Bahá, and 2,300 are letters of Shoghi Effendi. Moreover, from both East and West there have been received authenticated copies of some 1,780 Tablets of Bahá'u'lláh, 4,690 Tablets of 'Abdu'l-Bahá, and 12,130 letters of Shoghi Effendi, totalling some 18,600 documents.

All these documents have been studied, important passages from them excerpted and classified, and the subject matter indexed for ready reference under four hundred titles. The work in the Holy Land has been supported and enriched by the labours of a special committee appointed by the Persian National Spiritual Assembly which has been assiduously engaged in classifying the Holy Texts in fulfilment of the goal assigned to that National Spiritual Assembly.

During the period of the Plan, 15 compilations from the Writings on various subjects have been prepared and all these have been shared either with all National Spiritual Assemblies or with National Assemblies in specific areas. Another important step undertaken has been the sorting into chronological order and classification according to subject matter of Shoghi Effendi's voluminous incoming mail. Among the various items are the specific letters to which he replied. These number some 26,000 letters: six thousand from the East and twenty thousand from the West. It has been found that a comparison of the texts of his answers with the original questions or reports presented to him results in a fuller understanding and deeper appreciation of the manifold implications of his replies. It is of profound interest to note that a large proportion of the letters Shoghi Effendi received from the East and answered, bear pencil notes written in his own hand on the margins of the letters, instructing his secretary how to phrase the answers. These marginal notes have been typed and added to the body of extracts from his writings.

Shoghi Effendi also kept copies of all the telegrams he sent during his ministry which constitute another source of guidance for the Universal House of Justice.

[1] See pp. 577–587, "The Work and Travels of the Hands of the Cause of God".

EFFORTS TOWARD THE EMANCIPATION OF THE FAITH

The Writings of the Faith clearly indicate that the full emancipation of the Faith from the fetters of religious orthodoxy is an objective to be pursued over a prolonged period and to culminate in the universal recognition of the Faith and the emergence of its World Order. In the course of this and subsequent plans throughout the Formative Age, this goal will have to be progressively pursued. The countries where the Faith has been persecuted or has suffered proscription are noted below, and the steps taken towards attaining this essential objective are set forth.

MOROCCO

One of the Moroccan believers was arrested and brought before the court on January 26, 1968 on the charges of having abused the sacredness of Islám and using deceptive methods in converting the people to another religion. He was sentenced to three years' imprisonment. The appeal which was entered on October 24, 1968 resulted in the extension of his imprisonment to four years.

Another Moroccan Bahá'í imprisoned was a widowed mother of seven children. Her deceased Bahá'í husband had been buried in the Bahá'í cemetery and she duly applied for a certificate to confirm her legal custodianship of her children. When asked to give her religion she stated that she was a Bahá'í, and when she refused to deny her faith, a court case was initiated against her. On October 9, 1969 she was sentenced to six months' imprisonment.

Certain selected National Spiritual Assemblies were asked to send cables to the King of Morocco, and in countries where there were Moroccan Embassies Bahá'í delegations called at the Embassies to explain the Bahá'í position and to appeal for justice. Nevertheless, the two victims of this wave of persecution in Morocco were not released until they had each served their full terms of imprisonment. Both are now free. At this time the friends in Morocco are quietly pursuing their Bahá'í activities, fully confident that the authorities will increasingly appreciate the Bahá'í position on respect for Islám, on loyalty to government and on non-interference in political affairs.

ALGERIA

After the Palermo Conference[1] and the enthusiastic participation of a number of the new Algerian believers at that Conference, a wave of interrogation was initiated by the Algerian authorities. Sixteen of the Persian believers were subsequently expelled from Algeria and their properties and Bahá'í holdings confiscated. Some three months later, one of the Persian believers working for the Algerian Government was arrested and beaten but was released. This was followed by the arrest of five local Algerian believers who were banished to towns in the interior but were allowed to meet with the members of their immediate families.

Following several petitions presented to the government, both on behalf of the pioneers and the Bahá'í community, the confiscated properties were returned, including the release of balances held in their banking accounts, but while the national Ḥaẓíratu'l-Quds was not returned, the local Ḥaẓíratu'l-Quds in Algiers was leased by the authorities to one of the Bahá'í families, enabling it to stay on the premises. The order of banishment affecting the five local believers was gradually relaxed and recently completely repealed, enabling these friends to reside wherever they wish.

The spirit of the Algerian believers has been high and their devotion and fortitude exemplary. While the ban on organized Bahá'í activities and the functioning of Bahá'í institutions is still effective, these devoted friends are confident that the false allegation brought against them of meddling in political affairs—an unfortunate misinterpretation of the operation of the Bahá'í World Centre in the Holy Land—will be eventually cleared up and their services to the Holy Threshold of Bahá'u'lláh will be resumed individually and collectively.

EGYPT

Ever since the Decree of the former President of the United Arab Republic in 1960 banning all Bahá'í activities, the friends in Egypt have been subjected to a series of interrogations, arrests, imprisonments and fines, as well as abuse in the mass media of the country. At the present time five cases are pending before the local courts and although some ten score of the local believers have already been fined, im-

[1] See p. 73 for full report.

prisoned and subsequently released, the final verdicts by these courts have not yet been rendered, and at every appointed date the hearing has been postponed.

The friends in Egypt submitted a petition on October 13, 1971 to the Supreme Constitutional Court asking for redress and for justice to be upheld. Although on several occasions that Court met to consider the Bahá'í petition, every time it chose to postpone its final verdict. The views of eminent French lawyers and professors have been sought and sent to the non-Bahá'í lawyers who are presenting the Bahá'í case. A recent significant development has been the publication of the opinion given by the Mandatory of the government who had been asked to study the Bahá'í file. This commissioner stated that the 1960 Decree was unconstitutional.

The final outcome of the various cases against the Egyptian Bahá'ís, and particularly the decision of the Supreme Constitutional Court will have considerable repercussions in all Arab countries, since Egypt is regarded as a centre for both the Arab and Muslim worlds.

NEAR EAST

In Lebanon, although for many years the Bahá'ís have owned a Bahá'í cemetery, the Faith was not officially recognized. In August, 1969, upon application by the Local Spiritual Assembly of Beirut, its By-Laws were accepted by the authorities and the Assembly was legally incorporated. This was the first time that any Arab government had granted the Faith this kind of recognition. However, soon afterwards one of the departments in the government queried this recognition and although further study of the Bahá'í file has been commissioned, no decision has yet been made whether to uphold or repeal the incorporation of the Assembly. In the meantime, the Assembly's legal status continues to be effective.

In Jordan, where the local friends also had their own Bahá'í cemeteries, a new piece of land was officially set aside in September, 1969 by the Prime Minister of the country to serve as the cemetery of the Bahá'í community of Irbid.

'IRÁQ

In May, 1970, the 'Iráqí government issued a decree disbanding all Bahá'í institutions and banning all Bahá'í activities. The local friends tried to explain the Bahá'í position to the authorities to no avail. Although the government took no repressive measures physically against the Bahá'ís themselves, Bahá'í books belonging to the friends throughout the country were confiscated, the Ḥaẓíratu'l-Quds in Baghdád and in one of the villages were requisitioned, and in certain outlying villages the local friends were threatened and forced in several instances to deny their faith.

A selected number of National Spiritual Assemblies were called upon by the Universal House of Justice to present petitions to 'Iráqí Embassies and Consulates throughout the world. Although contacts with 'Iráqí officialdom abroad was usually cordial and promises were made to submit the Bahá'í petition to the central authorities in Baghdád, unfortunately there has been no favourable decision to remove the ban. As law-abiding citizens, the friends in 'Iráq are patiently expectant that the authorities will appreciate the Bahá'í attitude and grant them freedom to pursue their Bahá'í services and activities.

PERSIA

The National Spiritual Assembly of Persia on several occasions made representations to the Sháh and high authorities in Persia about the discrimination practised against the Bahá'ís of that land. There has been some improvement recently in some of the government offices towards relaxing employment restrictions affecting Bahá'ís. At the United Nations a number of officials have been briefed on the conditions in Persia affecting the Bahá'í community. Discussions with the authorities in Persia are being pursued at the highest level in connection with confiscatory taxes on the Bahá'í properties in that country.

TURKEY

For the registration of property and Holy Places in Turkey, a Bahá'í endowment was proposed. After a very lengthy procedure, the civil court, on the grounds that the Bahá'í Faith is a separate religion and not a sect of Islám, gave its verdict that the Bahá'í endowment is constitutionally permissible in Turkey. However, the Endowment Department of the Turkish government rejected the verdict of the court and appealed to the High Court on the grounds that the Bahá'í Faith is not an independent religion. The High Court ruled that

since the file did not include expert opinion on whether the Bahá'í Faith is an independent religion or a sect of Islám, the case was to be referred back to the same court for re-adjudication. That court obtained the opinion of three university professors who unanimously stated that the Bahá'í Faith is an independent religion. On the basis of this opinion, and after re-examining the previous verdict, the civil court confirmed the legality of the establishment of the Bahá'í endowment and requested the Endowment Department to register it. This department again appealed to the High Court which, this time, without ruling on the nature of the Faith, raised the technical objection that the purpose of the endowment was to legalize the Bahá'í administration which, according to the court, was not possible under Turkish law. The interesting point is that the Chief Justice of the High Court ruled in favour of the Bahá'í case, but was overruled by the other two judges. At present the Bahá'í case is under consideration of the Assembly of High Court Judges. Meanwhile, the Bahá'ís of Turkey are taking other steps for the recognition of the Faith as an independent religion, and actions have also been taken to safeguard the Bahá'í properties in Turkey.

A number of Bahá'ís have been successful in obtaining court rulings permitting them to change the designation on their birth certificates from "Muslim" to "Bahá'í".

INDONESIA

The National and Local Spiritual Assemblies were forbidden to conduct any administrative activities under a ban imposed by former President Sukarno in 1964. This ban included a number of international organizations. Measures, both within and outside the country, were taken to clarify the position of the Faith and to remove all misunderstandings as to its true character. These measures were successful for a brief time, and the friends resumed their activities. However, although most of the high authorities in the Government are in favour of removing the ban against the Faith, one minister is vehemently against it, and he has so far been successful in thwarting the attempts of the friends to have the ban removed. A number of actions have been initiated internationally in the hope of persuading the government of Indonesia to consider favourably the Bahá'í case.

In conclusion, as will be noted in the reports on incorporation, the institutions of the Faith have been given legal standing in a number of countries where a single religion predominates.

EXTENSION AND BEAUTIFICATION OF THE GARDENS AT THE WORLD CENTRE

Plans for the development and beautification of the entire area of Bahá'í property surrounding the Holy Shrines have been approved by the Universal House of Justice, and the gardens on Mount Carmel in the vicinity of the Shrine of the Báb and on the Temple land have been extended.

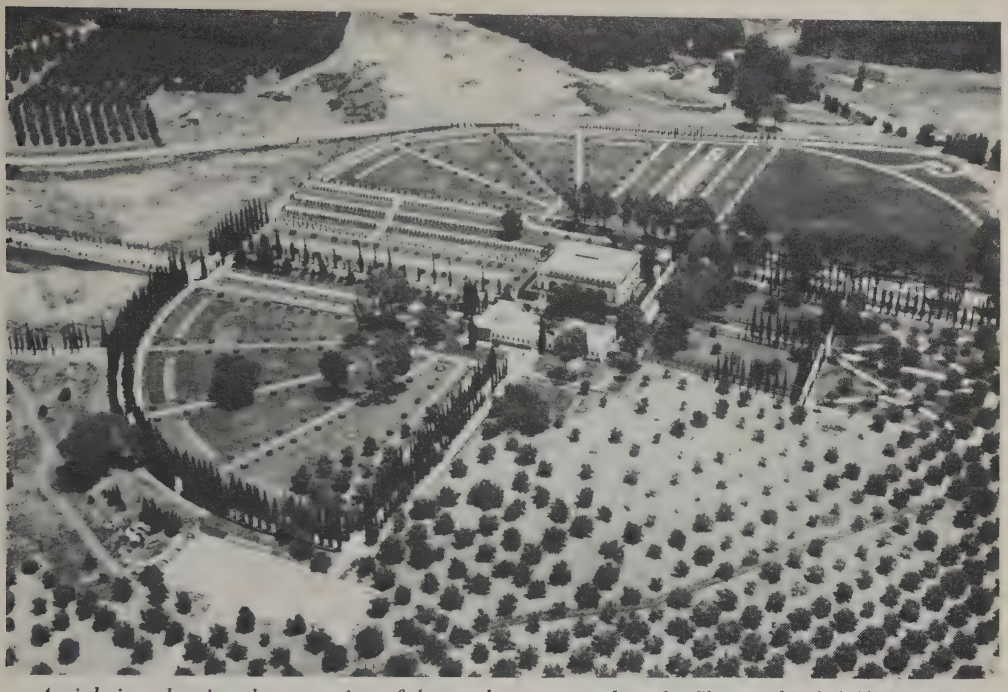
As those who have visited the Holy Shrines in Bahjí and on Mount Carmel know, the Bahá'í properties in those areas are very extensive, approximating 550,000 square metres. Less than half this total area has been developed into gardens. It must be realized that the full extension of the gardens and the beautification of the surroundings of the Shrines will call for vast financial resources and take many years.

Developments at Bahjí

The closing of the sand road which ran close by the Mansion of Bahá'u'lláh and the acquisition of a small strip of land to the northeast made further developments possible. To the east of the Mansion two new quadrants and a rectangle between have been developed and planted. To the south the gardens have been extended to 'Abdu'l-Bahá's Tea House, with plantings and paths under the old olive trees. A new entrance path, some 400 metres in length, has been built from a gate on the northern boundary to the Collins Gate, and has been lined with shrubs, trees and lamp-posts, providing a majestic approach to the Ḥaram-i-Aqdas. A new western gate has also been built, leading to a car park outside the Ḥaram-i-Aqdas, to serve a greatly increased number of pilgrims. Altogether more than 125,000 square metres have been developed.

Developments on Mount Carmel

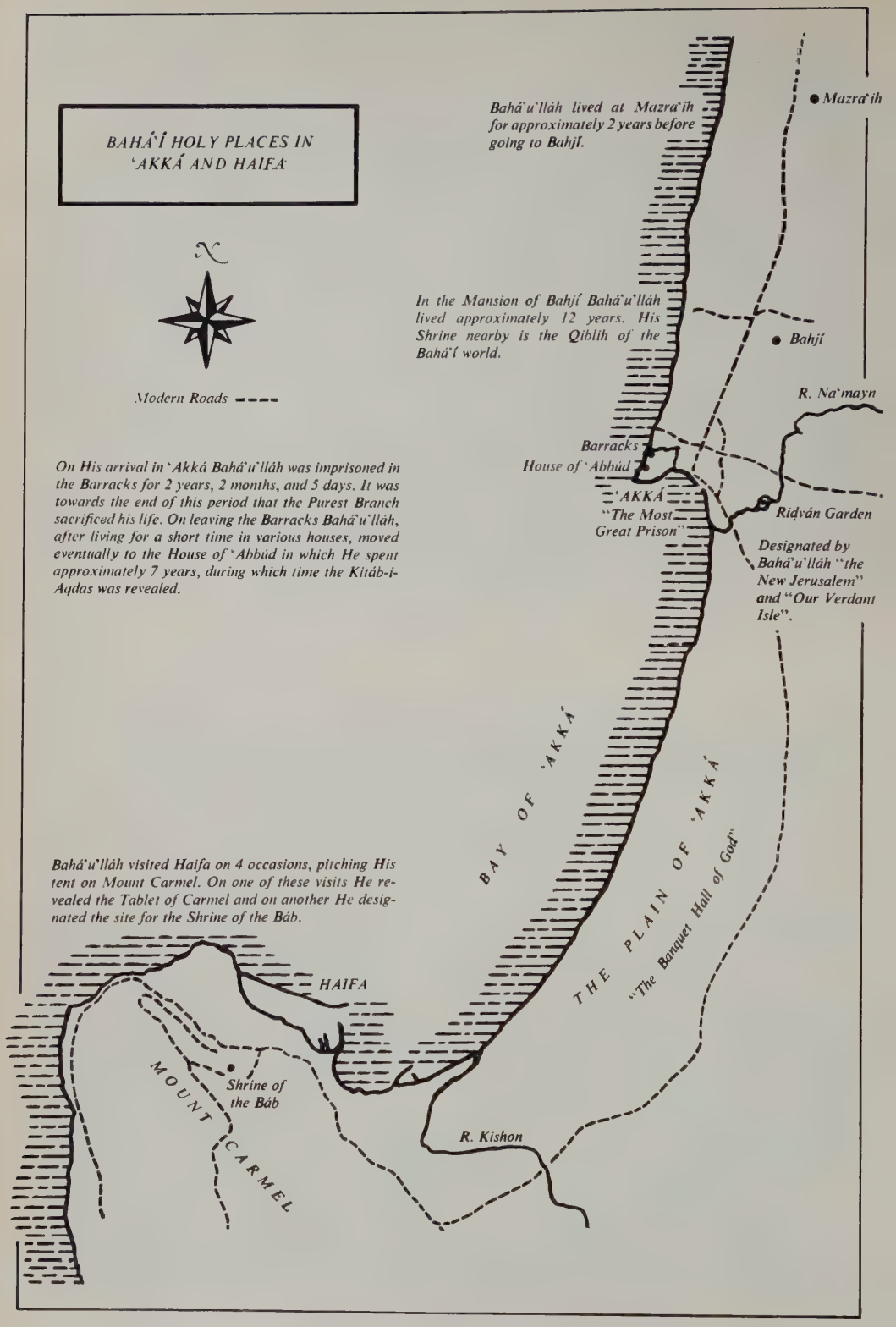
The main lines of development of the land on Mount Carmel had long been laid down by 'Abdu'l-Bahá and Shoghi Effendi: that there should be nine terraces below the Shrine of the Báb and nine terraces above it; that the world administrative centre of the Faith should be



Aerial view showing the extension of the gardens surrounding the Shrine of Bahá'u'lláh and the Mansion of Bahjí; May, 1972.



A new garden in the vicinity of the Shrine of the Báb, Mt. Carmel; July, 1971.


BAHÁ'Í HOLY PLACES IN 'AKKÁ AND HAIFA
Modern Roads
Bahá'u'lláh lived at Mazra'ih for approximately 2 years before going to Bahjí.
Mazra'ih
In the Mansion of Bahjí Bahá'u'lláh lived approximately 12 years. His Shrine nearby is the Qiblih of the Bahá'í world.
Bahjí
R. Na'mayn
Barracks
House of 'Abbúd
'AKKÁ
"The Most Great Prison"
Riḍván Garden
Designated by Bahá'u'lláh "the New Jerusalem" and "Our Verdant Isle".
On His arrival in 'Akká Bahá'u'lláh was imprisoned in the Barracks for 2 years, 2 months, and 5 days. It was towards the end of this period that the Purest Branch sacrificed his life. On leaving the Barracks Bahá'u'lláh, after living for a short time in various houses, moved eventually to the House of 'Abbúd in which He spent approximately 7 years, during which time the Kitáb-i-Aqdas was revealed.
BAY OF 'AKKÁ
THE PLAIN OF 'AKKÁ
"The Banquet Hall of God"
Bahá'u'lláh visited Haifa on 4 occasions, pitching His tent on Mount Carmel. On one of these visits He revealed the Tablet of Carmel and on another He designated the site for the Shrine of the Báb.
HAIFA
Shrine of the Báb
MOUNT CARMEL
R. Kishon



Obelisk marking the site of the future Mashriqu'l-Adhkár on Mt. Carmel, erected in August, 1971. The obelisk is 10.856 metres in height and contains more than 20 tons of marble. Inside the south facing at the base is an inscription prepared by Shoghi Effendi stating that the stone is placed in dedication of the site. A small formal garden has been developed around the base of the structure.

constructed around the far-flung arc centering on the resting places of the illustrious members of the Holy Family; and that this centre should include, in addition to the International Archives Building, buildings for the Universal House of Justice, for the Study of the Texts, for the Teaching of the Faith, and for a Library. For a number of years a distinguished Bahá'í architect has, at the request of the Universal House of Justice, been working on a detailed plan to realize this concept. This plan has now been adopted, and is being used as the basis of a Town Planning Scheme which is to be submitted to the Municipality of Haifa. Impelled by the rapid progress of the Faith around the world and its World Centre, the Universal House of Justice has also taken the initial steps to obtain a design for the building which will serve as its Seat on Mount Carmel.

Along the southern side of UNO Avenue, between the Archives Building and the boundary of Bahá'í property, a wall and a sidewalk have been constructed, and the hillside immediately above this wall has been covered with an informal rock-garden, pending the construction of the first terrace in this area. The Guardian's plan for floodlighting the Archives Building has been implemented, and the floodlighting of the Shrine of the Báb has been extended. Owing to the steady increase in the number of visitors to the Shrine, the main gate has been closed to vehicles, and a small car park for Bahá'í visitors has been constructed behind the Pilgrim House. A new garden in the immediate vicinity and to the south-west of the Shrine of the Báb was completed in 1971, opening a new and beautiful view of the Shrine from UNO Avenue. At the same time a wrought iron gate was erected at the entrance to the path by which 'Abdu'l-Bahá, at one time, used to approach the Shrine.

An obelisk which had been fabricated in Italy on the instructions of Shoghi Effendi has been erected on the Temple land at the head of



New gate erected in April, 1973, at the western approach to the Mansion of Bahjí.

Mount Carmel. A small garden has been made around it.

DEVELOPMENT OF THE RELATIONSHIP BETWEEN THE BAHÁ'Í COMMUNITY AND THE UNITED NATIONS

During the past decade we have witnessed a significant development in the relationship of the Bahá'í International Community with the United Nations, the most important step being the obtaining of Consultative Status with the Economic and Social Council on May 27, 1970.[1]

THE HOLDING OF OCEANIC, CONTINENTAL AND INTERCONTINENTAL CONFERENCES

As reported in *The Bahá'í World*, vol. XIV,[2] six Intercontinental Conferences were held in October 1967.

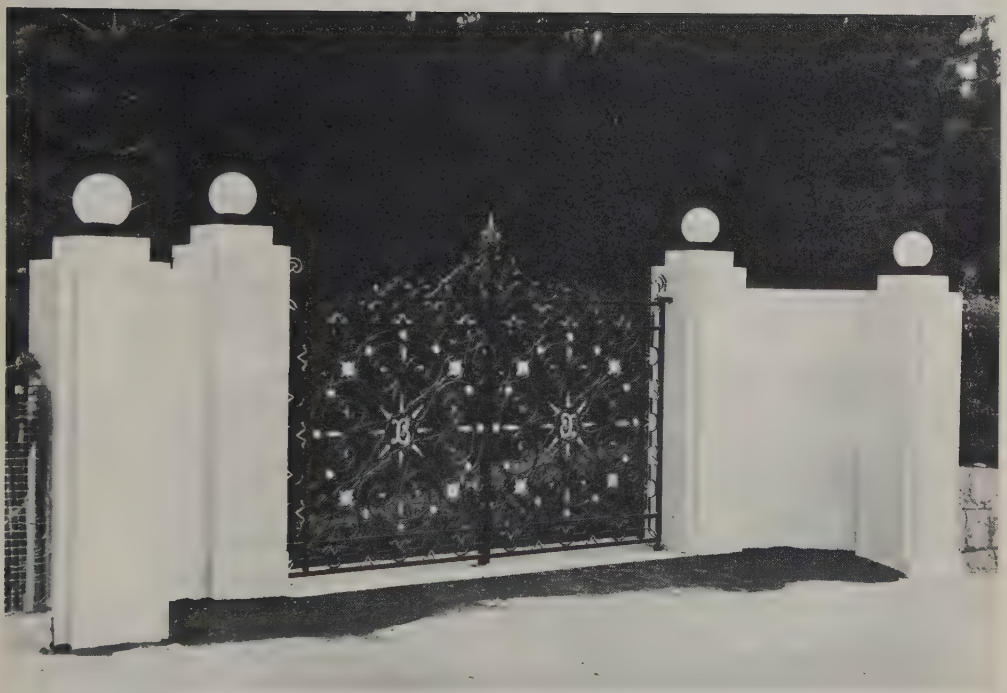
In August 1968, in commemoration of the one hundredth anniversary of the journey of Bahá'u'lláh on the Mediterranean Sea, the first Oceanic[3] Conference was held in Palermo, Sicily. Afterwards, those who had attended the Conference were invited to journey to the Holy Land where, in the precincts of the Most Holy Shrine, the arrival of Bahá'u'lláh on the shores of the Holy Land was commemorated by over 2,000 believers.

Finally, a series of eight Oceanic and Continental Conferences was called:[4]

La Paz, Bolivia and Rose Hill, Mauritius	—*August, 1970*
Monrovia, Liberia and Singapore	—*January, 1971*
Suva, Fiji and Kingston, Jamaica	—*May, 1971*
Reykjavik, Iceland and Sapporo, Japan	—*September, 1971*

A total of nearly 17,000 believers from all parts of the world attended the fifteen Continental, Intercontinental and Oceanic Conferences.

[1] See p. 366, "The Bahá'í International Community and the United Nations", for a complete report.
[2] *The Bahá'í World*, vol. XIV, pp. 221 ff.
[3] For complete report see p. 73.
[4] For complete report see p. 296.



New gate erected in 1971 at the south-western approach to the Shrine of the Báb, at the entrance to the path by which 'Abdu'l-Bahá, at one time, used to approach the Shrine.

2. FIRST HEAD OF STATE EMBRACES THE CAUSE OF BAHÁ'U'LLÁH

How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me!

Bahá'u'lláh, *Kitáb-i-Aqdas*

THAT His Highness Malietoa Tanumafili II, the first reigning monarch to embrace the Cause of Bahá'u'lláh, should do so during the year marking the centenary of the revelation of the *Súriy-i-Mulúk* and that he should openly declare his faith to his fellow believers during the days marking the one hundredth anniversary of the revelation of the *Kitáb-i-Aqdas* must surely be recognized as one of the most significant events in the evolution of the Formative Age. It is also most interesting that his country, Western Samoa, is located in the middle of the vast Pacific Ocean bringing to mind the prophecy of Bahá'u'lláh about His revelation that *should they attempt to conceal its light on the continent, it will assuredly rear its head in the midmost heart of the ocean, and, raising its voice, proclaim; 'I am the life-giver of the world!'*

The events leading up to the acceptance of the Faith by His Highness began with the decision of the Universal House of Justice to present a deluxe edition of *The Proclamation of Bahá'u'lláh* to today's reigning monarchs and heads of state. The Malietoa was one of the one hundred and forty-one to receive this book, re-stating Bahá'u'lláh's Own announcement to the kings and rulers of His day.

The Hand of the Cause Dr. Ugo Giachery, who was in Samoa on his return from the Intercontinental Conference in Sydney in October, 1967, was requested by the National Spiritual Assembly of the Bahá'ís of the South Pacific Ocean to present *The Proclamation of Bahá'u'lláh* to the head of state of Western Samoa, which he was glad to do. An appointment was made, and in the late afternoon of October 27, 1967, His Highness Malietoa Tanumafili II received Dr. Giachery and the National Spiritual Assembly representative, Mr. Virgil Wilson, at a newly built Samoan *fale* on a tiny off-shore island at Letulatala Lefata. It was at this spot that His Highness had some years before been invested with the title "Malietoa".

His Highness offered Dr. Giachery his chair and after exchanging courtesies the book was presented on behalf of the Universal House of Justice. The Malietoa was greatly pleased to receive it and thoughtfully leafed through its pages. The Hand of the Cause explained what the volume contained and drew attention to the list of kings and rulers to whom the original Tablets had been addressed. Throughout the conversation which lasted for almost ninety minutes many questions about the Faith were answered and His Highness expressed great interest in the Bahá'í Teachings. As Dr. Giachery prepared to take his leave, the Malietoa grasped his hands and expressed the hope that he would return some time for another visit. No one knew at that time how soon this hope was to be realized.

In early December, 1967, Dr. Giachery reported that he had recently received two letters from the American pioneer, Mr. Virgil Wilson, in which he stated that on more than one occasion the Malietoa had stated his desire to join the Faith. Because of the importance of the possibility that one of so high a rank and occupying a station which had been so greatly exalted by Bahá'u'lláh would embrace the Cause, the Universal House of Justice asked the Hand of the Cause Dr. Ugo Giachery to return to Western Samoa to discuss this matter with His Highness.

The first historic meeting with the Malietoa took place at his official residence in Vailima on Monday, January 16, 1968. Dr. Giachery reported, "On arrival at the main entrance a triumphal chant was heard and His Highness rushed in person to the automobile with outstretched hands bidding us welcome. After the exchange of greetings, he led us along the main staircase to the large reception hall where we were seated. . ." During the course of the conversation which followed, the Malietoa declared, "I am a Bahá'í . . . I believe in Bahá'u'lláh."



His Highness Malietoa Tanumafili II of Western Samoa (centre, with lei) with Bahá'í friends attending the Annual Convention of Samoa, held at the National Bahá'í Teaching Institute; Lelata, Apia, Western Samoa.

Afterward the Hand of the Cause cabled the Universal House of Justice:

"HEARTY WELCOME JOYFUL CONVERSATION CONFIRM CONVICTION. . ."

It is noteworthy that it was this Malietoa's great-great-grandfather, Malietoa Tavita, who accepted Christianity in 1830 in response to the teaching work of John Williams of the London Missionary Society.

On February 11, 1968, another meeting took place at the private residence of the Malietoa. His Highness showed keen interest and asked many questions as Dr. Giachery reviewed with him the principles of the Faith and its administration. Again he stated that he believed in Bahá'u'lláh and His Revelation. Within the hour, Dr. Giachery cabled the Universal House of Justice:

"TODAYS INTERVIEW CONFIRMS HEARTFELT ACCEPTANCE. . ."

Later, on February 19, 1968, the Malietoa wrote the Universal House of Justice expressing appreciation for "the beautiful and precious volume containing some letters addressed by Bahá'u'lláh, the exalted Founder of the Bahá'í Faith, to the rulers of His time. . .", and added:

"This gift is immensely appreciated because it has assisted me in better understanding . . . the Teachings of Bahá'u'lláh, which I have fully and wholeheartedly accepted. I do consider myself a member of the Bahá'í Faith, even if at this time I do not deem it necessary to make a public declaration, but I do hope that your prayers at the Holy place of our Faith will attract upon me the divine assistance needed to carry on my duties and to increase my spiritual powers which will make of me a just and honored ruler. . ."

The Universal House of Justice replied:

"That the first ruling monarch should declare his wholehearted acceptance of Bahá'u'lláh during the centenary of Bahá'u'lláh's proclamation brought great happiness to our hearts. Our souls are filled with feelings of awe and wonderment as we contemplate the fulfilment, in this day, of some of the prophecies of Bahá'u'lláh regarding the kings and rulers of the world. . .

"The historic significance of your membership in the Bahá'í Faith has been recorded in



Western Samoa is an independent sovereign State within the British Commonwealth consisting of two main islands and several smaller ones in the South Pacific Ocean. (See map above.)

The chief town and administrative centre is Apia on the island of Upolu. The house built there by the famous English author, Robert Louis Stevenson, at Vailima in Apia now serves as the official residence of His Highness Malietoa Tanumafili II.

The tiny island, Letulatala Lefata, where His Highness first met the Hand of the Cause Dr. Ugo Giachery, is located off the north shore of Upolu west of Apia.

our annals. We fully appreciate your feeling not to make a public declaration at the present time. We shall await word from you before informing the Bahá'ís of the world of this momentous event in the history of our Faith, which will fire their hearts with new zeal and enthusiasm enabling them to rise to new heights of endeavour in their God-given role in the quickening of mankind."

Five years and one month later, His Highness made known to his fellow believers his faith in Bahá'u'lláh. His letter is reproduced below.

GOVERNMENT OF THE INDEPENDENT STATE OF WESTERN SAMOA

Office of the Head of State
Tuilima
Western Samoa

March 31, 1973

Greatly esteemed members of the Universal House of Justice, much admired Hands of the Cause of God, respected Counsellors and honoured delegates attending the Third International Convention

My spiritual Brethren:

It is a joy for me and for my fellow Baha'is of the Samoan Islands in the heart of the Pacific, to be with you in spirit and with the friends of God throughout the world, in celebrating this most significant first century of the revelation of the Kitab-i-Aqdas, the Most Holy Book of Baha'u'llah.

We pray for the success of the historic convention now being held in the shadow of the Mountain of God in the Holy Land. Although we are unable to be with you in person on this memorable occasion, our hearts share with you these never to be forgotten days and the knowledge of the tremendous victories won for the Faith of God.

To the north, to the south, to the east and to the west, to the most populous and to the most remote places, we send our fond greetings and cherished love. May the spirit created by your gathering at the Holy Shrines pave the way for the rapid establishment of the Kingdom of God on earth and the unity of all the peoples of the world.

Alofa tele atu lava matou uma i Samoa nei.

Malietoa Tanumafili II

3. SURVEY BY CONTINENTS

A. AFRICA

OF the total increase of fifty-seven National Spiritual Assemblies in the world during the course of the Nine Year Plan, the continent of Africa provided twenty-six. Starting in 1963 with the four Regional National Assemblies outlined on the accompanying map, the regions were subdivided at Riḍván, 1964, and again at Riḍván, 1967, so that at the beginning of the period covered by this volume the following National Spiritual Assemblies had been established:

1. Cameroon Republic
2. Indian Ocean
3. Kenya
4. North Africa
5. North East Africa
6. North West Africa
7. South Central Africa
8. South and West Africa
9. Swaziland, Lesotho and Mozambique
10. Tanzania
11. Uganda and Central Africa
12. West Africa
13. West Central Africa
14. Zambia

Africa, long dormant, was beginning to emerge into a period of great political, social and economic development. Clearly this was a time when the peoples of Africa, especially those south of the Sahara, would be searching for new thoughts and ideas—a time when more and more of them would be receptive to the Teachings of Bahá'u'lláh. Taking advantage of this great opportunity to spread the Faith 239 pioneers from all over the world settled in African countries during the Nine Year Plan, the majority during its final five years, and scores of travelling teachers journeyed to that continent. The outstanding contribution in this field was that of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum who spent nearly four years criss-crossing the African continent by Land Rover.[1] The services of the Hands of the Cause throughout the world are dealt with elsewhere in this volume and the following report does not represent a comprehensive survey of the activities of the Hands of the Cause who made their services available in Africa. The role played by the Continental Boards of Counsellors, acting in close collaboration with the African National Spiritual Assemblies, contributed effectively to the successful achievement of the goals of the Nine Year Plan.

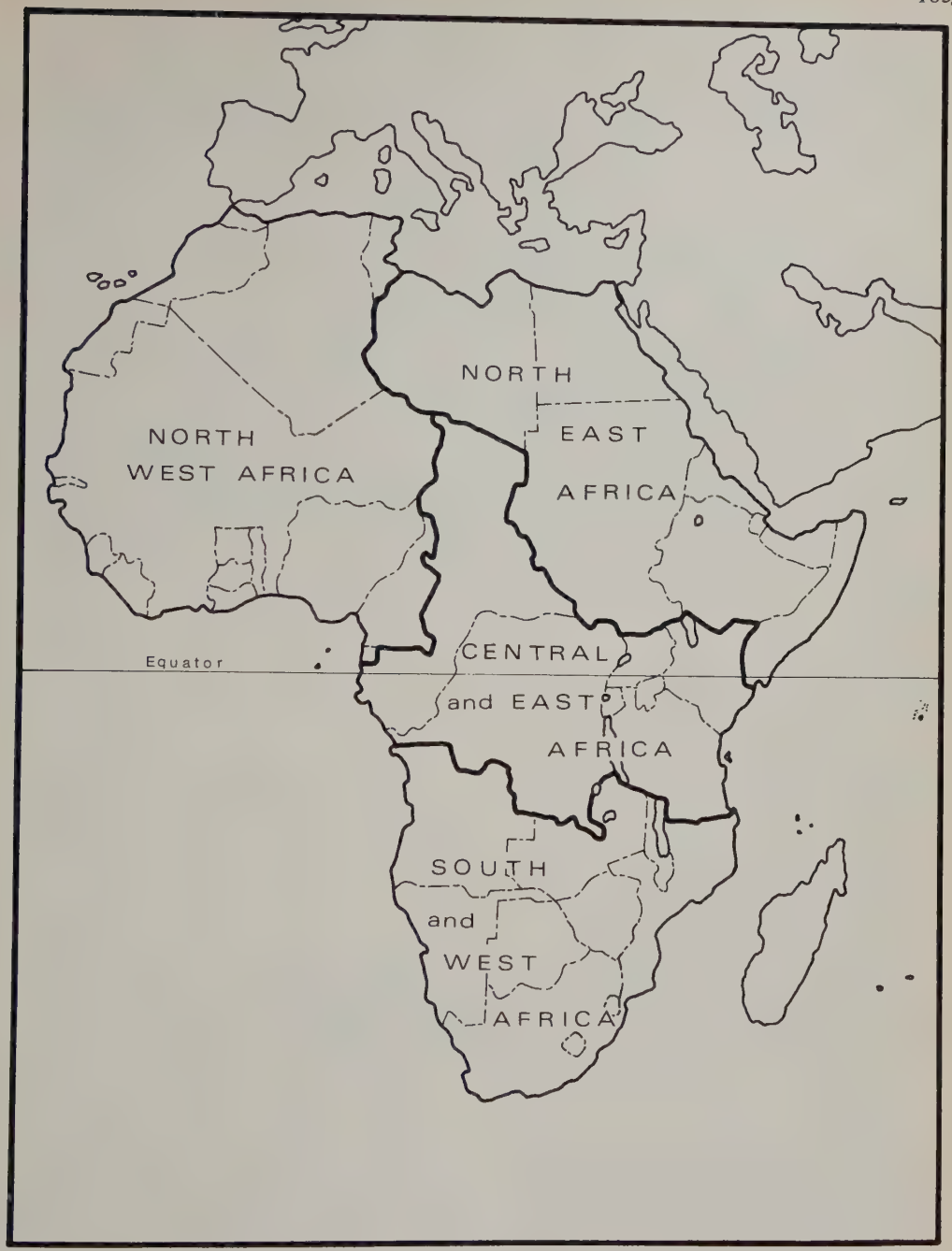
Tribute must be paid to the host of Bahá'í youth from many countries whose travels in Africa hastened and ensured the success of the Nine Year Plan in that continent, and in particular to the international "rescue squad" of youth from Persia, India, the Philippines, Malaysia and other countries who in the closing hours of the Plan sealed its triumphant conclusion in Africa.

As a result of consultations with the Universal House of Justice early in 1972, the Hand of the Cause Raḥmatu'lláh Muhájir visited Persia, India, Malaysia and the Philippine Islands raising a call for believers who could rush to the assistance of the hard-pressed believers in the three East African countries, as well as Swaziland, Chad and the Cameroon Republic.

The response was immediate: forty teachers —largely youth—arose in Persia volunteering to serve wherever needed in Africa. India, Malaysia and the Philippines—where the youth had already achieved such signal victories—contributed eleven, six and four teachers respectively. Three of those from Malaysia were members of the National Spiritual Assembly of their home country. The delegation from the Philippines included a member of the National Spiritual Assembly and a member of the Auxiliary Board. Although not called upon to send teachers, the National Spiritual Assembly of the United States in that very hour wrote expressing its intention to send a contingent of volunteers, and other volunteers came from Canada.

Mr. Sankaran-Nair Vasudevan, a member of the Board of Counsellors in Western Asia, arose and led the way, blazing an exemplary path, and the friends in Africa were later

[1] See "The Travels of Amatu'l-Bahá Rúḥíyyih Khánum During the Nine Year Plan: The Great Safari", p. 594.



joined by the Hand of the Cause Raḥmatu'lláh Muhájir. Spurred on by their example, the visiting teachers and those in the African countries—so many of them youth—worked shoulder to shoulder and established a dazzling record of service.

The friends in several countries of Africa are also indebted to the outstanding services of Dr. 'Azíz Navídí, an international lawyer and Bahá'í International Community Representative for Africa, who assisted the Bahá'í communities in these countries in obtaining official

recognition and performed other valuable services.

Two of the eight Oceanic and Continental Conferences[1] were held in Africa, one in Rose Hill, Mauritius (August, 1970) and the other in Monrovia, Liberia (January, 1971).

A review of the development of the Faith in each of the four great regions of Africa in the quinquennium under consideration follows.

[1] See "Unity in Diversity", p. 296.

North East Africa



Although a number of countries are included in this region, because of certain difficulties and unfavourable circumstances in most of them the major share of the accomplishments was achieved in Ethiopia where a greater degree of religious freedom existed. While the goals assigned to the region may not have seemed large when compared with those given to other parts of the world, when one considers that for many years the opening of new centres in all countries, including Ethiopia, had almost reached stagnation, the fulfilment of the Nine Year Plan goals is a tremendous achievement.

In 1968, in Ethiopia, a most unexpected and providential wave of events began. For example, in a small town some two hundred kilometres from the capital city, six Bahá'í university students camped for ten days and taught the Faith to people living there and in the surrounding villages. Later an international Bahá'í teacher and two believers from Addis Ababa went to these same villages and were bountifully rewarded by enroling twenty-five new believers. During the next year when the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum visited Ethiopia over a thousand new



Bahá'í Teaching Conference, Addis Ababa; June, 1971. Seen in the second row, centre, is Mr. 'Aziz Yazdí of the Continental Board of Counsellors in Central and East Africa. Mr. Belete Worku, Auxiliary Board member, is seen fourth from the right, standing.

Bahá'ís joined the ranks, and by 1971 the goal of twenty-five Local Spiritual Assemblies in Ethiopia had been attained. But this did not satisfy the friends; they went on, and by the end of the Plan they had exceeded that goal by 150 per cent.

As the Nine Year Plan approached its close, this region also witnessed an unprecedented upsurge of teaching activities in the territories of Afars and Issas, and Somalia. In these areas, which had been almost unpenetrated and where conditions suggested that the friends should not actively engage in teaching activities, the Faith has now gained strongholds. The site for a National Ḥaẓíratu'l-Quds has been acquired in Somalia where, in the last part of the Plan, the designated number of Local Spiritual Assemblies has been surpassed. A temple site was acquired in Addis Ababa, on a hill overlooking the city.

The Sudan, formerly administered by the Regional National Spiritual Assembly of North East Africa, formed its own National Spiritual Assembly in 1971.

A challenging project engaged the attention of Bahá'ís throughout North East Africa—the construction of a National Ḥaẓíratu'l-Quds in a beautiful and rapidly developing residential section of Addis Ababa, the location of many Embassies. The one-storey building is of modern design, simple and tasteful, and permits of expansion when needed in the future. The land for the building was donated by one of the friends and at the annual convention in 1970 the attendants pledged the cost of every item of construction and furnishing.

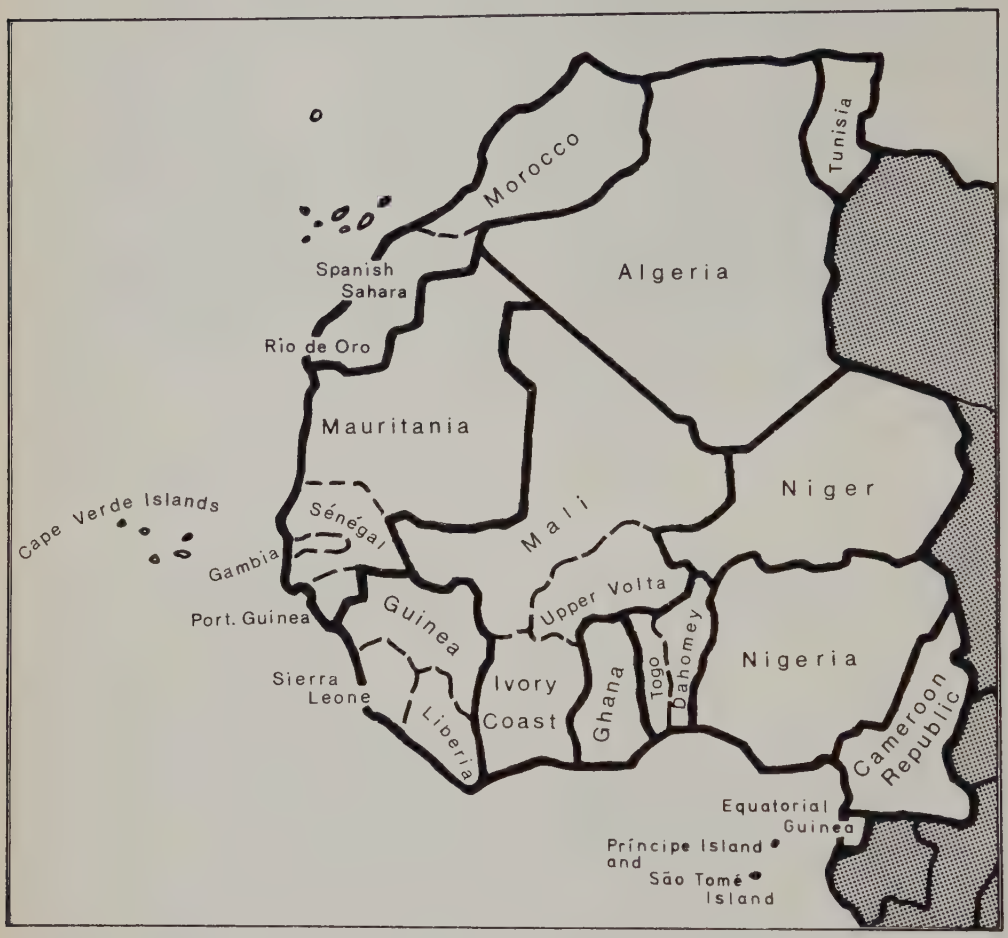
In the first half of the Plan one of the believers contributed a large plot of land consisting of two million square meters in the southern part of Ethiopia, an area abounding in natural beauty—greenery, forests, and natural water falls. A Bahá'í Winter and Summer School was established here and named "Banání House" to perpetuate the memory of the Hand of the Cause Músá Banání[1] whose passing in 1971 deprived the Bahá'ís of Africa of their "spiritual father".

Mention must be made of the long established communities of Egypt and Libya which, although still experiencing recurrent periods of persecution and having been hindered in func-

[1] See "In Memoriam", p. 421.

tioning as normal Bahá'í communities in their teaching work, have been a great example and inspiration to the entire region of North East Africa due to their perseverance, staunchness of belief and their steadfast ability to withstand the devitalizing onslaughts inflicted upon them. Such is their example that their sister communities in Africa and throughout the world marvel at them.

North West Africa



At Riḍván, 1968, the National Spiritual Assemblies in North West Africa and the territories comprising them were as follows:

The Cameroon Republic (with its seat in Victoria)

North West Africa (with its seat in Tunis 1963–1967; Rabat 1967–1974)
- Morocco
- Mauritania
- Rio de Oro
- Spanish Sahara
- Ifni
- Madeira
- Canary Islands

West Africa (with its seat in Monrovia)
- Liberia
- Sierra Leone
- Guinea
- Gambia
- Sénégal
- Portuguese Guinea
- Cape Verde Islands

Ivory Coast
Mali
Upper Volta

West Central Africa[1] (with its seat in Victoria 1964–1967; Lagos 1967–1970)
Spanish Guinea
Fernando Pó Island
Corisco Island
São Tomé and Príncipe Islands
Nigeria
Niger
Dahomey
Togo
Ghana

These areas were scenes of intense teaching activity and the following independent countries were to have their own National Spiritual Assemblies by the end of the Plan:

Algeria[2]	Ghana
The Central African Republic	Nigeria
Chad	Tunisia
Congo (Brazzaville)	Zaïre

Added to these were the Regional National Spiritual Assemblies of:

Dahomey, Togo and Niger
Ivory Coast, Mali and Upper Volta
Upper West Africa
West Africa

CAMEROON REPUBLIC

In its message to this national community at Riḍván, 1967, the Universal House of Justice called upon the believers in the United Republic of Cameroon to accomplish nineteen specific goals in the remaining years of the Nine Year Plan.

Among the most significant achievements of this young community during this period must be listed the establishment of 179 Local Spiritual Assemblies in the Cameroon Republic, including at least one in each major administrative subdivision of the country and nineteen of which were incorporated; the establishment of three Local Spiritual Assemblies in Fernando Pó and one in Rio Muni; the acquisition of fourteen Local Ḥaẓíratu'l-Quds; an increase to 640 in the number of localities where Bahá'ís resided, being forty in excess of the goal established; the acquisition by donation of two plots of land as national endowments, being situated respectively at Ebeagwa and Atebong Wire; the enrichment of Bahá'í literature in the Douala, Basa, Ewondu and Kenyang languages, indigenous to the area; and the enrollment of three thousand new believers during the last year of the Plan alone.

In the final years of the Plan a successful beginning was made in the important areas of stimulating activity among Bahá'í youth and the adoption of means to ensure the education of Bahá'í children. In addition, considerable strides were made in deepening the knowledge of believers throughout the country through institutes, classes and conferences.

DAHOMEY, TOGO AND NIGER

The final five years of the Nine Year Plan saw an influx of Hands of the Cause, travelling teachers and pioneers into Dahomey, Togo and Niger, and a subsequent burst of growth in all three countries. On January 1, 1968, the *Official Journal* of Dahomey published the recognition of the Faith by the Government, granted on November 24, 1967.

Early in 1969 an intensive two-weeks teaching project resulted in the Dahomey Bahá'ís being granted audiences with the principal Dahomean authorities each of whom was presented with *The Proclamation of Bahá'u'lláh* and other Bahá'í books.

The Universal House of Justice authorized the formation of the National Spiritual Assembly of Dahomey, Togo and Niger at Riḍván, 1970, with its seat in Cotonou. The Hand of the Cause Jalál Kházeh represented the Universal House of Justice on this occasion. The visits of the Hands of the Cause lent impetus to the teaching work and the guidance and encouragement of the Continental Board of Counsellors greatly assisted.

[1] The National Spiritual Assembly of West Central Africa existed between 1964–1970 and during part of that period had within its jurisdiction the Cameroon Republic, Spanish Guinea, Corisco Island, São Tomé and Príncipe Island, Fernando Pó Island, Nigeria, Dahomey, Niger, Ghana and Togo. In 1967 the entity became known as the National Spiritual Assembly of the Cameroon Republic and the realigned Regional National Spiritual Assembly of West Central Africa, with its seat in Lagos, had within its jurisdiction Nigeria, Dahomey, Togo, Niger and Ghana. In 1970 it was dissolved with the formation of the three independent National Spiritual Assemblies of Nigeria; of Ghana; and of Dahomey, Togo and Niger.

[2] This National Spiritual Assembly with its seat in Algiers, came into existence for a brief period, and comprised both Algeria and Tunisia. It had to be disbanded owing to unfavourable local circumstances.



The President of Dahomey, His Excellency Sourou Migan Apithy, (Presidential Council, Porto Novo) receiving Bahá'í literature at his residence in Dahomey from Mrs. Meherangiz Munsiff, Bahá'í travelling teacher, who visited fourteen African countries in 1972.

In September, 1971, a Bahá'í delegation met with General Etienne Eyadema, President of the Republic of Togo where the Faith was officially recognized in February, 1973, largely due to the efforts of Dr. 'Azíz Navídí. Recognition of the Faith was obtained in Niger in April, 1972.

Their Excellencies Sorou Migan Apithy and Justin Tometin Ahomadegbe of the Dahomean Presidential Council received Amatu'l-Bahá Rúḥíyyih Khánum during her visit in 1971.

His Excellency Mathieu Kérékou, President of Dahomey, in June, 1973, received a delegation of Bahá'ís who presented him with *The Proclamation of Bahá'u'lláh*, an event which was broadcast on the national radio network. Later in the year the Minister of Justice of Dahomey met with members of the National Spiritual Assembly and gave permission to the Attorney-General, Mr. Alexandre Durand, to speak at the Bahá'í commemoration of the twenty-fifth anniversary of the declaration of Human Rights.

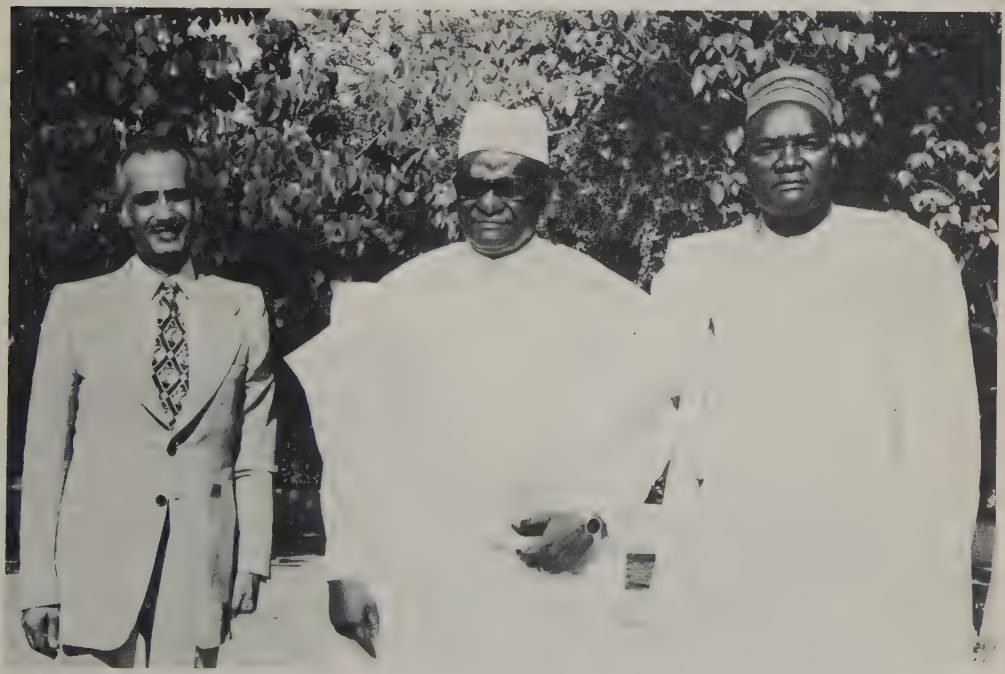
Dahomey exceeded by five its goal of establishing twenty Local Spiritual Assemblies. The Ḥaẓíratu'l-Quds was completed in 1971–1972. A Teaching Institute was erected in Avarankou in 1972 and inaugurated on February 25, 1973, with the Prefect, Under-Prefect and Village Chief and over one hundred Bahá'ís in attendance. In 1972 a Temple site was purchased near Cotonou. A school was begun by the local believers in Tchedegbé in 1970 with the assistance of the National Spiritual Assembly. Bahá'í literature was published in French, Goun, Fon and Mina.

Thirteen Local Spiritual Assemblies were formed in Togo, exceeding the goal by three. A local centre was erected in Agouévé in 1972. In 1972 a Temple site was acquired. Bahá'í literature was enriched through the publication of a pamphlet in Ewe.

Niger, assigned the task of forming five Local Spiritual Assemblies, established seven and acquired a teaching institute and an endowment, the latter a plot of land a few kilometres from Niamey. Bahá'í literature was published in three indigenous languages. The National



His Excellency General Etienne Eyadema, President of Togo, receiving Bahá'í literature from Mr. G. Ferdows, Bahá'í travelling teacher; October, 1971.



His Excellency Hamani Diori, President of Niger, (centre) photographed with Dr. 'Azíz Navídí (left) and Mr. Léopold Kaziende, a cabinet minister, on the occasion of the signing by the President of the official decree granting recognition to the Bahá'í Faith in Niger; April, 1972.

Youth Committee published a journal *Badí'* which has maintained a vital link among the believers and established a high standard of quality.

In all three countries a total of 133 localities were opened, surpassing the goal of one hundred. Children's classes were established in all three countries. The believers have been active in composing poems and songs with Bahá'í themes in the languages of their countries.

GHANA

The National Spiritual Assembly of Ghana was formed in 1970 with its seat in Accra, its community having formerly been under the Regional National Spiritual Assemblies of North West Africa from 1956 to 1964, and of West Central Africa from 1964 to 1970. The Universal House of Justice was represented at the inaugural Convention by the Hand of the Cause Jalál Kházeh.

At the time the National Assembly was formed there were thirteen Local Spiritual Assemblies in Ghana and the Faith was established in forty-nine localities. The believers numbered approximately four hundred.

The first wide scale proclamation of the Faith occurred in 1971 when the Bahá'ís participated in the second Ghana International Trade Fair, where literature was distributed. During this same period at least fifty per cent of the population of two villages, Domiabra and Amanfro, became Bahá'ís, it was reported.

The National Spiritual Assembly achieved incorporation, as did five Local Spiritual Assemblies; a Temple site was acquired near Aburi, approximately twenty-five miles from Accra; governmental recognition was accorded Bahá'í marriage and Bahá'í Holy Days, the latter exempting Bahá'ís and their children from attending business or school on these days, and a quantity of Bahá'í literature was translated and produced in a variety of local languages including Fante, Twi, Hausa, Dagbani, Ga and Ewe.

Village teaching was accelerated by the visits of Hands of the Cause. During her visit Amatu'l-Bahá Rúḥíyyih Khánum was received by His Excellency Acting Prime Minister J. Kwesi Lamptey and His Highness the Asantehene, Otumfuo Opoku Ware II, to each of whom she presented *The Proclamation of Bahá'u'lláh.*

The education of Bahá'í children commenced in 1969 and is actively pursued in a number of localities.

At Riḍván, 1973, Ghana reported that forty-one Local Spiritual Assemblies had been formed and Bahá'ís resided in 157 localities. The number of Bahá'ís had increased to 1,721.

NIGERIA

The Bahá'í community administered by the National Spiritual Assembly of Nigeria was formerly under the jurisdiction of the Regional National Spiritual Assemblies of North West Africa from 1956 to 1964 and of West Central Africa from 1964 to 1967. In 1968 the affairs of the Cause in Nigeria were administered by an emergency committee. The present National Spiritual Assembly describes the Cause as being in its infancy in Nigeria in this period, and there were only a few isolated believers scattered throughout the country. In 1969, due to civil war, activity was still restricted, but some work was done in the Calabar area in the south-eastern region, and the believers were eager to expand their activities.

The inaugural Convention cabled from Calabar on May 4, 1970 that twenty-four delegates and many observers were in attendance. Dr. William Maxwell of the Continental Board of Counsellors in North-western Africa represented the Universal House of Justice on this occasion. The Convention reported that five new Local Spiritual Assemblies had been formed and an entire village had accepted the Faith.

The year 1971 was marked by a rapid increase in the number of Local Spiritual Assemblies and a growing interest in the Cause among the Nigerian public. At Riḍván, 1972, it was reported that a National Ḥaẓíratu'l-Quds had been acquired and a year later the Nine Year Plan was triumphantly concluded when it was reported that the National Assembly was incorporated, one Teaching Institute had been established, one National and three Local Ḥaẓíratu'l-Quds had been obtained, and that the number of Local Spiritual Assemblies had been raised to eighty-eight, surpassing the goal of fifty, and the number of localities where Bahá'ís reside increased to 208, surpassing the

goal of 180. In addition, Bahá'í literature had been translated and/or published in a number of African languages indigenous to the area.

IVORY COAST, MALI AND UPPER VOLTA

Formerly under the jurisdiction of the Regional National Spiritual Assemblies of North West Africa, from 1956 to 1964, and of West Africa from 1964 to 1971 the Bahá'í community of Ivory Coast, Mali and Upper Volta elected its National Spiritual Assembly at Riḍván, 1971, with its seat in Abidjan, Ivory Coast. Representing the Universal House of Justice on this occasion was the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum. At this time it was reported that there was one Local Spiritual Assembly in Mali, one in Upper Volta, twelve in the Ivory Coast, and that Bahá'ís resided in twenty-three localities in the last named country. The National Spiritual Assembly was assigned the tasks, among others, of raising the number of localities on the homefront to at least sixty-five and increasing the number of Local Spiritual Assemblies to ten in the Ivory Coast, three in Mali and three in Upper Volta.

By the end of the Nine Year Plan, at Riḍván, 1973, the community had achieved an impressive record, having doubled the number of Local Spiritual Assemblies, and having almost trebled the number of localities. The property goals were achieved and Bahá'í literature was produced in several local languages.

UPPER WEST AFRICA

The formation of the National Spiritual Assembly of Upper West Africa took place at Riḍván, 1970, when the Hand of the Cause Enoch Olinga represented the Universal House of Justice. The inaugural Convention was held in Banjul, Gambia, where the Faith was first introduced in 1954 by the Knight of Bahá'u'lláh, Faríburz Rúzbihyán.

The community launched a vigorous attack on the goals assigned to it in the Nine Year Plan and their efforts were supported by the visits of a number of Hands of the Cause, and pioneers and travelling teachers. A signal event was the rapid growth of the Faith among the Jola tribe in the Fonyi districts of the Gambia. By the end of the Plan the majority of the Local Assemblies in the Gambia were Jola settlements. The culmination of teaching and proclamation was the West African Bahá'í Youth Conference held in December, 1972, under the sponsorship of the Continental Board of Counsellors, with youth from nine West African countries participating, and climaxed with a public meeting attended by more than a hundred people including several dignitaries.

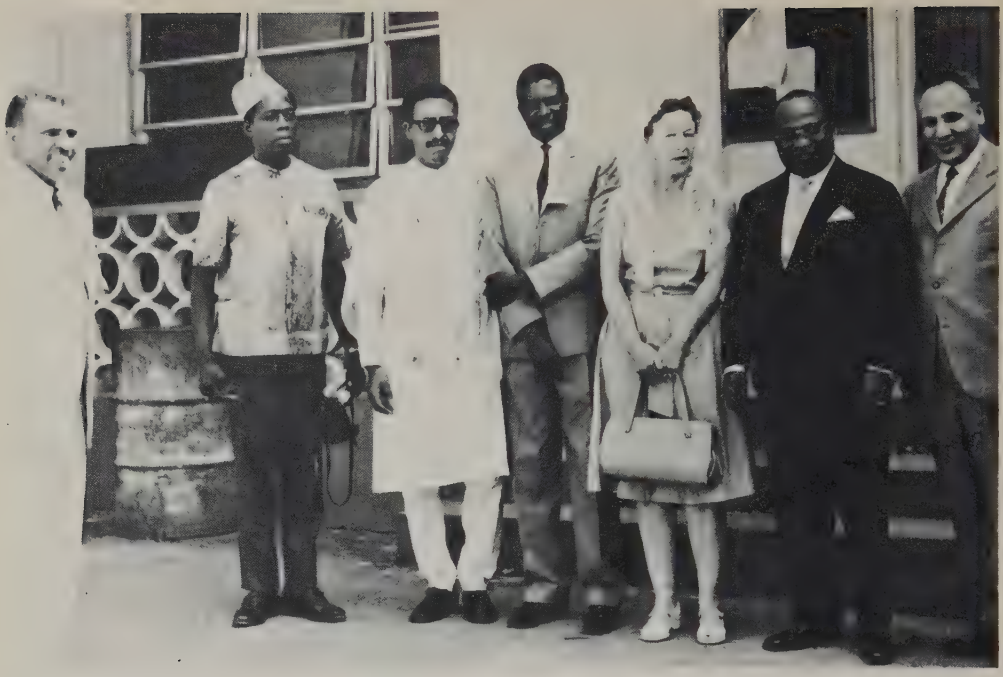
In 1968, Bahá'í localities totalled only twenty; by 1973, this increased to 117, only three short of the goal. There were less than four hundred believers in 1968 and more than 1,800 in 1973. Eight Local Assemblies were reported in 1968. There were eleven by 1970 and thirty-six by 1973; both Senegal and Mauritania surpassed their goals.

In January, 1973, a letter from the Secretary-General of the Gambian Government advised the National Assembly that the Bahá'ís were "permitted freedom of worship in the Gambia". Literature in the indigenous languages was enriched during the Plan and commencing in 1971 an informative bilingual newsletter was published. In 1973 the National Ḥaẓíratu'l-Quds, purchased in 1970, was exempted from taxation. The National Assembly feels that the period 1968–1973 marked considerable progress in the expansion of the Faith in its area and paved the way for greater consolidation.

WEST AFRICA

The National Spiritual Assembly of West Africa was established in 1964 with its seat in Monrovia, Liberia. The five years under review were marked by vigorous efforts to proclaim the Cause throughout this area. In June, 1968, *The Proclamation of Bahá'u'lláh* was presented to His Excellency W. V. S. Tubman, President of Liberia. After the passing of President Tubman, a similar presentation was made to his successor, His Excellency William R. Tolbert, Jr.; to His Excellency Sekou Toure, President of Guinea; and to The Hon. S. I. Koroma, Vice-President of Sierra Leone.

Visits from various Hands of the Cause, members of the Continental Board of Counsellors and outstanding travelling teachers were a source of inspiration and their suggestions about teaching methods were of great help. Mid-way through the Plan, weekend Schools,



During the Continental Conference held in Monrovia, Liberia, in January, 1971, His Excellency Dr. William R. Tolbert, Jr., Vice-President of Liberia, (second from right) was photographed with the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and Dr. Raḥmatu'lláh Muhájir. Dr. William Maxwell and Mr. Kolonario Oule of the Continental Board of Counsellors in Africa are seen at the far left and fourth from the left respectively.



The National Ḥaẓíratu'l-Quds, Monrovia, dedicated December 28, 1968.

Teaching Institutes and Conferences it was reported increased the capacity and understanding of the friends and heightened their determination to win the goals of the Plan.

The West Africa Summer School building located at Bomi Hills, Liberia, was successfully completed in December, 1970, and as time went on attracted international teachers and students.

The 1971 Continental Conference of Africa, called by the Universal House of Justice, was held in Monrovia January 1–3, 1971 and exerted an incalculable influence on communities throughout West Africa. A special bounty was having present the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and Dr. Raḥmatu'lláh Muhájir, the official representative of the Universal House of Justice.

A rapid increase in enrolments among youth was characteristic of this period. In 1972 enthusiastically mounted and well organized youth projects, entirely planned by the Bahá'í Youth Club, often including non-Bahá'í participation, were conducted; one which achieved national attention was the "World Peace Essay Contest" held in both Liberia and Sierra Leone. The topic "The Role of Individual Youth in Achieving World Peace" attracted entries from youth of numerous high schools and various religious denominations. This event served to proclaim the Faith widely and was given unprecedented news coverage.

While concentrating primarily on deepening and consolidation, West African communities took advantage of every opportunity to collaborate with the United Nations Association by sponsoring or participating in programmes. As many as two thousand persons including officials of the Government and many youth attended one such programme in 1971, which was broadcast live over the national radio network, and the masses heard the introductory remarks of the Secretary of the National Spiritual Assembly speaking about the teachings of Bahá'u'lláh relating to world peace.

In addition to participating in a number of public meetings in observance of United Nations Day the community, in 1972, through association with the mass media, was able to take part in the production of a seventy-minute video-tape on the United Nations. Of this time, thirty-five minutes were allotted to the Bahá'ís. Mention was made of the Bahá'í principles in relation to world problems, and the important contribution of the Bahá'í International Community to the aims and programmes of the United Nations.

On December 31, 1971, the Ministry of Education of Liberia gave official recognition to Bahá'í Holy Days.

By Riḍván, 1972, thirteen new Local Spiritual Assemblies had been formed in Liberia, and four new ones in Sierra Leone. The goal of building two more Local Ḥaẓíratu'l-Quds in Liberia was accomplished by Riḍván, 1973. In March of 1973 the Liberian community achieved the incorporation of the Local Spiritual Assemblies of Gboweta, Mano River and Yekepa. At the conclusion of the Plan there were twenty-five Local Spiritual Assemblies and ninety localities where Bahá'ís resided in the territories under the jurisdiction of this national community.

South and West Africa

Before the Nine Year Plan this region was divided into three National Spiritual Assembly areas:

The Indian Ocean
South Central Africa
South and West Africa

In 1964 a further division was made resulting in the formation of the following National Spiritual Assemblies and areas of jurisdiction as at Riḍván, 1968:

The National Spiritual Assembly of the Indian Ocean with its seat in Port Louis (Mauritius)
Mauritius
Chagos Archipelago
Rodriguez Island
Malagasy Republic (formerly Madagascar; name changed in 1958)
Seychelles Islands
Comoro Islands
Réunion Island



The National Spiritual Assembly of South Central Africa[1] with its seat in Salisbury (Rhodesia)

Malawi (formerly Nyasaland; name changed in 1964)
Southern Rhodesia
Botswana (formerly Bechuanaland; name changed in 1966)

The National Spiritual Assembly of South and West Africa with its seat in Johannesburg (Republic of South Africa)

South Africa
South West Africa
Zululand
Angola
St. Helena Island
Lesotho (formerly Basutoland; name changed in 1966)

The National Spiritual Assembly of Swaziland, Lesotho and Mozambique with its seat in Mbabane (Swaziland)

The National Spiritual Assembly of Zambia (known as Northern Rhodesia until 1964) with its seat in Lusaka

[1] Formerly under the jurisdiction of the Regional National Spiritual Assembly of South and West Africa (1956–1964) this community in 1964 elected its National Spiritual Assembly which existed with various territorial changes until its dissolution in 1970 with the formation of the National Spiritual Assemblies of Botswana, of Malawi and of Rhodesia.

By the end of the Plan, the following independent countries were to have their own National Spiritual Assemblies:

Botswana
Malawi
Rhodesia
Lesotho
Mauritius
Seychelles
Malagasy Republic

The Regional National Spiritual Assembly of Swaziland and Mozambique remained as did the Regional National Spiritual Assembly of South and West Africa, the latter with an altered area of jurisdiction comprising South Africa, South West Africa, Zululand, Angola and St. Helena. The National Spiritual Assembly of the Malagasy Republic was given jurisdiction over the Comoro Islands and the National Spiritual Assembly of the Seychelles had jurisdiction over the Chagos Archipelago and Agalega Island.

SOUTH AND WEST AFRICA

The National Spiritual Assembly of South and West Africa came into being in 1956 with its seat in Johannesburg and has existed since then, with various territorial changes. With the formation in 1967 of the National Spiritual

Assembly of Swaziland, Lesotho and Mozambique the jurisdiction of the National Spiritual Assembly of South and West Africa included South Africa, South West Africa, Angola, St. Helena and Zululand.

Despite seemingly overwhelming obstacles the hard-pressed believers of this area recorded statistical gains in the period under review and a qualitative, subtle but impressive strengthening of the foundations of the Cause in the regions within the jurisdiction of this National Assembly. At Riḍván, 1968, approximately fifty Local Spiritual Assemblies were in existence, scattered throughout South Africa and Zululand. By the end of the Plan the number had more than doubled, distributed throughout all areas of jurisdiction including Angola and St. Helena, and Bahá'ís resided in approximately five hundred localities throughout the region. Bahá'í literature was enriched through material translated and/or published in Afrikaans, Zulu, Tswana and Xosa and a newsletter was published in South West Africa to meet the needs of the Ovambo believers. The community was further diversified through the enrolment of representatives of the Herero tribe, in 1970, and of Shua Bushmen in 1971.

THE INDIAN OCEAN

To the east of the great African continent and south of the equator lie a number of islands which were the scenes of exciting Bahá'í activity during the closing years of the Nine Year Plan. When one realizes that only two of them, Madagascar and Zanzibar, had been opened before the beloved Guardian's Ten Year Crusade, and that at the beginning of the Nine Year Plan most of these islands were included in the area of one Regional Spiritual Assembly, the achievement of establishing four National Spiritual Assemblies by Riḍván, 1972, stands out as truly remarkable. During the last five years of the Plan the Indian Ocean area more than doubled the number of localities where Bahá'ís resided (from 113 to 288) and more than trebled the number of Local Spiritual Assemblies (from twenty-seven to eighty-nine).

The tempo of teaching activity was heightened by the visits of Hands of the Cause and a



The Hands of the Cause (left to right) Jalál Kházeh, William Sears, representative of the Universal House of Justice, and Dr. Raḥmatu'lláh Muhájir, photographed during the Oceanic Conference, Rose Hill, Mauritius; August, 1970. Seen standing to the right is Mr. Roddy Lutchmaya, a member of the National Spiritual Assembly of the Bahá'ís of the Indian Ocean.

number of travelling teachers who visited these islands. Amatu'l-Bahá Rúḥíyyih Khánum visited all the major islands and the Hands of the Cause Jalál Kházeh, Raḥmatu'lláh Muhájir, Adelbert Mühlschlegel and William Sears all visited the Indian Ocean during this period—some of them more than once.

But the outstanding event was the Oceanic Conference at Rose Hill, Mauritius, in August, 1970. More than one thousand believers attended representing twenty-seven countries, some coming from as far away as the United States, France, Italy, England, Japan and Australia. The Hand of the Cause William Sears who represented the Universal House of Justice at the Conference paid courtesy calls on the Governor-General and the Prime Minister, and many government officials and members of the diplomatic corps attended the official reception at the Conference. The press, radio and television provided much publicity for the Faith. But above all the inspiration and enthusiasm generated among the believers attending the Conference provided a springboard for the increased teaching activity necessary to win and, in many cases, surpass the goals of the Nine Year Plan. Many believers from different countries remained behind to participate in the teaching work.

It should be mentioned that two National Spiritual Assemblies in the Indian Ocean (Mauritius and Seychelles) achieved their incorporations by Acts of the legislature.

SEYCHELLES

The friends in Seychelles were unusually successful in the field of radio. In early 1969 their efforts to obtain regular time on the local radio station met with success when the Broadcasting Manager agreed to allow fifteen minutes of time on ten different occasions, mostly on Bahá'í Holy Days. Thus the Message of Bahá'u'lláh reached not only the people of the main island of Mahé, but also those on other islands of the Seychelles Archipelago. It was reported that everywhere people spoke of the Faith and that the children took up the singing of Bahá'í songs which they heard on the radio.

Not only was Seychelles the recipient of pioneers and teachers; this rapidly growing Bahá'í community sent pioneers to Chagos, to Agalega Island and to Réunion. There was a great awakening among the youth of the



The first Annual Convention for the election of the National Spiritual Assembly of the Bahá'ís of the Malagasy Republic (Madagascar); April, 1972. The Hand of the Cause Dr. Raḥmatu'lláh Muhájir is seen seated in the centre of the second row.

Seychelles who played a significant role in many teaching activities. Some of the songs composed by Bahá'í singing groups found their way to Mauritius and the mainland of Africa.

MALAGASY REPUBLIC

The National Spiritual Assembly of the Malagasy Republic was formed at Riḍván, 1972, with its seat in Tananarive. The Hand of the Cause Raḥmatu'lláh Muhájir represented the Universal House of Justice on this occasion. The homefront territory consisted of the Malagasy Republic and Comoro Islands and at that time thirty-two localities had been opened to the Faith. There were eight Local Spiritual Assemblies in Malagasy and one in Comoro Islands. One of the Local Assemblies in Malagasy had achieved incorporation. A National Ḥaẓíratu'l-Quds had been acquired in November, 1970, a Temple site in January, 1971, and a national endowment in April, 1972. Representatives of the Antaimoro, Antaifasy, Antambahoaka and Antaisaka tribes were enrolled enriching the membership of the community which already consisted of representatives of the Hova and Betsileo tribes and Comorians. By Riḍván, 1973, among the victories recorded in this national community, was the establishment of twenty-seven Local Spiritual Assemblies in the Malagasy Republic and two in the Comoro Islands, with a total of eighty-three localities where Bahá'ís resided.

RÉUNION

The Hand of the Cause Raḥmatu'lláh Muhájir was the representative of the Universal House of Justice when the believers of Réunion formed their National Spiritual Assembly at Riḍván, 1972, with its seat in St. Pierre.

At Riḍván, 1968, there was only one pioneer residing in Réunion and three Local Spiritual Assemblies had been established. In April of that year recognition of the Spiritual Assembly of St. Pierre was published in the State official *Gazette*. Additional pioneers settled and assistance was received from travelling teachers. In November, 1968, the Local Ḥaẓíratu'l-Quds of St. Pierre was acquired. A Summer School was held in that same year.

The flow of visiting teachers increased in 1969 and subsequent years, and considerable assistance was received from the Continental Board of Counsellors and members of the Auxiliary Board. A youth meeting in 1969, held in Plaine des Cafres, sparked interest among young people. An active Regional Youth Committee was formed which held regular meetings. The Faith was proclaimed through a three-day exhibit in St. Pierre.

In 1970 *The Proclamation of Bahá'u'lláh* was presented to the Prefect of Réunion. Five Local Spiritual Assemblies existed at that time. The following year a series of successful public meetings was conducted and the Bahá'í teachings were presented to several Mayors.

At Riḍván, 1972, eight Local Spiritual Assemblies were formed. A visiting Bahá'í teacher was interviewed by the press and appeared on radio and television, the first time these media devoted attention to the Faith. In November, a special programme was devoted to children. The State authorities of Réunion accorded official recognition to the National Spiritual Assembly in June, 1972.

In January, 1973, an endowment was acquired in Bras-Creux and in March a Temple site was obtained. There were thirteen Local Spiritual Assemblies in existence by Riḍván, 1973. Five Bahá'í marriages were conducted in the period under review and a number of classes for children were established.

BOTSWANA

The Hand of the Cause Paul Haney represented the Universal House of Justice at the inaugural Convention at Riḍván, 1970. The formation of this National Assembly, with its seat in Gaborone, was an achievement beyond the original goals set for the Nine Year Plan and was made possible by an increase in the number of Local Spiritual Assemblies and localities, as well as by the settlement of a small number of active pioneers, during the years immediately before 1970. The number of Local Assemblies grew from six, in 1968, to twelve in 1970. These communities were sustained by regular visits from members of Continental Board of Counsellors and the concerted efforts of the resident pioneers.

The first year of the existence of the Botswana national Bahá'í community saw extensive proclamation and teaching throughout the country in the form of public meetings in the villages,

often called by village Chiefs themselves. Local believers, travelling teachers and pioneers were used in this massive effort, resulting in open meetings in over eighty villages, contact with more than fifty chiefs, and distribution of Bahá'í literature to more than five thousand people. The National Spiritual Assembly's own goal to achieve an all-Bahá'í village was accomplished in Bonwapitse. During a proclamation meeting several people became Bahá'ís in Bonwapitse and after the village Chief, who had already embraced the Faith, attended a Conference at Gaborone and returned home fully confirmed in his belief, almost the entire population of one hundred at Bonwapitse accepted the Cause.

During the following two years the specific goals of the Plan were focused upon and often surpassed. The goal of establishing twenty Local Spiritual Assemblies was exceeded by four; and instead of fifty localities, eighty-eight were recorded. All the property goals were accomplished, including acquisition of a Temple site, and a Teaching Institute at Mahalapye. The goal of acquiring one Local Ḥaẓíratu'l-Quds was met when local believers built one at Thamaga, and exceeded when another was built at Selebi-Pikwe. The legal incorporation of the National Spiritual Assembly was achieved as well as that of eight Local Assemblies, three more than called for in the Plan.

Contact with the nomadic Bushmen of the Kalahari Desert was a goal of the Ten Year Crusade. This goal was inherited from the region of South and West Africa. A few individuals had been successfully contacted during the Crusade, but in terms of definite localities the goal was finally achieved in 1971.

Following the visit of Amatu'l-Bahá Rúḥíyyih Khánum[1] to the Bushmen in June, 1972, a singularly inspiring conference was held at the National Centre in Gaborone attended by nine Bushmen representing three distinct language groups. Soon thereafter eighty Bushmen entered the Faith in about fifteen localities, two of which, at Tshasane and Mathibatsela, have all-Bushmen Assemblies. Translation of Bahá'í literature, including the creative Word, was accomplished in four of the Bushman "click" languages, requiring special phonetic notation. This was particularly significant in that the Bahá'í Writings are the first words ever to have been written or put into print in these languages.

[1] See "The Travels of Amatu'l-Bahá Rúḥíyyih Khánum During the Nine Year Plan: The Great Safari", p. 594.

MALAWI

The National Spiritual Assembly was established with its seat in Limbe at Riḍván, 1970, when the Hand of the Cause Paul Haney represented the Universal House of Justice. At that time there were nine Local Spiritual Assemblies established, eight of them in the southern region and one in the northern, (one of them having achieved incorporation), and Bahá'ís resided in eighty-nine localities, a figure which was revised within a few months to one hundred. In April, 1970, a Teaching Institute had been acquired at Amalika, near Blantyre.

In 1971 Bahá'í literature was enriched through the translation and/or publication of a number of titles in Cicewa and Tumbuka and by 1972 representatives of all the tribes of Malawi were enrolled in the Faith.

In the six months before the conclusion of the Nine Year Plan, spectacular victories were recorded: four new Local Spiritual Assemblies were established, bringing the total at Riḍván to twenty-seven; approximately two hundred new believers enrolled; and twenty-three additional localities were opened to the Faith bringing the total to a figure in excess of 225.

In 1971 the Hand of the Cause Enoch Olinga paid a visit to Malawi where he was accorded gracious interviews by the Life President of Malawi, His Excellency Dr. Kamuzu Banda, and Mr. Albert Muwalo, Minister of State.

RHODESIA

In 1970, with the dissolution of the National Spiritual Assembly of South Central Africa and the formation of three independent National Spiritual Assemblies in Botswana, Mali and Rhodesia, the newly-formed Rhodesian National Spiritual Assembly was designated as the "mother" Assembly. The Nine Year Plan goals were divided among the three Assemblies and their accomplishment was the primary concern of the Rhodesian National Assembly.

The most significant innovations in the teaching work within Rhodesia were the increased participation by the African believers and the shift of emphasis from urban to village teaching, innovations which originated from suggestions made by the Universal House of

Justice. The wisdom of this course soon became apparent when the first Rhodesian travelling teacher, Pande Sibanda, enrolled dozens of new believers, including Paramount Chiefs Chiweshe and Chaona. Encouraged by these initial successes, teacher training institutes were held for training additional teachers so that by the time the Hand of the Cause Raḥmatu'lláh Muhájir first visited Rhodesia, urging the acceleration of the process of mass teaching, a group of five trained teachers was available. All five of these teachers were sent to the Gokwe area where five hundred new Bahá'ís were enrolled, including Paramount Chief Nemangwe. Teachers based in this area also established contact with the remote Batonga tribes and soon established a Local Spiritual Assembly among them. Subsequent mass teaching efforts resulted in large scale enrolments in the Mtoko and Mrewa areas and even spilled over into the adjoining areas in Mozambique where four new Local Assemblies were formed in time to help the National Spiritual Assembly of Swaziland, Lesotho and Mozambique achieve their Nine Year Plan goals. Another major accomplishment was when Rhodesia sent its first pioneer to another country: Dennis Makiwa, school teacher, and Chairman of the National Spiritual Assembly, pioneered to Botswana.

Two donations of land in memory of outstanding believers enabled Rhodesia to achieve its goals of acquiring a national endowment, several local endowments and a Temple site. Official recognition of the Faith was furthered by the incorporation of nine additional Local Spiritual Assemblies, and by the first officially registered Bahá'í marriage in Rhodesia.

The mass media devoted newspaper articles to the Faith and considerable publicity resulted from the memorable visit of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, reported elsewhere in this volume.

By Riḍván, 1973, the Bahá'ís of Rhodesia had accomplished the goals of the Nine Year Plan and ended the period with a community numbering close to five thousand Bahá'ís and fifty-seven Local Spiritual Assemblies.

SWAZILAND, LESOTHO AND MOZAMBIQUE

This National Spiritual Assembly was established in 1967 with its seat in Mbabane, Swaziland. In 1968 there were twelve Local Spiritual Assemblies and eight hundred believers in Swaziland, six Local Spiritual Assemblies and three hundred believers in Lesotho, and one Local Spiritual Assembly and less than 250 believers in Mozambique. The Nine Year Plan called for the establishment of fifty Local Spiritual Assemblies and 150 localities in Swaziland; fifty-seven Assemblies and 280 localities were recorded at Riḍván, 1973. Mozambique exceeded the Local Assembly goal by two, with twelve established, four of them in the Tete area which were assisted by travelling teachers from Rhodesia, and the balance in the southern part of Mozambique.

After much work and many disappointments a lovely property was acquired near Mbabane. The property includes a Temple site, endowment land, a Ḥaẓíratu'l-Quds, and a Teacher Training Institute named after the Hand of the Cause Leroy Ioas. The dedication of the Institute was attended by a representative of His Majesty King Sobhuza II and by Her Royal Highness Princess Gcinaphi who planted a tree in honour of the occasion. The incorporation of the National Spiritual Assembly on July 14, 1969, was an outstanding victory and subsequently five Local Spiritual Assemblies obtained incorporation. Absence from school and work is permitted on Bahá'í Holy Days and the Government confirmed and gazetted the appointment of a marriage officer, allowing him to conduct Bahá'í weddings at the National Centre.

A further goal of the Nine Year Plan was accomplished with the construction of a Local Ḥaẓíratu'l-Quds at Mncitsini.

A highlight of 1972 was the visit of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum who was received by His Majesty King Sobhuza II and was a guest at the Ceremonial Reed Dance of the Maidens (Umhlanga) and at the Independence Celebrations.

Some excellent work was done among children and the youth work was outstanding. Three youth pioneers spearheaded proclamation meetings and assisted with many institutes at the National Bahá'í Centre and in rural areas. On one occasion they addressed a meeting at a high school where three hundred people learned about the Faith.

The translation and publication of Bahá'í literature in Zulu, Siswati, Shimakhuwa and



Her Royal Highness Princess Gcinaphi of Swaziland planted a tree at the dedication ceremony marking the opening of the Leroy Ioas Bahá'í Teacher Training Institute, Mbabane, Swaziland; December, 1970. Also seen are (left to right) Mrs. Helen Wilks, Auxiliary Board member; Mr. Mnisi, representative of His Majesty King Sobhuza II; Mr. S. Appa, of the Continental Board of Counsellors.

Shimakhonde was achieved, the last mentioned being an accomplishment in excess of the goals of the Plan.

LESOTHO

The trials and difficulties of this young community, whose National Spiritual Assembly was elected at Riḍván, 1971, with its seat in Maseru, were rapidly overcome through mature and loving cooperation with the Continental Board of Counsellors. The combined efforts of the two institutions led to victories at Riḍván, 1973, when thirty-three Local Spiritual Assemblies were established, the Faith was reported to be rooted in 171 localities, a National Ḥaẓíratu'l-Quds was acquired as well as a local one at Liphaleng, and the National Spiritual Assembly and five Local Spiritual Assemblies achieved incorporation.

Bahá'í literature was enriched and several conferences and training courses were held to deepen the knowledge and understanding of the friends in the divine teachings.

ZAMBIA

The Bahá'í community which elected, in 1967, the National Spiritual Assembly of Zambia with its seat in Lusaka, had been under the jurisdiction of the Regional National Spiritual Assembly of South and West Africa (1956–1964), and of South Central Africa (1964–1967). The area known as Zambia was called Northern Rhodesia until 1964.

The Zambian Bahá'í community entered the last half of the Nine Year Plan with sixteen Local Spiritual Assemblies, believers residing in 251 localities, close to two thousand believers and one Local Ḥaẓíratu'l-Quds. Through diligent effort they reported at Riḍván, 1973, the formation of seventy-two Local Spiritual Assemblies, the establishment of 581 localities where Bahá'ís reside, a community numbering in excess of 3,800, the incorporation of the National Spiritual Assembly, the acquisition of a National Ḥaẓíratu'l-Quds, a Temple site, and a national endowment and recognition by the authorities of Bahá'í marriage.



Central and East Africa

At Riḍván, 1964, the Regional National Spiritual Assembly of Central and East Africa was dissolved in order to form three new National Assemblies. Two countries, Kenya and Tanzania (the area known as Tanganyika prior to 1964, and Zanzibar) elected their own National Spiritual Assemblies. The rest of the region was under the jurisdiction of the newly created Regional National Spiritual Assembly of Uganda and Central Africa, comprising the following countries:

Uganda
Burundi
Rwanda
Congo Republic (Leopoldville)—(name changed to Zaïre in 1971)
Congo Republic (Brazzaville)
Gabon
Central African Republic
Chad

By the end of the Nine Year Plan National Spiritual Assemblies had been formed in each of these countries with the sole exception of Burundi where, because of local conditions, the administrative institutions had to be dissolved. The name of the Congo Republic, the capital of which was Leopoldville, became known as Zaïre in 1971, and the name of Leopoldville was changed to Kinshasa.

Three elements characterized most of the reports of the areas composing Central and East Africa in the period covered by this review:

(a) They still had most of their teaching goals to complete, and were very apprehensive about their ability to achieve victory.

(b) All were elated to be included in the Great Safari of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, and were thankful for the unique and valuable contribution she was able to make.

(c) Unanimously they voiced high praise and grateful thanks for the assistance rendered by youthful pioneers from a number of countries including Persia, India, Malaysia, the Philippines, the United States, Canada, and various countries of Europe during the last year of the Plan and whose services are described in the opening passages of this survey.

UGANDA

In addition to achieving the establishment of the independent National Spiritual Assemblies which came into existence in the latter half of the Plan in the areas under its jurisdiction, three Teacher Training Institutes were established, at Mbale, in the eastern region, at Gulu, in the northern region and in Kampala within the shadow of the Mother Temple of Africa.

Throughout the period two Bahá'í schools, at Tilling and Odusai, both named in memory of the Hand of the Cause Louis Gregory, functioned and were further developed. Each includes classrooms for primary students through Grade VII, staff houses, administration buildings, gardens and playing fields.

A number of significant proclamation programmes advanced recognition of the Faith throughout the country. By Riḍván, 1970, the Faith was established in all districts except Madi and the Bahá'í community of Uganda included representatives of all major tribes of the country including the Pygmies in the western region, some of whom were present at the National Convention that year. In 1971 youth activities gained prominence and a series of three seminars was conducted at Makerere University, with moderate success, followed by intensive youth activity. Participating in the seminars were the Hand of the Cause Enoch Olinga, Mrs. Isobel Sabri of the Board of Counsellors, Mrs. Zylpha Mapp and a panel of Bahá'í youth. A regular newsletter came into being in 1971 which served as a vital link among the Ugandan Bahá'ís.

The Bahá'í relationship with the Government was enhanced through invitations extended to the Bahá'ís by His Excellency, General Idi Amin Dada, President, to participate in various religious conferences aimed at establishing a greater basis of religious unity in the country, and the Faith thus became more widely known as an independent universal religion. In November, 1971, the President accepted an invitation to attend a special service at the Bahá'í House of Worship in Kampala commemorating the birthday of Bahá'u'lláh and in his address on that occasion warmly praised the Bahá'ís for their admirable principles and for upholding the tenets of their Faith, including noninterference in politics. Later the President was presented with *The Proclamation of Bahá'u'lláh*.

A conference held in Nairobi in June, 1972, under the aegis of the Continental Board of Counsellors, was attended by more than 250 Bahá'ís from Kenya, Tanzania and Uganda who considered what action was necessary to complete the remaining goals of the Plan. A Victory Conference held the following month in Uganda reinforced the spirit and dedication generated at the earlier gathering and led to the formulation by the National Youth Committee of Uganda of a ten-month plan under which more than one thousand youth were enrolled, proclamation programmes were conducted at secondary schools throughout the country, assistance was given to struggling or weakened Local Assemblies, teaching trips to the Ssese Islands and Seychelles were undertaken and projects with village youth were initiated. A popular youth newsletter *The Trumpet* was published, follow-up visits were made to schools and colleges, Bahá'í clubs were established on campuses and Bahá'í books were presented to school libraries. The Ugandan "Dawn-Breakers", a multi-racial music group, was formed, travelled many miles teaching the Faith through music and song in villages and schools and on several occasions performed and were interviewed about the Faith on television.

An all-women's institute, held in Mbale in October, 1970, the first of its kind in Uganda, tapped yet another potential source for spreading the Faith. An active women's group, the Kobwin Bahá'í Women's Union, formed as a result of the Institute, redoubled its numbers within a short time and with the constant encouragement and guidance of Mrs. Elizabeth Olinga and Mrs. Lois Isimai held weekly meetings at the Louis Gregory Memorial Bahá'í School at Tilling for prayers, handiwork and discussions about the Faith. Other women's classes were held sporadically and weekly discussion groups at Kalemen included many women. Mrs. Katherine Kabali and Mrs. Edith

Senoga devoted much of their time to teaching, visiting outlying districts, committee service and to increasing the enrolment and participation of women.

Teaching among children, apart from the work being done in the Bahá'í schools, was reported as showing some progress in a few villages, and some youth were trained to assist in this programme.

Shortly before Riḍván, 1973, the goals of recognition of Bahá'í marriage and incorporation of the National Spiritual Assembly were reported achieved, thus preparing the way for the incorporation of the Local Assemblies called for in the Plan.

The expansion of the Bahá'í Publishing Trust, including the enrichment of Bahá'í literature, was undertaken, and under the able direction of Mrs. Maurine Kraus an impressive list of titles now exists.

BURUNDI AND RWANDA

Known until 1962 as Ruanda-Urundi, the countries separated in 1962 at which time their names were changed to Rwanda and Burundi. They were formerly part of the area administered by the Regional National Spiritual Assembly of Central and East Africa (1956–1964), of Uganda and Central Africa (1964–1969) and in the latter year the National Spiritual Assembly of Burundi and Rwanda was formed. In 1972, when there were approximately forty Local Spiritual Assemblies in Burundi and the Faith was established in approximately fifty localities, independent National Assemblies were created in Burundi and Rwanda, the former with its seat in Bujumbura, but in that same year because of disturbances in the country the Spiritual Assembly of Burundi was dissolved and the affairs of the Faith placed under an administrative committee.

At Riḍván, 1968, two Local Spiritual Assemblies existed in Rwanda; forty-seven were recognized at Riḍván, 1973, by which time Bahá'ís resided in a total of 191 localities. By 1971, even before the formation of the National Spiritual Assembly, literature had been translated and published in the Kinyarwanda language, and a monthly newsletter designed to inform and deepen the friends commenced publication in 1972. Excellent progress was made with children's classes, open to the children of non-Bahá'ís as well as of believers, which resulted in awakening the interest of many parents. The children assisted in teaching and were enthusiastic in learning prayers and the principles and history of the Faith. Ninety students aged from five to fourteen attended. Amatu'l-Bahá Rúḥíyyih Khánum visited many centres during her Great Safari and was interviewed in French on radio, an event which broadly proclaimed the Cause. Progress was recorded in enrolling Pygmy Bahá'ís.

A series of events early in 1973 brought the Plan to fulfilment: the acquisiton of national and local endowments and a Temple site; the acquisition of a Teaching Institute and the National Ḥaẓíratu'l-Quds; and governmental recognition of the Faith achieved in part through the assistance of Dr. 'Azíz Navídí. Significantly, local believers serving as chairman and secretary of each Local Spiritual Assembly attended classes on Bahá'í administration early in April and played a key role in the formation of Local Spiritual Assemblies which marked the triumphant conclusion of the Plan at Riḍván, 1973.

ZAÏRE

Known as the Belgian Congo until 1960 and as Congo (Kinshasa) during the period 1960–1971, this country became known as Zaïre in the latter year. The National Spiritual Assembly was formed in 1970 with its seat in Kinshasa, formerly Leopoldville, at which time the Hand of the Cause Abu'l-Qásim Faizí represented the Universal House of Justice.

The majority of the Bahá'ís were resident in the eastern provinces of the country and it was important to broaden the base of the national community and develop the teaching work, particularly in the capital, Kinshasa, so that effective representation could be made to the authorities to obtain official recognition of the Faith. It soon became evident that no Bahá'í activity could be conducted without this recognition. Dr. 'Azíz Navídí was summoned to the scene and with his characteristic determination and unique expertise in such matters and with the valuable support of the resident pioneers it was possible to explain and establish the true stature of the Faith and obtain recognition for its institutions.

As soon as this prize was won, the National Spiritual Assembly undertook the task of achieving, in the nine remaining months of the Nine Year Plan, the goals it had been assigned since 1963. The accomplishments were truly remarkable.

At Riḍván, 1973, the National Spiritual Assembly reported a membership of 19,800 with 490 Local Spiritual Assemblies and 557 localities where Bahá'ís resided. In addition, the National Ḥaẓíratu'l-Quds, the Temple site and a Teaching Institute were acquired. Nearly two hundred Local Spiritual Assemblies had either acquired local endowments or built their own local centres.

CONGO REPUBLIC (AND GABON)

The National Spiritual Assembly of Congo came into being in 1972 with its seat in Brazzaville. A part of French Equatorial Africa, the Bahá'í community had been under the Regional National Spiritual Assemblies of Central and East Africa from 1956 to 1964, of Uganda and Central Africa from 1964 to 1970, of Central Africa from 1970 to 1971 and was under the jurisdiction of the National Spiritual Assembly of Congo and Gabon during 1971–1972 until, in the latter year, Gabon had to be separated from that region, leaving the National Spiritual Assembly of Congo as an independent entity.

The semi-annual statistical report of the "mother" National Assembly, that of Uganda and Central Africa, indicates that at Riḍván, 1968, there were two Local Spiritual Assemblies in Congo (Brazzaville). With the settlement of dedicated pioneers, the administrative foundations of the Cause were strengthened and by Riḍván, 1970, seven Local Spiritual Assemblies had been securely established. When the Congo Republic was dissociated from Gabon and the National Spiritual Assembly of Congo (Brazzaville) came into being, there were sixteen Local Spiritual Assemblies, six more than called for in the Nine Year Plan. The number of localities increased and also surpassed the assigned goal.

The goal of achieving recognition of the Faith encountered many difficulties but due to devoted and untiring efforts over a protracted period by Dr. 'Azíz Navídí the Faith was recognized in March, 1972, by the Congolese State as an independent world religion whose aims are unity and brotherhood. The official recognition that was granted extended to all Local Spiritual Assemblies. In December, 1972, the property goals were realized—acquisition of a Temple site, a site for a National Ḥaẓíratu'l-Quds and national and local endowments.

At Riḍván the Congolese community triumphantly recorded that all goals of the Plan were not only achieved but amply exceeded. The Faith was established in more than eighty localities, twenty Local Spiritual Assemblies had been formed, and the number of Bahá'ís had increased more than twenty-five times. Meritorious undertakings since Riḍván, 1971, included the publication of a Nineteen Day Feast Newsletter and the publication, commencing in January, 1973, of a correspondence course for broadening the foundation of the knowledge of the Congolese believers.

CENTRAL AFRICAN REPUBLIC

At Riḍván, 1968, the situation in the Central African Republic was very little different from what it had been at the end of the Ten Year Crusade in 1963; there was one Local Spiritual Assembly, situated in Bangui, devotedly maintained over the intervening years by a handful of believers. Late in 1968 teaching work was undertaken in communities contiguous to Bangui and in the central part of the country with the result that by Riḍván, 1969, four Local Spiritual Assemblies were established and there was recorded an increase in the number of believers and localities opened to the Faith.

On instructions from the Universal House of Justice a Regional Administrative Committee was appointed in September, 1969, and charged with responsibility for governing the affairs of the Faith in the territories of Chad, Gabon, Congo (Brazzaville) and the Central African Republic, in preparation for the election, at Riḍván, 1970, of the first National Spiritual Assembly of the Bahá'ís of Central Africa with its seat in Bangui. During her ten day visit to the Bangui area in January, 1970, Amatu'l-Bahá Rúḥíyyih Khánum did much to encourage and deepen the Bahá'ís in the several communities she visited, including a Pygmy village in the forest area. The inaugural Convention at Riḍván, 1970, blessed by the presence of the Hand of the Cause Abu'l-Qásim Faizí, was a happy event. Delegates and friends from all

four countries converged on Bangui and a special bus brought more friends from Chad than had ever been welcomed at one time.

The main goal of the year ahead was to prepare, in turn, for the division of the region into three new National Spiritual Assembly areas—Chad, the Central African Republic, and Congo (Brazzaville)/Gabon. To this end the work of expansion and consolidation was continued. The encouragement provided by a visit of the Hand of the Cause Raḥmatu'lláh Muhájir led to the purchase at Naw-Rúz (New Year), 1971, of the National Ḥaẓíratu'l-Quds.

Because of misrepresentations made to it about the true nature and purpose of the Faith the Government imposed a temporary ban on the activities of the believers extending from November, 1970, to February, 1971. Following a visit by Dr. 'Azíz Navídí, a special meeting of the Council of Ministers was called to study documents prepared in application for recognition and registration of the Faith. The application was granted on February 13 and that day, and for the next twenty-four hours, a special radio announcement was broadcast with each news bulletin, the first public proclamation of the Faith by radio in the country.

Hindrances removed, the activities of the Bahá'ís increased and the Faith surged forward. At Riḍván, 1971, in the presence of the Hand of the Cause 'Alí-Muḥammad Varqá, and Counsellor Oloro Epyeru, the first Annual Convention of the Central African Republic elected its first National Spiritual Assembly. A Victory Conference led by Counsellor Isobel Sabri in October, 1971, focused on the outstanding goals of the Plan confronting the believers. In March of 1972 a Temple site of over five hectares was acquired on the outskirts of Bangui and at Riḍván, 1972, the friends gathered at the second National Convention geared themselves for total victory. In September, 1972, a national endowment of more than eleven hectares was acquired in the vicinity of Bambari and in February, 1973, a two-hectare plot of land situated forty-seven kilometres from Bangui was acquired for a teaching institute. A further application for land for a local endowment was made for two hectares in the west of the country, near Baoro.

By January, 1973, the Faith was established in 101 localities and there were more than nine hundred believers in the country. Most of the expansion goals had been surpassed. On April 1 the Bahá'ís obtained permission to present a regular weekly radio programme on the national broadcasting network. The programmes covered subjects including the history of the Faith, the lives of its Founders, Bahá'í administrative principles, social teachings and ordinances, and Christian subjects, and served the dual purpose of acquainting the public with the Faith and broadening the knowledge of the believers. The enrolment of Bahá'ís accelerated and many youth embraced the Cause. Local believers translated Bahá'í literature into Sango, the national language, and a small leaflet was published in Baya, another indigenous tongue.

Riḍván, 1973, dawned on a victorious community. There were twenty-two Local Spiritual Assemblies established and Bahá'ís resided in 115 localities scattered throughout twelve of the fourteen administrative divisions of the country. More than one thousand believers, many of them youth, were ready to carry forward the Faith which was now not only recognized by the authorities but had achieved equality of standing with other religions in the country. Most of the important property goals had been achieved and the remainder were well on the way to completion. Through the bounties of Bahá'u'lláh, the small sapling had grown, in five short years, from a tender shoot to a sturdy young tree producing its first fruits.

CHAD

This national community was administered by the Regional National Spiritual Assemblies of Central and East Africa from 1956 to 1964, of Uganda and Central Africa from 1964 to 1970, of Central Africa from 1970 to 1971, and at Riḍván, 1971, in a shelter of poles and straw matting constructed on land donated to the Faith by the Bahá'ís of the village of Gassi, the first National Spiritual Assembly of Chad came into being with its seat in Fort Lamy (known since 1973 as N'Djaména). Representing the Universal House of Justice was the Hand of the Cause Enoch Olinga.

At Riḍván, 1968, only three months after the settlement in Chad of two pioneers, there was but one Bahá'í community, in the capital city of N'Djaména. Immediately after Riḍván of that year the Faith began to expand rapidly.



The fourth Annual Convention for the election of the National Spiritual Assembly of the Bahá'ís of Tanzania held at the National Ḥaẓíratu'l-Quds, Dar-es-Salaam; May 25–26, 1968. The Hand of the Cause Enoch Olinga is seen third from the left, standing.

Small rooms were rented in various areas of N'Djaména, focal points from which the Message could be broadcast and the knowledge of the believers deepened. From among the Bahá'ís who attended study classes in these centres arose local teachers eager to carry the Faith into the villages to the south and east of the city. At Riḍván, 1969, thirteen Local Spiritual Assemblies had been established, twenty-one localities had been opened, and more than one thousand Bahá'ís enrolled.

Aided by the visits of Hands of the Cause, Counsellors and international travelling teachers the Faith continued to spread. Chadian teachers and pioneers established the Faith in three more areas of the country, Moundou, Bongor and Sarh. Local Spiritual Assemblies increased to twenty-seven and the goal of seventy-five localities was surpassed. Through the indefatigable assistance of Dr. 'Azíz Navídí the Chad Government officially recognized the Bahá'í Faith as an independent religion and granted it full authority to function throughout Chad.

With the establishment of the National Spiritual Assembly of Chad at Riḍván, 1971, new Nine Year Plan goals were assigned by the Universal House of Justice, with only two years of the Plan left in which to achieve them. Again there was an influx of Hands of the Cause, Counsellors, travelling teachers and pioneers.

Chad also cooperated with its sister Assemblies. In 1970, two African believers from Chad went as pioneers to the Republic of Congo. In December, 1972, six members of the Chad community participated in the first regional Youth Conference for the Central and East Africa zone held at Yaoundé, Cameroon. On their return from the conference, they taught and deepened in the French-speaking villages all the way to the Chad frontier. Thus the youth began to make a vital contribution to the teaching work.

At Riḍván, 1973, Chad was able to report victory in almost all its obtainable assigned goals under the Nine Year Plan. The number of Local Spiritual Assemblies had been increased from twenty-seven to fifty-two; 273 localities had been opened to the Faith; the community

numbered more than 3,500; seventy-five children had been instructed in the Bahá'í principles at the school conducted by the National Spiritual Assembly at Gassi; and children's classes had been held in the Bahá'í Centres at Moundou and Sarh. A Teaching Institute, National Ḥaẓíratu'l-Quds, a national and five local endowments had been secured, the latter five through the generosity of village believers in Toukoura, Kalem-Kalem, Balimba, Banda I and Manda. Translation of Bahá'í literature was made in the Kanouri language.

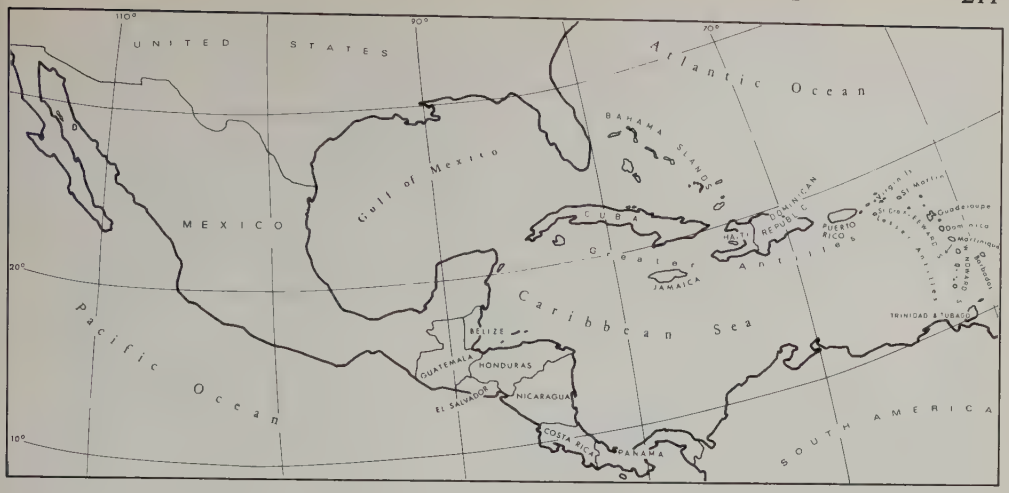
"Only the confirmations of the Blessed Beauty showered upon all those who arose to spread His world healing Message in Chad could have brought about such victories in the short space of five years," the National Spiritual Assembly reported.



Semi-annual Conference of the Continental Board of Counsellors and Auxiliary Board members, Bangui, Central African Republic; March, 1972. Dr. Mihdí Samandarí of the Western Africa Board of Counsellors is seen on the far right.



The Americas



B. THE AMERICAS

Central America and the Caribbean

With the formation in 1957 of two regional National Spiritual Assemblies in Central America and two in South America, the scope of the Ten Year World Crusade took on new dimensions. In both Central and South America emphasis was placed upon establishing a National Spiritual Assembly in each of the Republics. By 1961 this objective was largely achieved and in 1964 seven fledgling National Spiritual Assemblies in the Central region of the Americas joined forces with forty-nine sister National Spiritual Assemblies to meet the challenging tasks of the Nine Year Plan.

Originally, Central America and the islands of the Caribbean were administratively joined together in a sprawling great Regional National Spiritual Assembly of Central America and the Antilles, formed in 1951. As a result of the establishment of various Regional National Spiritual Assemblies, the far-flung islands of the Caribbean have reached a level of administrative independence which offers a firm base for healthy growth.

The Caribbean Bahá'í communities, with their multiple languages (Spanish, English, French and Dutch), their small and unusually mountainous topography set in a vast sea area, their comparative underdevelopment as economic and social entities, have posed very special challenges for the settlement of pioneers, the circulation of travelling teachers, and the establishment of firmly rooted Bahá'í communities. Great credit is due the few who have pioneered this scattered sea-girt world of beautiful tropical islands inhabited by blacks and whites, Amerindians, East Indians and Chinese.

Central America

BELIZE

The National Spiritual Assembly of Belize, with its seat in Belize city, came into being in 1967 and at Riḍván, 1968, the community comprised thirteen Local Spiritual Assemblies and Bahá'ís resided in eighty-one localities. The rapid growth of the Faith in this area, the National Spiritual Assembly commented, is attributable in part to a steady stream of visiting Bahá'í teachers including American Bahá'í youth who participated in projects in two successive years and who "together with native youth and pioneers conducted energetic campaigns which resulted in numbers of new believers". Particularly appreciated were the visits of Dr. Arthur Dahl whose professional commitments brought him to the area on a number of occasions at which time he made his services available to the Bahá'í friends.

Noteworthy accomplishments of the Belize Bahá'ís in the period being surveyed are· incorporation of the National Assembly by a

special Bill; the incorporation of four Local Assemblies; exemption from school attendance on Bahá'í Holy Days; construction of a Teaching Institute named in honour of the Hand of the Cause Enoch Olinga; acquisition of a National Ḥaẓíratu'l-Quds; compilation and broadcasting of a regular series of weekly radio programmes; establishment of a correspondence course and the compilation and publication of lessons for Bahá'í children's classes.

COSTA RICA

A part of the area administered by the Regional National Spiritual Assemblies of Central America and the Antilles (1951–1957) and of Central America, from 1957, Costa Rica elected its first National Spiritual Assembly in 1961 with its seat in San José.

Resounding success marked the efforts of the Costa Rican community in dealing with the goals of the Nine Year Plan: all the civil divisions of the country were opened to the Faith; Local Assembly goals were exceeded by thirteen; groups were exceeded by five; and by Riḍván, 1973, fifty-one localities in excess of the goal of one hundred had Bahá'ís residing therein. The Guanacaste Bahá'ís completed their goal of establishing twenty-nine new Local Spiritual Assemblies within a two-year period. The believers of Talamanca, a mountainous area sparsely populated by various indigenous tribes, the National Spiritual Assembly reported, "are self-sufficient, responsible, devoted and engaged in active service to the Faith . . . two Bahá'í Centres were constructed with their own materials and labour." The Minister of Education authorized the Costa Rican school system to recognize Bahá'í Holy Days and students are excused from classes with the written consent of their parents.

Although Bahá'í education for women has not commenced on a formal or regular basis there are outstanding women Bahá'ís active in various communities and some children's classes are already in operation using materials prepared for this purpose. The National Youth Committee, the National Assembly commented, "is extremely active, dedicated and of unusual capacity and activities have been initiated in the University." An international Youth Conference in December, 1972, sponsored by the Continental Board of Counsellors was an outstanding success, as were two intensive teaching projects. The first of these, held in 1971, resulted in one hundred new believers accepting the Faith and six new towns were opened in a short time. The second, spearheaded by Auxiliary Board member Ruth Pringle of Panama in January, 1972, and supported by devoted and gifted youth, attracted new believers of capacity who greatly reinforced the teaching efforts in Costa Rica.

EL SALVADOR

Like its neighbour, Costa Rica, El Salvador was part of the area of two successive Regional National Assemblies before establishing its own National Spiritual Assembly in 1961, with its seat in San Salvador. The early years of the Nine Year Plan, the National Spiritual Assembly reported, were a period when the "enrolling of one new believer was an occasion for considerable celebration . . . a handful of believers struggled against despair and worked to the point of exhaustion; there were many tests, much anguish and desperate prayer . . . the nine localities and three Local Assemblies that were the frail pillars of the National Spiritual Assembly had not grown appreciably since 1961 and these had been sustained with so much self-sacrifice and effort that even modest goals appeared beyond reach."

In 1968 these struggles and prayers began to bear wondrous fruits. "A new spirit was born in the community," the National Assembly commented, "which manifested itself particularly in the enrolment of new believers, especially among the youth. These, working side by side with members of the existing community and newly arrived pioneers of outstanding calibre led to victories on a scale not anticipated."

In 1968, coinciding with a visit of the Hand of the Cause Ugo Giachery, the Bahá'ís prepared an exhibit for the El Salvador International Fair which was the occasion for the dissemination of 37,000 specially printed pamphlets. Similar participation was arranged in 1970 and 1972 when 71,000 and 108,000 pieces of informative literature were distributed at the International Fair and 490 specially prepared radio announcements were broadcast. Much free press coverage accompanied the most recent of these exhibitions.



Bahá'í International Teaching Conference, El Salvador; May, 1969. The Hand of the Cause Dr. Raḥmatu'lláh Muhájir is seen standing in the centre.

Proclamation commenced in the villages making use of the considerable musical talents of a pioneer couple and many embraced the Cause. A crash programme of consolidation produced a series of quarter-yearly conferences. Regional youth institutes were also conducted and a correspondence course was launched with over four thousand subscribers. Weekend teaching trips using newly designed deepening material sustained and strengthened the faith of the new believers. More than one hundred participated in these trips in one year alone and in one three-month period more than ninety such weekend trips were reported. Two books, five pamphlets and various other teaching aids were produced and distributed to other Spanish speaking countries. Eight Salvadorean believers served as international travelling teachers and two pioneered abroad. *The Proclamation of Bahá'u'lláh* was presented to the President of the Republic. Many special projects were undertaken including one where thirty-six believers visited a mountain village, remained four days and enrolled ninety per cent of the population.

In the five year period under discussion the Salvadorean Bahá'í community grew twenty times in number and its teaching goals were far surpassed. Asked to establish one locality in each of the fourteen Departments of the country, the friends established two or more Local Spiritual Assemblies in all Departments but one; the goal of establishing nine Local Assemblies was far outdistanced through the establishment by Riḍván, 1973, of fifty-five Local Assemblies; and 231 localities were opened to the Faith outstripping the goal of twenty-seven.

GUATEMALA

With the disbanding of the Regional National Spiritual Assembly of Central America in 1961, the National Spiritual Assembly of Guatemala was established with its seat in Guatemala City. By Riḍván, 1968, there were nine Local Assemblies and the Faith was established in seventy-seven localities.

The Teaching Institute in Chichicastenango, named after the Hand of the Cause Dorothy Baker, was the venue of a series of conferences, summer and winter schools and other activities designed to pave the way for community-wide participation in teaching. A youth group from the United States visited in June, 1969, were housed at the Institute, and intensified the involvement of local Bahá'í youth. A series of

international teaching conferences for youth reinforced this effort and in the summer of 1972 a youth project group from the United States spent some time in Guatemala.

An important development of the period under scrutiny was the teaching and enthusiastic reception of the Faith by the black minority of Guatemala concentrated on the east coast, in Livingston where the local believers, using native materials, constructed a Bahá'í Centre, permission for the use of the land and construction having been granted by the municipal authorities. The building was dedicated in February, 1972, named after the Hand of the Cause Enoch Olinga, and has served both as a Bahá'í Centre and kindergarten. Literature was translated and published in four indigenous languages.

In 1971 Bahá'í children were exempted from attending school on Bahá'í Holy Days. Concentrated teaching among youth in 1972 in Barberena, Ciudad Vieja, Esquintla and Asunción Mita proved rewarding and at the conclusion of the Plan, twenty-two per cent of the Bahá'ís of Guatemala were youth. Resounding successes were registered at Riḍván, 1973: total Bahá'í membership had almost quadrupled between 1968–1973; believers resided in 264 localities, with at least one locality in each Department; and the number of Local Assemblies had grown to twenty-seven. At least six communities were holding regular children's classes. Typical of Bahá'í community life in Guatemala, the National Spiritual Assembly stated, is Palmira Vieja, a mountainous pueblo bordering Mexico, where the Faith flourishes without a resident pioneer and where the believers hold regular meetings, deepening sessions, children's classes and are in regular communication with the National Spiritual Assembly.

HONDURAS

In 1961 the National Spiritual Assembly of Honduras was formed, with its seat in Tegucigalpa, and its jurisdiction embracing Islas de Bahia.

A greater receptivity to and acceptance of the Faith was noted by the National Spiritual Assembly in the five year period included in this survey. Institutes and proclamation projects were held in a number of centres throughout the country and two significant youth conferences, one in La Ceiba and one in Karbilá.[1] The Bahá'ís participated in radio and television programmes and in the villages were able to present the Faith through slides, musical presentations and visual aids. Mr. and Mrs. M. Dreyer and "The New Era Trio" made valuable contributions and four youth projects involving American Bahá'í youth resulted in opening new areas to the Faith and carrying the Teachings to the masses. Children's classes were established in a number of centres. A National Ḥaẓíratu'l-Quds was constructed in Tegucigalpa, and some endowments were acquired.

Surveying their progress at Riḍván, 1973, the National Spiritual Assembly reported that six additional Local Assemblies achieved incorporation making a total of twelve; fifty Local Assemblies were formed, surpassing the goal by ten; and the goal of establishing the Faith in 150 localities was outdistanced by the winning of 212. Bahá'í literature was produced for use in teaching and deepening and the Argentinian Bahá'í correspondence course was adopted for local use.

MEXICO

With the dissolution of the former Regional National Spiritual Assembly of Central America in 1961, the National Spiritual Assembly of Mexico was elected, with its seat in Mexico City and its territory embracing Cozumel Island, Las Mujeres Island, Quintana Roo Territory and Seri Reservation. Although prevented by circumstances beyond their control from achieving all their goals, the believers of Mexico more than doubled the goal of establishing fifty Local Assemblies by raising the total to 104 and the goal of establishing the Faith in 150 new localities was exceeded by more than thirty.

An important step forward in the Bahá'í education of children in this period was made in the villages where mothers and youth gave weekly classes using material provided by the National Committee dedicated to that service. A large number of youth entered the Faith and with enthusiasm and spirit initiated their own conferences and deepening classes through their National Youth Committee and individual enterprise; they took an increasingly large

[1] See Marcia Steward de Matamoros, "In Memoriam", *The Bahá'í World*, vol. XIV, p. 304.



The first Bahá'í College Club of Latin America, University of the Americas, Puebla, Mexico; 1971.

part in regional teaching activities and Bahá'í administration. The Faith was carried to the Universities of Nomclova, Coahuila, Monterrey, Nuevo Leon and the University of the Americas, Cholula, Puebla, where a Bahá'í Club was formed. The Faith was proclaimed in the University of Mexico and books were placed in its library and in the Faculty of Investigation of Philosophy. Bahá'í students at the National Polytechnic Institute placed Bahá'í books in the library there.

On three occasions in Mexico City and one in Merida, Yucatan, the Bahá'í Message was given on television. A series of radio announcements was broadcast by four radio stations in Mexico City and in Oaxaca a weekly radio programme using quotations from the Writings was broadcast over a period of several months. Extensive proclamation and teaching trips carried the Faith throughout Mexico and a veritable "army" of thirty-five regional teachers constantly visited and encouraged communities in their respective areas. Enrolments were recorded among the Seri Indians and the Tarahumaras of Chihuahua and a number of pioneers, some of them Mayan, served on the homefront or as international pioneers.

Outstanding characteristics of the period, reported by the National Assembly, were a heightened sense of unity of purpose in the community and the acceptance of the Faith by numbers of dedicated youth who immediately arose to serve the Cause in many capacities.

NICARAGUA

Like its sister communities in Central America, the Nicaraguan community had been administered by two successive Regional National Assemblies until 1961 when the National Spiritual Assembly of Nicaragua was established with its seat in Managua.

The early and mid years of the Nine Year Plan were a period of testing of the community and were characterized by a slow but steady progress. Between Riḍván, 1968, and Riḍván, 1973, the number of Local Spiritual Assemblies increased from thirteen to nineteen; the number of localities where Bahá'ís reside grew from forty-seven to sixty-nine; and membership of the community more than trebled. Bahá'ís were resident in all Departments of the country by the end of the Plan. In a six-months period alone, toward the end of the Plan, almost two hundred new believers accepted the Faith and thirteen localities were opened to the Cause.

The activities of the Board of Counsellors and visiting Bahá'í youth were extremely valuable in achieving progress towards the goals established for Nicaragua.

The Bahá'í world was keenly distressed by the earthquake which, in December, 1972, virtually destroyed the city of Managua. Although damaged, the Managuan Bahá'í Centre was reported still standing with the Greatest Name in place on the wall. "There are no known killed or badly wounded Bahá'ís," a report to the World Centre stated, "which is in itself a miracle as many had their houses collapse over them . . . there are still three valiant pioneers at their posts, Cynthia Lucas in Bluefields, Cecelia King in Rivas and Rose Mangapis in Granada . . . a meeting was held with the seven National Spiritual Assembly members still in Nicaragua." It was reported that plans were laid for active teaching in large centres of population which were flooded with refugees.

PANAMA

The National Spiritual Assembly of Panama came into existence in 1961 with its seat in Panama City, following dissolution of the Regional National Spiritual Assembly which had directed the affairs of the Faith in Central America.

Even at the beginning of the five year period being reviewed many Bahá'í youth were among the most active teachers and were particularly successful in maintaining contact with believers in the most inaccessible areas of the country and some had pioneered to the interior spending up to a year or more establishing Bahá'í communities and travelling into the surrounding countryside. However the role of youth became increasingly significant and the National Youth Committee became more dynamic and creative. A youth bulletin of high quality was produced, a Bahá'í Club was formed at the University of Panama which held institutes throughout the country for the purpose of stimulating and deepening the knowledge of new Bahá'í youth and there was an increase in youth membership from 296 in 1968 to 1,245 at Riḍván, 1973. "Their assistance has been vital," the National Spiritual Assembly reported, "and they constitute the backbone of the teaching force."

Considerable success was met in attempts to establish children's classes throughout Panama and an imaginative and hardworking committee produced a wide range of teaching material in Spanish, the lack of which had previously handicapped this effort. In addition to lessons the children were provided with art materials as well as illustrated cards on subjects related to the Faith. An increasing number of indigenous believers responded to the encouragement to become involved in teaching these classes.

Effective changes in the structure of the National Teaching Committee hastened completion of homefront goals and pioneer placements. Travelling teachers from many areas visited Panama and the country was blessed with many visits from some of the Hands of the Cause, Continental Counsellors and members of the Auxiliary Board. The dedication of the Mother Temple of Latin America[1] brought many teachers to the country and gave an additional impetus to the teaching work that resulted in more than two thousand conversions to the Faith.

The efforts put forth and the sacrifices made resulted in the meeting or surpassing of all Panamanian goals in the Nine Year Plan. The number of Local Assemblies increased from forty-four to eighty-nine and the number of localities where Bahá'ís reside grew from 244 to 334. Bahá'í Writings were translated and published in three indigenous dialects, Cuna, Guaymi and Choco.

The Caribbean

CUBA

The National Spiritual Assembly of Cuba was established in 1961 with its seat in Havana. Although in the period under review the believers there were restrained by local circumstances from participating in the activities of the Faith to a full extent, nevertheless they did maintain their association, their administration and, in full measure, demonstrated their loyalty and steadfastness.

DOMINICAN REPUBLIC

In 1961 the Dominican Republic formed its own National Spiritual Assembly with its seat in Santo Domingo.

[1] See p. 633 for a report on the dedication of the Mother Temple of Latin America.

"All but one of the goals of the Nine Year Plan were achieved in the last three years of the Plan," the National Spiritual Assembly reported. "Credit for the conception and inspiration of the massive teaching plan must go to the Hand of the Cause Raḥmatu'lláh Muhájir who in his visit in January, 1972, encouraged us to think in terms of mass teaching . . . the support of this endeavour by the Bahá'í community enabled large gains to be made; the community grew from only a few hundred to over three thousand believers." Even at Riḍván, 1971, the goal of achieving fifteen Local Assemblies was met and by Riḍván, 1973, twenty-seven had been established. Bahá'ís resided in almost one hundred localities by the end of the Plan, far surpassing the goal of forty-five. Exemption of children from school on Bahá'í Holy Days was obtained from the National Secretary of Education in 1972 and in the following year five Local Assemblies achieved incorporation.

In 1968 *The Proclamation of Bahá'u'lláh* was presented to the President of the Dominican Republic, Jaoquín Balaguer, and the programme of acquainting officials of the government with the Faith was continued in 1972–1973 when similar presentations were made to many Provincial Governors.

Although no formal programme of educating Bahá'í children was accomplished on a national level in the period under review, several Local Assemblies held regular children's classes, and Bahá'í youth were active in many areas of service. The first Bahá'í Youth Conference of the Antilles was sponsored by the Continental Board of Counsellors in November, 1971.

"Many took part in the 1972 teaching project which carried the Faith to the masses in six chosen areas and resulted in the enrolment of 1,700 new believers," the National Spiritual Assembly stated, "but the heroic and continuous effort of the young pioneers, Frank and Agnes Sheffey, was outstanding."

HAITI

The National Spiritual Assembly of Haiti was formed in 1961 with its seat in Port-au-Prince. Although for a brief time in the period under review the Bahá'í community of Haiti functioned under an Administrative Committee appointed by the Universal House of Justice, the National Spiritual Assembly was reconstituted in 1971 and, strengthened by the tests and trials experienced in its early development, the administrative institutions matured and the teaching work progressed.

The teaching goals assigned to the Haitian community were completed during the first seven years of the Nine Year Plan and by Riḍván, 1973, sixty-nine Local Spiritual Assemblies had been established (nineteen in excess of the goal) and Bahá'ís resided in 105 localities (surpassing the goal by five). Pioneers from Haiti settled in the Central African Republic, Dahomey and Guadeloupe.

Construction was commenced in Pétionville of a Bahá'í Institute named after the late Hand of the Cause Leroy Ioas.[1] Three Bahá'í schools functioned during the period being surveyed: The Amelia Collins School in Liancourt, founded in 1962; Mt. Carmel School, Pont-Benoît, founded in 1965, and l'Institution mixte bahá'íe de Léogane, founded in 1969. In addition, four other schools were founded by Bahá'ís and operated for varying periods of time.

JAMAICA

In 1961 the National Spiritual Assembly of Jamaica was established with its seat in Kingston. At the mid point of the Nine Year Plan the National Spiritual Assembly described itself as emerging from a period of severe trials and discouragement. The visits of the Hands of the Cause Ugo Giachery in 1968, and Raḥmatu'lláh Muhájir in 1969, the National Spiritual Assembly commented, resulted in an awakening of the Bahá'í community to the challenges of the Nine Year Plan and a fresh infusion of inspiration and determination. A constant flow of pioneers, travelling teachers, members of the Board of Counsellors and its Auxiliary Board, youthful singing groups—these assisted in turning the tide. The National Assembly achieved its goal of incorporation at Riḍván, 1970, and in a jubilant mood received a welcome visit from the Hand of the Cause Enoch Olinga in August of that year.

Early in 1971 a mass teaching project in which visiting Bahá'ís from the deep south of the United States worked closely with local native teachers resulted in the enrolment of approximately one thousand new believers and

[1] See "In Memoriam", *The Bahá'í World*, vol. XIV, p. 291.

an increase in the number of Local Assemblies from six to fifteen. Old and new believers collaborated to prepare for the Caribbean Conference held in Kingston in May, 1971. The Conference, the National Assembly reported, had a "brilliant effect" upon the people of Jamaica, resulted in widespread publicity and carried the Message of Bahá'u'lláh throughout the island.

The first Summer School of Jamaica was held in 1972 and the majority of Nine Year Plan goals were accomplished within the year. Recognition of Bahá'í Holy Days was obtained; steps were taken toward recognition of Bahá'í marriage; four additional Local Assemblies were incorporated and a triumphant community, by Riḍván, 1973, registered the establishment of twenty-two Local Assemblies plus one in Grand Cayman Island. In addition, it was reported that the Faith was established in 120 localities.

THE LEEWARD AND VIRGIN ISLANDS

The Regional National Spiritual Assembly of the Leeward, Windward and Virgin Islands came into being in 1967 with its seat in Charlotte Amalie, St. Thomas, Virgin Islands. At Riḍván, 1972, the area was split and two National Assemblies were established, the National Spiritual Assembly of the Leeward and Virgin Islands the seat of which remained in St. Thomas and the jurisdiction of which extended to Anguilla, Antigua, Barbuda, Guadeloupe, île des Saintes, Marie Galante Island, Martinique, Saba, St. Eustatius, St. Kitts-Nevis, Montserrat, St. Barthélemy, the Virgin Islands and St. Martin Island; and the National Spiritual Assembly of Barbados and the Windward Islands with its seat in St. Lawrence, Barbados and comprising within its jurisdiction Barbados, Grenada, the Grenadines, St. Lucia, St. Vincent and Dominica.

The chartered ship bearing Bahá'ís to and from the Caribbean Conference stopped in St. Thomas on its return voyage to the United States, and the teaching efforts of the passengers resulted in a number of people embracing the Faith. A delegation of Bahá'ís called upon the Governor of the Virgin Islands. Teaching teams, both local and from the United States and Canada, as well as travelling teachers of international reputation, visited various islands and assisted with the work of consolidation. There was considerable teaching activity among the French-speaking population of the islands and the administrative foundation of the Faith was strengthened.

Recognition of Bahá'í marriage was achieved in 1970 through an enactment by the Legislature of the Virgin Islands amending the Virgin Islands Code and the amendment was signed into law by the Governor. A Temple site and Ḥaẓíratu'l-Quds were acquired in or near Charlotte Amalie and a national endowment was secured on Montserrat Island.

PUERTO RICO

Puerto Rico, mentioned by 'Abdu'l-Bahá in His *Tablets of the Divine Plan*, comprised, at Riḍván, 1968, one Local Spiritual Assembly (San Juan, established in 1944) and two groups. From 1925 until 1972 it was under the jurisdiction of the National Spiritual Assembly of the United States. At Riḍván, 1972, the National Spiritual Assembly of Puerto Rico was elected with its seat in San Juan.

The establishment in 1968 of a Goals Committee based on the island and fluent in Spanish heartened the Puerto Rican believers, resulted in the intensification of the teaching effort, enlargement of their newsletter, translations of deepening materials and presaged the enrolment of fifteen youth at a Mayaguez meeting in 1969. "As a result of these first fifteen," the National Assembly reported, "over three hundred enrolments followed within the next year, thus setting in motion a new phase in the annals of the North American Bahá'í community." The subsequent visits of the Hands of the Cause and talented resource people assisted in broadening the foundation of the faith of the new believers. Enrolments continued and many new centres were opened. Assessing this period the National Spiritual Assembly stated, "Believers, particularly youth, travelled to the beautiful mountainous inner areas of the island telling the story of Bahá'u'lláh to men on horseback and families living on mountain tops whose houses could be reached only by agile-footed lovers of Bahá'u'lláh longing to share His Message. Proclamation meetings were held in many areas in the city square and much teaching was done through means of person-to-person encounters and presentations of slides and films about the Faith."



A group of Bahá'ís at the Regional Bahá'í Conference, Port-au-Prince, Haiti; July, 1969. The Hands of the Cause Dhikru'lláh Khádem and Dr. Raḥmatu'lláh Muhájir are seen in the back row, third and fifth from the right, respectively.

Encouraged by the record of achievement of the Puerto Rican community the Universal House of Justice in 1971 called for the formation of the National Spiritual Assembly at Riḍván, 1972, and increased the number of goals assigned to the believers. Originally requested to raise the number of Local Assemblies to three, the National Assembly reported that eight had been established at Riḍván, 1973, and one had achieved incorporation. In addition, Bahá'ís resided in thirty-five localities; the islands of Culebra and Vieques were opened; the community had witnessed the departure of the first Puerto Rican pioneer to settle in another country (Peru), had the joy of seeing the first Puerto Rican visit the Holy Land as a pilgrim and rejoiced that five members of the first National Spiritual Assembly attended the International Convention in Haifa for the third election of the Universal House of Justice.

TRINIDAD AND TOBAGO

The National Spiritual Assembly of Trinidad and Tobago, with its seat in Port-of-Spain, was established in 1971, another pillar of the Bahá'í administrative order erected in the Caribbean area during the Nine Year Plan. Representing the Universal House of Justice on this occasion was the Hand of the Cause Dhikru'lláh Khádem.

The Faith in these islands grew at a dramatic pace throughout the five year period under scrutiny. Between 1968 and 1973 the number of Local Assemblies increased from one to seventy-two; the number of localities where Bahá'ís reside from one to two hundred; and there was a hundredfold increase in the size of the Bahá'í community.

The work in this area was greatly enhanced through a series of visits from some of the Hands of the Cause, members of the Continental Board of Counsellors and Auxiliary Board members, and through a number of conferences sponsored by the Counsellors, the National Teaching Committee and the National Youth Committee.

To a remarkable degree the community enjoyed cordial relations with outstanding figures in the islands and achieved a vast amount of publicity through the friendly interest of sympathetic members of the press, radio and television. Commencing in December, 1971, the National Spiritual Assembly reported, a free

five-minute weekly radio programme has been carried over Radio Trinidad which has served to "carry the message of the Bahá'í Faith to the entire population." Bahá'í books have been presented to a number of dignitaries and placed in libraries throughout the islands. The presentation of literature to schools resulted in permission being obtained for the Bahá'ís to present lectures and slide programmes on progressive revelation to students and teachers, followed by lively debates.

In addition to numerical growth, the National Assembly reported the following achievements: exemption from attendance at school on Bahá'í Holy Days and recognition of Bahá'í marriage, in 1970; acquisition of a Temple site and endowment land, in 1972; and in the same year, by Act of Parliament, incorporation of the National Spiritual Assembly.

WINDWARD ISLANDS

The Windward Islands and Barbados, visited as early as 1927 by the Hand of the Cause Keith Ransom-Kehler, are part of the Lesser Antilles to which 'Abdu'l-Bahá directed attention in His *Tablets of the Divine Plan*. In the early years the development of the Faith in the Lesser Antilles was under the direction of the National Spiritual Assembly of the United States. At Riḍván, 1967, the National Spiritual Assembly of the Leeward, Windward and Virgin Islands was established under whose jurisdiction the Windward Islands remained until Riḍván, 1972, when an independent National Spiritual Assembly was formed in the Windward Islands with its seat in St. Lawrence, Barbados.

The geographic location of these islands in the southern Caribbean, together comprising an area of one thousand square miles, including four large and ten smaller islands, presented many challenges to travelling teachers and pioneers alike. "That the Faith grew from two believers in 1953 to more than 2,500 believers with a National Spiritual Assembly and twenty-seven Local Assemblies by the end of the Nine Year Plan is testimony to the Divine Grace of Bahá'u'lláh and the persistent efforts of stalwart pioneers, travelling teachers and new friends," the National Assembly reported.

In this period the first indigenous believers arose as pioneers to establish the Faith in other islands; mass teaching projects were inaugurated; the first Teaching Institute was held; the enrolment of the first Carib Indian indigenous to St. Vincent was recorded; widespread newspaper, radio and television publicity was achieved; and *The Proclamation of Bahá'u'lláh* was presented to the Governor-General, His Excellency Sir Winston Scott, who accorded cordial audiences to the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum (who represented the Universal House of Justice when the National Spiritual Assembly was formed at the inaugural Convention in 1972) and Enoch Olinga.



North America

Twenty years after the *Tablets of the Divine Plan* were revealed by 'Abdu'l-Bahá to the handful of believers in North America, Shoghi Effendi cabled the friends assembled at the 1936 Convention of the Bahá'ís of the United States and Canada:

> WOULD TO GOD EVERY STATE WITHIN AMERICAN REPUBLIC AND EVERY REPUBLIC IN AMERICAN CONTINENT MIGHT ERE TERMINATION OF THIS GLORIOUS CENTURY[1] EMBRACE THE LIGHT OF THE FAITH OF BAHAULLAH AND ESTABLISH STRUCTURAL BASIS OF HIS WORLD ORDER.[2]

This cable initiated the spread of the Cause throughout the Western Hemisphere.

The successive teaching plans, beginning in 1937 with the first Seven Year Plan, saw the establishment in 1948 of a separate National Spiritual Assembly in Canada. Nine years later, the Alaskan Bahá'í community elected its first National Spiritual Assembly. With the inception of the Nine Year Plan in 1964, the youthful

[1] The first century of the Bahá'í era, ending May 22, 1944.

[2] *Messages to America*, p. 6.

Alaskan community and the zealous Canadians assumed responsibilities, comparable to those borne by the veteran United States community, for spreading the Message of Bahá'u'lláh throughout North America.

ALASKA

The first National Spiritual Assembly of Alaska was formed in 1957 with its seat in Anchorage.

Alaska witnessed remarkable activity during the closing half-decade of the Nine Year Plan. Of the five virgin goals, two remained to be filled. Residents of the Pribiloff Islands enrolled and returned home, filling that goal. St. Lawrence Island, forty miles from Siberia, was resettled by heroic pioneering, with the sacrificial assistance of Bahá'ís of Kodiak, Juneau and Seattle. Formation of a Local Spiritual Assembly in 1973 crowned these valiant efforts.

A thrilling thrust forward occurred in relation to the international goals. A number of pioneers departed for overseas areas and some settled in territories not assigned to Alaska. In the final year of the Plan alone, sixty-three Alaskans made more than eighty teaching trips to twenty-six different countries.

Within Alaska the number of Local Spiritual Assemblies more than doubled, from seventeen to thirty-eight, exceeding the goal by eight. The number of localities where Bahá'ís reside increased nearly threefold from fifty-three to 158, exceeding the goal by fifty per cent. There was nearly an eightfold increase in the number of Alaskan believers and a heightened degree of maturity was reflected in increased contributions to the Fund.

Early in 1969 the Continental Board of Counsellors met with the National Assembly and inspired the creation of a new Local Assembly through the settlement of pioneers in a hitherto "impossible" community. The Counsellors sponsored a conference with the Hand of the Cause 'Alí-Akbar Furútan in Juneau in 1969, and in 1970 a minorities conference was held in Petersburg with the Hand of the Cause Enoch Olinga as honoured guest.

Proclamation activities continued as presentations were made to public officials, both local and national. Up to the middle of 1970 most of the accomplishments had been the result of herculean efforts on the part of individual Bahá'ís. Victories, while thrilling and dramatic, lagged behind the goals assigned. Early in 1970 the National Spiritual Assembly reported that Alaska had sufficient resources but the rate of development would have to be increased to ensure victory.

A dramatic remobilization of resources was inaugurated in consultation between the National Spiritual Assembly and Mr. Jenabe Caldwell, a member of the Auxiliary Board, who conceived a series of bold teaching innovations which were directed by the National Spiritual Assembly. The first, called "Proclamation" mobilized teaching teams which travelled from town to town presenting programmes of Indian and/or Eskimo dancing, Bahá'í films, music and the Bahá'í Message—simple and direct. Enthusiasm mounted and enrolments accelerated.

A new spirit was sparked at the 1971 National Convention when the community pledged to conquer Alaska spiritually and to bring to fruition the hope expressed by 'Abdu'l-Bahá in His *Tablets of the Divine Plan* that *Perchance, God willing, the lights of the most great guidance may illumine that country and the breezes of the rose garden of the love of God may perfume the nostrils of the inhabitants of Alaska.* Immediately after the Convention, the National Spiritual Assembly launched "Massive Encounter", designed to carry the Message of Bahá'u'lláh throughout the country. With permission of the Board of Counsellors, Mr. Caldwell was designated "Field Commander" and directed the day to day operations of the project under the supervision of the National Spiritual Assembly. Galvanized as never before, the body of believers became the "Army of Light" and all could serve through contributing the three resources of prayer, time or financial assistance. Nine-day Institutes prepared the field force through immersion in the Writings and "more than any other single factor," the National Assembly stated, "created the necessary spiritual orientation, zeal and moral courage." When willing listeners were found the essential features of the Faith were presented in a direct manner and hundreds upon hundreds embraced the Cause through this approach. A work force was created. Dedicated believers worked at any available job—usually cannery work—and contributed their entire earnings to the Fund for the teaching work. A twenty-four



Members of the National Spiritual Assembly of the Bahá'ís of Alaska, April, 1973, with the Hand of the Cause Jalál Kházeh (front row, third from the left) and Mr. Jenabe Caldwell and Mr. Howard Brown, North American Auxiliary Board members (second and fourth from the left respectively).

hour "prayer watch" assured constant supplication for the success of these ventures. When prayer was suspended, the National Spiritual Assembly noted, morale deteriorated and problems developed. While the majority of the full-time participants were youth—many from the United States, Hawaii or Canada—Bahá'ís of all ages (including children), races, levels of education and material means gave exemplary service.

The National Spiritual Assembly divided Alaska into sixteen regions for this systematic "spiritual conquest". By the end of the Plan the project had been more than ninety per cent completed; that is, the Faith had been proclaimed to ninety per cent of the villages, towns or cities in the area. Whereas in 1970 Alaska was behind schedule, two years later all the assigned goals had been completed and, through "Massive Encounter", Alaska completed its goals second only to Fiji.

"It is a significant tribute to the steadfastness of the believers and the strength of the Covenant that unity was maintained", the National Spiritual Assembly reported, "for nothing before had so tested the believers or posed such a challenge to internal unity as the radical departures which tested the very foundations of established teaching methods and swept up veteran believers in a whirlwind of unfamiliar activities."

Throughout the exciting five years Alaska received many inspirational visits. In addition to those mentioned there were six visits from Mrs. Florence Mayberry of the Board of Counsellors and generous contributions of time by Auxiliary Board members Mrs. Peggy Ross, Mr. Ted Anderson, Mr. Howard Brown and Mr. Paul Pettit, the last two mentioned spending two months directing "Massive Encounter" in urban areas. Others far too numerous to mention gave greatly appreciated assistance, but tribute must be paid to the multi-racial musical team of Bahá'í Youth, "Windflower", who gave sacrificially of their time and talent and made a vital contribution not only on the homefront but internationally.

The half-decade ended with new challenges, as victories edged Alaska closer to the plea penned by 'Abdu'l-Bahá that *the breezes of the*

rose garden of the love of God may perfume the nostrils of the inhabitants of Alaska.

CANADA

"The last five years of the Nine Year Plan were memorable," the National Spiritual Assembly reported, "and Canadian Bahá'ís successfully fulfilled the share of the great trust assigned to them, the victory far exceeding anything we dared imagine at the midway point of the Plan in 1968."

Apart from the statistical victories, the National Spiritual Assembly commented, "something happened to the believers themselves as they made the effort which the Plan required—the emergence in Canada of a real sense of being a Bahá'í community. During these recent years especially this community, conceived over sixty years ago by 'Abdu'l-Bahá in references in the *Tablets of the Divine Plan* and born twenty-five years ago at Canada's first National Convention in 1948, has now begun to emerge in the consciousness of its members as an embryonic society with its own unique identity, but with the primary mission of serving and becoming part of the unification of mankind. Its shape and quality can be detected in the achievements of the five year period just ended, and particularly in three main areas of effort: homefront expansion, homefront consolidation and overseas service."

The most dramatic and readily grasped fact is the sheer extent of the expansion of the community. At the midway point in the Plan there were seventy Local Spiritual Assemblies in Canada; the Plan ended with 201 Assemblies, forty-seven more than required. In the same period, the number of localities where Bahá'ís reside grew from 350 to approximately one thousand, a threefold increase. By 1971 the number of incorporated Assemblies had grown from twenty-six to fifty-seven, the established goal, and during the last year of the Plan in response to a supplementary appeal from the Universal House of Justice an additional thirty incorporations were added, thus gaining civil recognition for almost one half of Canada's local administrative bodies. The Canadian believers demonstrated their maturity through dramatic and sustained increases in contributions to the Fund.

"But the expansion has been more than quantitative," the National Spiritual Assembly noted. "Following the 1967 proclamation by the Universal House of Justice to the Heads of State around the world, the Canadian community eagerly launched itself on the 'unknown sea' of proclamation, in a series of announcements to leaders of thought and various sectors of the population. Through delegations, the preparation of briefs, pamphlets, and other publications, the intensive use of the mass communication media, and public events of every kind, an unprecedented degree of free publicity and goodwill were won for the Faith. The two main groups of the population to respond in large number to these teaching and proclamation efforts were the youth and the people of French Canada. At the height of the proclamation to youth, in 1971, the annual increase in membership reached fifty per cent. This response has greatly enriched the community's life, and enormously increased its attractiveness, as well as equipping it for a far more ambitious role abroad."

The five years from 1968 to 1973 witnessed an equally great advance in the consolidation of the Cause in Canada. Among the milestones in this development were the acquisition of a magnificent seventeen acre site for a Temple and National Ḥaẓíratu'l-Quds, together with a large building that presently houses the various departments of the National Office; and the rapid emergence from its former obscurity of the Institution of the National Shrine in Montreal, the Maxwell home visited by 'Abdu'l-Bahá in 1912, culminating in the formal recognition of the building by the civil authorities as a *sanctuaire*.

In 1968 the goal of creating a National Teaching Institute was realized with the erection of a large two-storey building on a property previously acquired in the Fort Qu'Appelle valley, Saskatchewan. Here, too, the goal was surpassed by the subsequent establishment of Institutes in the far north, at Baker Lake and Frobisher Bay in the Arctic, and at Yellowknife in the District of Mackenzie, as support for the work of the Spiritual Assemblies established in those centres. A new summer school was established at Bowser, British Columbia, on Vancouver Island.

Other significant developments in the field of consolidation included the rapid increase in the maturity of Local Spiritual Assemblies



National Ḥaẓíratu'l-Quds of Canada, Willowdale, Ontario; acquired in 1969.

which began to recruit overseas and homefront pioneers, mobilize and deputize teaching teams, assume direct responsibility for the national Fund, initiate imaginative proclamation programmes and demonstrate a new capacity to solve burdensome counselling problems, as an aid to which process the National Spiritual Assembly in 1971 established "Assembly Resource Teams" to provide the Local Assemblies with teaching ideas, guidance on administrative principles and consultation on national programmes; the transformation of *Canadian Bahá'í News* from a modest bulletin to a vital, creative and bilingual organ of communication; the reorganization of the committee charged with the responsibility for sale and distribution of Bahá'í literature through its establishment as a department of the National Office with its own full-time staff.

During the concluding five years of the Plan the Canadian community was able to finance wholly or in part the acquisition of Temple or Ḥaẓíratu'l-Quds sites in Iceland, Mauritius, Denmark, Trinidad and Venezuela, as well as contribute to the erection of the Temple at Panama; it settled 536 pioneers overseas or in other centres specified by the Universal House of Justice. Parallel with this effort, a wave of Canadians arose as travelling teachers and teaching teams, often in cooperative ventures with other national communities, to every continent and oceanic region of the globe.

The objective of the establishment of the National Spiritual Assembly of Iceland was achieved at Riḍván, 1972; Bahá'í literature in Icelandic was increased; and almost total civil recognition for the institutions of the Cause in Iceland was obtained. In September, 1971, the Canadian believers had the bounty of organizing in Iceland the last of the great Oceanic Conferences called by the Universal House of Justice.

"Two aspects of Canadian activity overseas which were not specific responsibilities of the Plan but which have been very gratifying," the National Assembly reported, "were the opportunity given to a number of Canadian believers to serve at the World Centre and the major role Canada had assumed in meeting the urgent needs of the francophone world, in pioneer and teaching assistance, large-scale subsidy of French-language literature, and collaboration in audio-visual and translation projects."

Assessing the half-decade under review, the National Spiritual Assembly commented: "There is no significant victory which the Canadian community won during the Nine

Year Plan which was not the product of the close collaboration with the Hands of the Cause of God, with the newly-created Institution of the Continental Board of Counsellors and their Auxiliary Board members. The love and encouragement which they poured out flowed like oil through the entire machinery of the Cause. The followers of Bahá'u'lláh in Canada have a growing awareness that they are a community but ahead lies the challenge set before them by the Universal House of Justice at the inception of the Plan—'. . . this community now enters a new era in its history when it must raise in its great homeland . . . a mighty structure representing all (its) many races, religious and cultural backgrounds . . . a religious community so unified, so dedicated to the oneness of mankind and the oneness of religion as to astonish and attract the mass of its fellow countrymen.'"

THE UNITED STATES

The majority of the extensive goals assigned to the American community in the Nine Year Plan were accomplished during the period from 1968 to 1973, and in several instances the accomplishments surpassed the objectives. For example, at Riḍván, 1973, the National Spiritual Assembly recognized 824 Local Spiritual Assemblies, exceeding the goal by 224; there were 4,809 localities where Bahá'ís resided, 1,809 in excess of the goal; and 238 Local Spiritual Assemblies had been incorporated, 121 more than at the beginning of the Plan which required the incorporation of one in each State. These statistics reflect a surge of energy and enthusiasm in the Bahá'í community which had its genesis in the call of the Universal House of Justice at Riḍván, 1967, for worldwide proclamation of the Faith. "This call galvanized the American community to its roots," the National Spiritual Assembly reported, and assisted the community to embark "upon a simultaneous series of multifarious activities designed at once to call the attention of the non-Bahá'í public to the Faith and to further expand and consolidate the community. Among the most outstanding of these activities were those which constituted: (1) the proclamation projects which took the Message of Bahá'u'lláh to various strata of American society; (2) the Five Year Youth Program, which resulted in an unprecedented expansion of the Faith among young people and their pervasive participation in the administration of the community; and (3) the concerted teaching campaign in the Southern States designed to bring into the Bahá'í community large numbers of black people."

Proclamation activities, the National Assembly noted, "developed into forms of assertiveness heretofore largely untried by the believers," and resulted in an exploitation of "every likely national and special occasion, social condition, mass medium of communication as well as every possibility created by the commemorative publication of *The Proclamation of Bahá'u'lláh*." The overwhelming nationwide publicity which the Faith received as a result of the activities associated with the centenary of Bahá'u'lláh's proclamation to the kings (1967) signified a breakthrough which, the National Spiritual Assembly commented, "emboldened the initiatives of local communities and the National Bahá'í Public Information Office in their use of mass media on a wider scale. Several films were subsequently produced, notably *A New Wind* and *It's Just the Beginning* which were seen by millions on television; a series of spot announcements for radio and film clips for television were developed and disseminated throughout the country with impressive results; the heightened visibility of the community brought requests from radio and television stations for more and more Bahá'í programs; and newspapers and magazines also began carrying infinitely more feature stories and new items about the Faith."

Detailing some of the most outstanding proclamation activities, the National Spiritual Assembly stated: "The observance of International Human Rights Year in 1968 and of International Education Year in 1970 provided rich possibilities for Bahá'í functions, by which means the community combined its intention to strengthen its relationship with the United Nations and its proclamation objectives. Under the aegis of the North American Bahá'í Office of Human Rights (NABOHR), which had been created both as a Bahá'í response to the human rights problems in the United States and a special proclamation agency, International Human Rights Year was observed nationally by the holding of ten regional Bahá'í conferences, one national conference in



On behalf of the North American Bahá'í Office for Human Rights (NABOHR), Mrs. Juliette B. Buford (right), Director of NABOHR, accepts from Dr. Carl F. Hawver, Chairman of the Silver Anvil Awards Committee, a Silver Anvil Trophy presented by the Public Relations Society of America for outstanding performance in special events. With Mrs. Buford is Mrs. Natalie M. DiBuono, Assistant Director of the National Bahá'í Public Information Department. May 15, 1969.

Chicago, and an awards banquet in Washington, D.C., on Human Rights Day. International Education Year was similarly observed by holding one national conference in Wilmette, three regional educational conferences and a culminating awards luncheon in New York.

"In conjunction with these observances, the widely acclaimed statement embodying the Bahá'í position 'Human Rights are God-Given Rights' was published and the Louis G. Gregory[1] award, 'for service to humanity', was created. The unique design of the award was conceived by the noted American sculptor Vernon Voelz and executed in stone and bronze. Recipients were: Mr. Clark M. Eichelberger for his work with the United Nations and particularly as chairman of the Commission to Study the Organization of Peace; the Xerox Corporation for its educational television projects on the history and contributions of black Americans (1968); Dr. James L. Olivero, executive director of Southwestern Cooperative Educational Laboratory, for his work among children of minorities; the Children's Television Workshop for producing the educational program "Sesame Street" (1970); Mr. Roy Wilkins, executive director of the National Association for the Advancement of Colored People, for his extensive work in the field of human rights (1972). The net effect of these special activities was the increased recognition the Faith received in ever-widening circles. The coveted Silver Anvil Award given by the Public Relations Society of America, Inc., for excellence in public relations programs, was presented to NABOHR (1968); and

[1] The Hand of the Cause Louis G. Gregory, "noble-minded, gold-hearted... pride (and) example (to the) Negro adherents (of the) Faith . . . loved, admired (and) trusted (by) 'Abdu'l-Bahá." Deceased 1951. See "In Memoriam", *The Bahá'í World*, vol. XII, pp. 666–670.

the President's Commission for Observance of Human Rights Year (1968) cited the activities of the Bahá'í community. The presentation of *The Proclamation of Bahá'u'lláh* to government officials and prominent persons continued throughout the entire period and was largely responsible for the immeasurable increase in publicity given the Faith."

The Five Year Youth Program, described elsewhere in this volume, the National Spiritual Assembly said, "tremendously boosted the varied youth activities and reinforced the proclamation programs" and its goals, established in 1968 and developed within the framework of the Nine Year Plan were so successfully met by June, 1970, when the second national youth conference was held in Evanston, Illinois, that the National Spiritual Assembly was compelled to supplement the objectives of the program. From the proceedings of the second conference, attended by two thousand youth, the film *It's Just the Beginning* was produced. The highlight of the conference was the participation of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum who had temporarily interrupted her African teaching circuit to attend.

"Gaining impetus from the youth program," the National Assembly observed, "the summer youth projects which had succeeded on the homefront in previous years in employing the teaching ability of youth were expanded to the international sphere and in 1973, alone, 143 young people served in summer projects in Europe and Latin America, projects which, especially in Europe, had a signal effect upon the accomplishment there of the Nine Year Plan goals. The use of youth teaching teams became a regular part of the expansion work on the homefront."

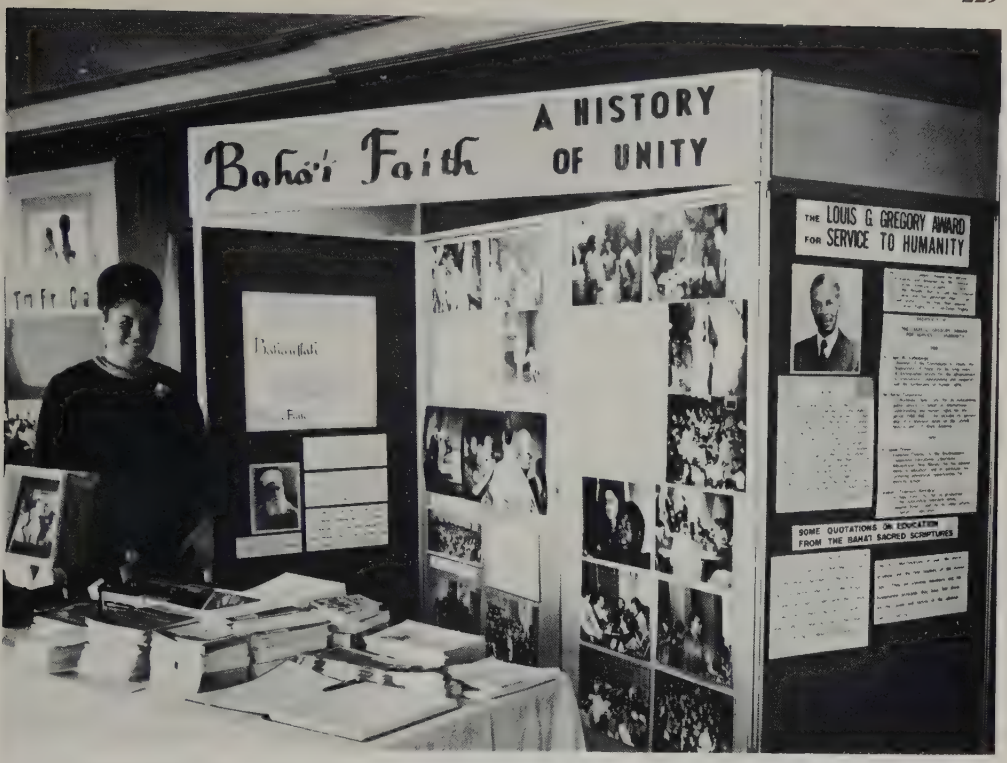
International assistance was not confined to youth projects. Hundreds of believers set out for pioneer posts in the Far East, Africa, Europe, Latin America and islands in the vast Pacific Ocean. Another important facet of international aid was the underwriting of property acquisitions to help a number of National Spiritual Assemblies meet their goals. To accomplish these tasks, the annual budget of the National Assembly has had to be increased each year.

An extraordinary development in the American Bahá'í community prompted the Universal House of Justice on January 30, 1971, to cable the Bahá'í world:

> JOYFULLY ANNOUNCE BAHAI WORLD PROCESS ENTRY BY TROOPS RAPIDLY ACCELERATING UNITED STATES EVIDENCED BY ENROLLMENT 8000 NEW BELIEVERS SOUTH CAROLINA COURSE SIX WEEKS . . .

"The beginning of that process," it was reported by the National Assembly, "can be traced to the Southern Teaching Conference which was held in Chattanooga, Tennessee, on September 12–14, 1969. A Deep South Committee was formed as a direct consequence and within six months its activities, encouraged by a number of scattered individual teaching successes, spearheaded large-scale enrollment of believers in the Southern States, particularly Alabama, Georgia, North Carolina, South Carolina and Texas. The most spectacular results were experienced in South Carolina which had two Local Spiritual Assemblies in 1968 and fifty-five by Riḍván, 1973. An important outcome of this rapid expansion was the establishment of the first permanent teaching institute in the United States, which was named in memory of the Hand of the Cause Louis G. Gregory and is situated in Hemingway, South Carolina.

"In overview," the National Assembly reflected, "the celebrated development in the South had the effect of demonstrating the ripeness of the American Bahá'í community for expansion; it freed the teaching spirit of the believers throughout the nation and encouraged them to teach among other minorities, principally those people of Indian and Spanish-speaking background, resulting in an increase to 119 of the number of Indian tribes represented in the American Bahá'í community; the translation of Bahá'í literature into twelve additional Indian languages within one year alone (1972–1973); and the inauguration of a sustained program of teaching among Spanish-speaking people in Arizona, California and Texas. The pervasiveness of this effect is attested by the fact that expansion accelerated in every region of the country and that Local Spiritual Assemblies were established outside the deep South in sufficient numbers to fulfill the Nine Year Plan goal of six hundred. It is noteworthy that over fifty per cent of the enrollments in these latter years occurred



Bahá'í exhibit at annual convention of the National Association of Human Rights Workers, Tulsa, Oklahoma; October, 1970. Similar exhibits arranged by the United States Bahá'í Public Information Office were seen throughout the country during October.

among people between the ages of fifteen and thirty.

"This unprecedented expansion was also due in part to the direct or indirect influences of such developments, in particular, as the impact of the newly-established Continental Board of Counsellors and the stimulus produced by the several series of regional conferences which they held at different periods between 1970–1973; and the enthusiasm which American participants brought back from oceanic and continental conferences, notably the one held in Reykjavik, Iceland, to which two hundred of them went, and the one held in Kingston, Jamaica, for which a ship was chartered to transport the six hundred American Bahá'ís who attended."

Among the measures adoped by the National Spiritual Assembly to meet the challenges and complexities created by such rapid expansion were: the strengthening of Local Spiritual Assemblies through a series of training programs, forty seminars for Local Spiritual Assembly members being conducted between 1972 and 1973 alone; the publication of a Comprehensive Deepening Program in which all members of the community could participate; the promotion of the House of Worship as a centre of attraction to both the believers and the public; the increase and enrichment of Bahá'í Summer/Winter School programs; the systematic use of weekend institutes for training in the principles of Bahá'í administration and deepening the knowledge of the believers; the publication, in tabloid format, beginning in 1969, of two national internal bulletins *The National Review* and *The American Bahá'í*, to facilitate the communication of news and special information; and the enlarging of the Publishing Trust facilities to enable it to produce and distribute audio-visual materials as well as literature for the community.

"Only time will demonstrate the full results of these measures," the National Assembly stated, "but signs of success are already apparent at Riḍván, 1973."



South America

South America

As early as 1936 the Guardian wrote expressing the hope that by the close of the first Bahá'í century, May, 1944, the banner of the Faith of Bahá'u'lláh might be planted in "every state within the American Republic and every Republic in the American continent". So urgent was this need that he asked the delegates to the Annual Convention of the Bahá'ís of the United States and Canada in 1937 to prolong their sessions and come forth with a Seven Year Plan one of the objectives of which was to achieve establishment of a centre in each Latin American Republic and the Caribbean.The work in Latin America thus developed under the first Seven Year Plan (1937–1944), the second Seven Year Plan (1946–1953) and by 1951 the Regional National Spiritual Assembly of South America had been formed including in its jurisdiction all South America except the Guianas.

In 1957, with the dissolution of this Regional Assembly, two Regional National Spiritual Assemblies came into being: The National Spiritual Assembly of Argentina, Chile, Uruguay, Paraguay and Bolivia; and the National Spiritual Assembly of Brazil, Peru, Colombia, Ecuador and Venezuela. In 1961 independent National Spiritual Assemblies were formed in each of the above countries with seats in Buenos Aires (Argentina), Santiago (Chile), Montevideo (Uruguay), Asunción (Paraguay), La Paz (Bolivia), Rio de Janeiro (Brazil), Lima (Peru), Bogotá (Colombia), Quito (Ecuador) and Caracas (Venezuela).

In the Nine Year Plan the Guianas were the objects of special attention by the National Spiritual Assemblies of the United Kingdom (British Guiana), France (French Guiana) and the Netherlands (Surinam) until the establishment of the National Spiritual Assembly of Guyana, Surinam and French Guiana in 1970 with its seat in Georgetown, Guyana.

ARGENTINA

The first four years of the Nine Year Plan was a period of consolidation and strengthening of the administrative framework and the development of individual initiative within the community which geared itself to carry the Faith throughout the length and breadth of the vast territory of Argentina extending from the inhospitable desert wastes of the Chaco area in the north to the rugged regions within the shadow of the great glaciers of the Andes in the far south. By the midway point in the Plan no significant numerical gains had been registered although it was reported that the total number of localities required in the Plan had been opened and there had been a slow but progressive increase in the number of believers.

In July, 1968, challenged by the Universal House of Justice to intensify their efforts, the believers in Argentina adopted the goal of establishing the Faith in an additional forty localities.

An outstanding characteristic of the period was the close cooperation which was developed and maintained between the Continental Board of Counsellors in South America and their Auxiliary Board, and the National Spiritual Assembly. As a result of this auspicious relationship the National Spiritual Assembly was able to initiate, launch and spearhead through the Counsellors a number of mass teaching projects in both rural and urban zones which met with remarkable success, especially those conducted in village areas among the Toba Indians, as a result of which enrollments dramatically increased and the Faith became established in every province of the country including the virgin territory of the Argentinian Tierra del Fuego. These projects soon won the wholehearted support and active participation of both veteran and new believers, and their acceleration, particularly from 1971 onward, ensured the victory for Argentina.

By Riḍván, 1973, the community had witnessed successive triumphs including a more than fourfold increase in the number of Local Spiritual Assemblies; a threefold increase in the number of localities where Bahá'ís reside; a more than ninefold increase in the number of believers in the country; the further diversification of community membership, which already included Mataco and Chiriguano Indians, through the enrollment of representatives of a number of additional Indian tribes including Toba, Tewelche and Mapuche; the translation and publication of Bahá'í literature in Mataco; the expansion of the facilities of the Spanish-

language Publishing Trust, *Editorial Bahá'í Indo-Latinoamericana*, an increase in its titles including both introductory and deepening literature, some of prestige quality, and the extension of its services to more than twenty-five countries; the increased involvement of Bahá'í youth in the work of the Faith and the assumption by them of a leading role in teaching teams; a widespread use of original musical compositions on Bahá'í themes and the holding of an International Music Festival described more fully elsewhere in this volume; the establishment and continued functioning of an International Summer School with a high level of courses, the activities of the School being both a source of stimulation to the believers and a means of proclaiming the Faith through public programmes; the inauguration of student teaching at both universities and high schools; the development of extremely cordial relationships with local authorities who extended cooperation during the mass teaching projects; the arising of native believers, including Indians, to serve as homefront and international travelling teachers; the further development of classes for Bahá'í children and the unprecedented use of radio, television and newspaper publicity as a means of proclaiming the Faith.

These were among the great gains achieved by the Argentine community near whose capital city lie the remains of May Ellis Maxwell, described by the Guardian as 'Abdu'l-Bahá's beloved handmaid and distinguished disciple, whose spirit of devotion continues to sustain the believers of Argentina in their efforts to serve the Cause of Bahá'u'lláh.

BOLIVIA

"The progress of the teaching work within the five years under review has been very significant," the National Spiritual Assembly reported, "and although mass conversion continued on a reduced scale nevertheless between April and August, 1970, alone, the Faith was embraced by more than six thousand persons. By Riḍván, 1973, more than seven hundred Local Spiritual Assemblies were established (more than one hundred in excess of the goal) and the number of localities where Bahá'ís reside had risen to 3,761, almost triple the total required in the Plan."

Other signal victories included the incorporation of a Local Assembly in each of the nine Departments of the country; the publication of a resolution by the Ministry of Education recognizing the Bahá'í Holy Days and granting permission to Bahá'í teachers and students to absent themselves on these days with full remunerative privileges; the extension and consolidation of the Faith in the highlands of Bolivia and the Departments of Tarija, Pando, Beni and Santa Cruz, in the last two of which hundreds of persons accepted the Faith; the establishment of a National Child Education Committee which prepared teaching materials for children and youth, conducted training courses, sponsored Bahá'í youth programmes and encouraged weekly classes for Bahá'í children in rural areas; the enrichment of Bahá'í literature through the translation and/or publication into a number of languages indigenous to the area including Siriono, Yanaigua, Bauré, Trinitario, Tacana, Pukina, Chahuanco and Quechua; the holding of a training course for Bahá'í women in La Paz, in 1969, as well as a Summer School in the Department of Santa Cruz and a Deepening Conference in Sucre in 1971 which attracted almost three hundred believers including a group of children who walked for three days to attend and present a group of songs they had learned in one of the twenty literacy centres conducted by Bahá'ís throughout the country; and the sponsoring of a series of Bahá'í exhibits including one held in the municipal building in Sucre during which eight thousand pieces of Bahá'í literature were distributed and twenty-five youth spontaneously embraced the Faith.

Elsewhere in this volume is described the Intercontinental Conference held in August, 1970, an outstanding event of which was the audience granted to the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum by His Excellency General Ovando Candía, President of the Republic of Bolivia, to whom she presented *The Proclamation of Bahá'u'lláh*. A report published by *Bahá'í International News Service* describing the event stated: "On the day after the closing of the Conference word was received through the Minister of Education that the President of the Republic would receive all the Bahá'ís in the Presidential Palace. About 350 believers, led by the beloved Hand of the Cause, met with the President for a televised



The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum presenting a copy of The Proclamation of Bahá'u'lláh *to His Excellency General Alfredo Ovando Candia, President of Bolivia; August, 1970.*

interview. The President said that he had been in Haifa and knew the Bahá'í Holy Places and knew the objectives of the Bahá'ís. He expressed the hope that the Bahá'ís would continue working for the welfare of all the peoples of the world. He requested the delegates to take back his personal greetings to each of their own countries. A touching incident at that interview was the impulsive gesture of a Bolivian Quechua believer who took off a long woven scarf and put it around the President's neck saying: 'This is a remembrance of love from the Bolivian Bahá'ís and from all of us.' The President accepted it with appreciation, giving Julian Ugarte, the believer, a big embrace as photographs were taken of the two of them together."

BRAZIL

Examining the last half-decade, the National Spiritual Assembly reported: "Although our ranks had been strengthened and our few Local Assemblies fortified by the arrival of veteran Bahá'í pioneers from the United States and Persia, and although many lofty plans had been made during the first years of the Nine Year Plan, at Riḍván, 1968, we found ourselves in practically the same situation as that in which we had started the Plan in 1964 and our anxiety was mounting. Our hopes were born anew in 1968 as a result of the stimulating visit of the Hand of the Cause Raḥmatu'lláh Muhájir who encouraged us to make bold new teaching plans. Those hopes became assurance in 1970, following the Intercontinental Conference in La Paz, Bolivia, when Mr. Donald Witzel and Mr. Hooper Dunbar of the Continental Board of Counsellors in South America led two teaching teams across our great north-east and gave clear proof that the masses were indeed thirsting for the Bahá'í message. As we developed experience in mass teaching more and more believers arose enthusiastically to teach with rewarding results. When we gathered in Salvador, Bahia, in February, 1971, to pay tribute to our beloved 'spiritual mother', Mrs. Leonora Armstrong, and to celebrate with her the completion of fifty years of selfless service to the Faith as a pioneer in Brazil, our membership had increased to approximately five thousand, concentrated in the north-eastern states and largely in the Bahia area, the number



Commemorative Congress held in observance of the fiftieth anniversary of the establishment of the Bahá'í Faith in Brazil; February, 1971. More than 300 Bahá'ís gathered to honour the first pioneer to Brazil, Mrs. Leonora Armstrong, who arrived there in February, 1921. Mrs. Armstrong, wearing a white dress, is seen in the centre of the photograph. At her left is Mr. Hooper Dunbar of the South American Board of Counsellors.

of Local Assemblies had surpassed by fifteen our goal of forty-five, and we had long since exceeded the required number of localities where Bahá'ís reside. Our international goals were accomplished . . . and we were awarded two additional foreign goals . . . From 1971 on, our efforts were principally concentrated in winning our few remaining homefront goals, in expanding and consolidating the Faith in all regions, and in attempting to proclaim the Faith to all strata of society . . . Proclamation has been more local and regional than national . . . such occasions as the visit of the Hand of the Cause Enoch Olinga, with resultant television and newspaper coverage and increasingly cordial relations with these news media, have been of untold benefit."

Other significant developments in the period under review include an increased number of Brazilian Bahá'ís who served as international travelling teachers; increased recognition of the Faith through the recognition of Bahá'í Holy Days by the authorities of Porto Alegre in relation to Bahá'í children attending the Bahá'í Institute in Gravataí; the reorganization and revitalization of the administrative and teaching structure and the resultant assault upon the gigantic twin tasks of further extension of the Faith into all states and territories and the consolidation of existing communities; extremely fruitful and cooperative relationships with the Continental Board of Counsellors and members of the Auxiliary Board, the latter being a particularly effective force in working with local communities and offering inspiration at conferences and institutes throughout the country; the publication and widespread dissemination of a national Bahá'í bulletin and a Nineteen Day Feast letter; the inauguration of a well-designed correspondence course; the development of audio-visual materials including slides, tapes, literature and locally-composed songs with Bahá'í themes and the holding of regular Summer Schools, Institutes, conferences and national and regional youth gatherings.

"In addition to the faithful day-to-day teaching of a few permanent instructors and the increased travel teaching of many Bahá'ís," the National Spiritual Assembly report concluded, "the youth must be mentioned. Their activities have included inter-community meetings and public gatherings, youth panels and other programmes. They are helping open up the field of teaching among university students."

CHILE

Summarizing the development of the Faith in Chile during the second half of the Nine Year Plan, the National Spiritual Assembly reported:

"By 1968 the Bahá'í community in Chile had already fulfilled some of the goals of the Plan. The National Assembly had achieved incorporation and twenty-one of the required twenty-five Local Assemblies had been established. Teaching among the Mapuche—the name applied generally to the more than 200,000 Araucanian Indians who inhabit the Andean highlands of central Chile and Argentina—had been successfully launched. The year 1968 was marked by the initiation of a proclamation programme which was one of the outstanding features of the activities of the Cause in Chile. It started with a poster contest sponsored by the National Assembly, a project which gave broad publicity to the Faith. The winner was a non-Bahá'í and the subject he chose was 'The Unity of Mankind'.

"In 1969 another important goal was accomplished through the purchase of a twenty-acre Temple site overlooking the capital, Santiago. Another significant event of that year was the settlement of the first pioneer in the Mapuche area which brought in its wake the enrollment of a vast number of indigenous believers who now constitute the majority of the Bahá'ís in Chile and actively participate in the National Convention, conferences and the work of the Cause. In addition, prayers were published in the Mapuche language thus partially fulfilling the goal of enriching literature in indigenous languages.

"In the following years a threefold goal of the Plan was accomplished through the opening to the Faith of Chiloé Archipelago, Mocha Island and the Chilean part of Tierra del Fuego. The establishing of three localities on Chiloé Island surpassed by one the number required. By Riḍván, 1973, there were more than 180 localities where Bahá'ís reside, considerably exceeding the seventy-nine required under the Plan, and there were fifty-one Local Spiritual Assemblies formed, being double the number required.

"The increased participation of Bahá'í youth in all activities of the Faith was a distinguishing hallmark of the last half decade. Young Bahá'ís settled as pioneers in various homefront goals and played an outstanding role in the development of the Faith in Chile during the period."

COLOMBIA

Reporting succinctly on the development of the Faith in Colombia during the last half of the Nine Year Plan, the National Spiritual



Some Colombian Bahá'ís with the Hand of the Cause Enoch Olinga on the occasion of his visit to Bogotá, Colombia; June, 1970.



Some of the estimated one thousand Bahá'í children who attended Bahá'í Children's School, Esmeraldas, Ecuador; March, 1972.

Assembly commented: "The first part of the Nine Year Plan saw all of Colombia opened to the Faith. A few devoted believers travelled and taught throughout the country. The only area in which mass conversion occured was the Guajira, a narrow peninsula about eighty miles long between the Gulf of Venezuela and the Caribbean.

"During the years 1968–1973 mass teaching methods met with success in many rural areas and even the cities. The entry by troops began in the Chocó region with its largely black population and soon spread to Tumaco and then to Valle del Cauca. Mass teaching was successful in cities such as Barranquilla where there are presently more than two thousand Bahá'ís. As a result of this process Colombia was able to attain her supplementary goal of establishing a Local Spiritual Assembly in every Department (State). This was made possible through the appointment of regional committees which during the two year period of 1970–1971 reached and even surpassed the goals. With the tremendous increase in the number of believers the national conferences attracted larger numbers of believers. Two important international conferences were held in the period being discussed. The first, held in Bogotá after the dedication of the Panama House of Worship in 1972, was attended by three hundred friends including the Hand of the Cause Ugo Giachery and the South American Counsellors; the other, an international youth conference held in Cali in January, 1973, under the sponsorship of the Continental Board of Counsellors in South America, attracted a large attendance and combined its programme with proclamation activities as a result of which thousands of people heard the Bahá'í Message. *Bahá'í International News Service*, reporting on the youth conference, stated that 'the second largest radio station presented six daily announcements in prime time; two stunning slides were made and shown for a month in two of the busiest movie houses and thirty-two Government leaders, including the Mayor, were visited and presented with *The Renewal of Civilization* and *The Proclamation of Bahá'u'lláh*.

"The creation of an Audio-Visual Centre gave a new impetus to the teaching work. Through this agency materials were produced which brought us closer to the goal of simultaneous teaching and deepening.

"During the period 1968–1973 the number

of Bahá'í properties increased as a result of two generous contributions. There is now a Bahá'í Institute in Valle de Cauca and land on which an Institute is to be built in the Chocó."

ECUADOR

"It has been a sweet task to review the development of the Faith in Ecuador over the period 1968–1973," the National Spiritual Assembly reported, "for it enabled us to re-live heroic moments that reflect the loving labours of the Bahá'ís of this country who, by one means or another, have made the Name of Bahá'u'lláh resound by proclaiming His Message from the Pacific Coast to the mountain range and, beyond that, to the Amazon Valley."

Significant statistical gains were reported from Ecuador: by Riḍván, 1973, the number of Local Spiritual Assemblies had grown to 207, surpassing the goal by eighty-seven; Bahá'ís resided in 531 localities, surpassing the goal by 231; the number of incorporated Local Assemblies grew from one to twelve, surpassing the goal by one; and the Bahá'í community which at Riḍván, 1968, had numbered approximately six thousand had grown by 1973 to approximately 28,000 the majority of these believers being Indians and Negroes. There were large-scale enrollments among both rural and urban dwellers. Two Bahá'í groups were established in the Galápagos Islands, teaching among children and youth was actively pursued and Bahá'í literature was made available in both Shuara and Cayapa, languages indigenous to the country, the latter being a supplementary accomplishment. The first Bahá'í cemetery was acquired in Ecuador, at Cuenca. Assistance was rendered Argentina by translating into Quechua excerpts from *The Dawn-Breakers* by Nabíl-i-Zarandí. Prayers were also translated into this tongue and a number of original songs with Bahá'í themes were written in Quechua. The overseas goals assigned to Ecuador were also accomplished.

In March, 1972, an estimated one thousand children attended a Bahá'í school in Esmeraldas, perhaps one of the largest gatherings of Bahá'í children in the history of the Faith, details of which are set out elsewhere in this volume. Ecuadorian Bahá'í youth established a Bahá'í Club at the University in Quito, the capital, a project so well received that the Dean responsible for student activities at this Catholic institution requested the Bahá'í Club to take charge of all social and cultural programmes of the student body.

Commenting upon the remarkable success experienced in the last half of the Plan the National Spiritual Assembly stated: "The spirit of mass conversion was felt in all parts of the country and the very Andes mountains seemed to be moved. It was as though the voice of the Master sounded on all sides with its redemptive call, and its echo became mingled with the blood in our veins and gave us the courage to raise aloud the call of the Kingdom throughout the length and breadth of the land." Much assistance was rendered, the report continued, by the inspiring visits of a number of the Hands of the Cause including Dr. Raḥmatu'lláh Muhájir whose suggestion, made at the International Teaching Conference in Quito, in August, 1969, led to Ecuador adopting the goal of increasing the number of Bahá'ís in the country by nine thousand in one year. This was accomplished, thus bringing the number of Ecuadorian believers to fifteen thousand. Valuable assistance was also rendered by the South American Continental Board of Counsellors, members of the Auxiliary Board, and international travelling teachers.

"Proclamation of the Faith," the report stated, "was carried out in accordance with the request of the Universal House of Justice. *The Proclamation of Bahá'u'lláh* was presented to the President of the Republic and then to several regional authorities. The Faith was made known through radio, television and the press. The need to sustain our achievements and deepen the newly enrolled believers led us to present radio programmes commencing in March, 1973, which, at first, were sporadic and later were placed on a regular basis."

In April, 1973, the National Assembly wrote: "At present we broadcast from 5.30 a.m. to 8.00 a.m. on Radio Turismo in Otavalo with twenty five-minute spot announcements throughout the day giving quotations from the Bahá'í Writings and calling attention to the early morning programmes. On Radio Otavalo, we broadcast a one-half hour programme daily from 6.30 a.m. to 7.00 a.m. and thirty spot announcements throughout the day. Radio Nacional in Quito, owned by the State, has

offered us twenty to thirty minutes free time every fifteen days, and the Programme Director himself participated in and helped tape the last programme broadcast." It was reported that the programmes—in both Spanish and Quechua —were enthusiastically received and led to many enquiries about the Faith, and plans were laid for a series of broadcasts "of a general nature covering the cultural and historical background of the Indian peoples." And again: "It is exciting to pass through the market place where the Indians sell their hand-woven fabrics and to see them listening to the Bahá'í programme 'At the Hour of Dawn'. Some of them have written expressing appreciation, extending congratulations and commenting 'At last we hear the Name of Bahá'u'lláh over the radio!'"

GUYANA, SURINAM AND FRENCH GUIANA

Reporting on the work of the Faith in this area between 1968 and 1973 the National Spiritual Assembly which came into being at Riḍván, 1970, with its seat in Georgetown, Guyana, stated: "The exciting news of the formation of the first Local Spiritual Assembly of Cayenne, French Guiana,—a prerequisite to the establishment of the National Assembly —lifted our spirits at Riḍván, 1968, disappointed as we were at our failure to increase the number of Local Assemblies in Guyana from two to four as called for in the Nine Year Plan. The Hand of the Cause Jalál Kházeh visited Guyana in July of that year and greatly inspired us to greater teaching efforts. The village of McDoom was opened later that year and early in 1969 Mr. Hooper Dunbar of the South American Board of Counsellors encouraged and assisted the friends to concentrate on this village with the result that nine believers were enrolled and a Local Assembly assured. Through the settlement of pioneers in 1969 and a particularly helpful visit from Mrs. Margot Worley, a member of the Auxiliary Board, Local Assemblies were formed in Kitty and Campbellville, Guyana, thus ensuring the erection at Riḍván, 1970, of another pillar of the Universal House of Justice, on which occasion the House of Justice was represented by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum who also participated in a two-day teaching conference and addressed a public meeting. The first National Convention was a moving experience."

During the subsequent three years the fledgling national community of Guyana, Surinam and French Guiana achieved a number of goals assigned to it under the Nine Year Plan including incorporation of the National Spiritual Assembly and one Local Assembly, and the acquisition of a Temple site and of an endowment property near Georgetown. In this period the community was enriched and diversified through the enrollment of Bush Negroes in Surinam and Galibi Indians in French Guiana; the foundation of the Faith was broadened and strengthened through the expansion of the teaching work into Northwestern Guyana, a project warmly encouraged by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum; and the beginning of entry by troops was witnessed as a result of teaching trips undertaken by visiting teachers including youth. By Riḍván, 1973, thirty-eight Local Assemblies had been established, the number of localities where Bahá'ís reside had increased to seventy-four and the membership of the community had more than doubled.

PARAGUAY

Assessing its position at Riḍván, 1968, the National Spiritual Assembly commented that the prospect was disheartening, but the following five years was a period of rededication and a sacrificial outpouring of the resources of the entire community with the result that "many 'firsts' were achieved on all fronts and the administrative bodies matured greatly." Paraguay was among the first to fulfill all goals of the Nine Year Plan and at Riḍván, 1973, triumphantly recorded the establishment of twice the number of Local Assemblies called for in the Plan; that Bahá'ís resided in thirty-seven localities, surpassing the goal by twenty-two; four Local Assemblies were incorporated; and national recognition had been obtained of Bahá'í Holy Days in relation to the attendance of Bahá'í children in primary schools.

Significant among the trends noted in the period being surveyed were the marked increase in enrollments among Indian believers and their increased participation in the teaching work; the involvement of youth who "are playing a major role in travel teaching, service



A group of Bahá'ís at the Bahá'í Teaching Institute held in the Chaco, Paraguay; July, 1970.

on local and national administrative bodies, and in proclamation programmes"; a surge of enrollments among youth many of whom compose and perform songs with Bahá'í themes, a development which was internationally recognized when Paraguay won over fifty per cent of the awards at the International Bahá'í Youth Musical Festival in Argentina; a greater access to mass communications media resulting in many references to the Faith on television, radio and in the press; the use of a tri-weekly Bahá'í radio programme in Villarrica; the presentation of Bahá'í books and other literature to leading figures throughout the country; and an active and continuing cooperation with the United Nations and support of its programmes; and cordial relationships with the South American Board of Counsellors and members of the Auxiliary Board whose assistance and support is gratefully acknowledged.

What the National Assembly described as "the first bilingual Convention ever to be held in Paraguay where Spanish and Guarani are the predominant languages" took place in 1970 and was attended by representatives of three Indian tribes—Yanaigua, Chulupi and Maka. "A great percentage of all teaching effort was directed towards the Indian population and Institutes especially for Indian believers commenced in 1969 and have been repeated periodically ever since. The spirit of these noble people is reflected in the fact that a group of eight who longed to attend the Intercontinental Conference in Bolivia in August, 1970, was forced to turn back at the Bolivian border after five days of arduous travel in intense heat, along dusty roads, sometimes without food and water, because their funds were used up in meeting various crises encountered along the way. They prayed, consulted and tearfully decided to turn back. On their return journey they stopped at the Bahá'í Institute at Chaco, conducted study classes from 8.00 a.m. until 10.00 p.m. and employed their rest periods for teaching trips into the nearby area. May this spirit of dedication always be our example!"

PERU

At Riḍván, 1968, the midway point in the Nine Year Plan, twenty Local Assemblies had been formed in Peru and Bahá'ís resided in



In the Indian village of Racchi, Peru, a Bahá'í teacher explains the meaning of a pictorial study lesson; September, 1970.

sixty-nine localities throughout the country. Having exceeded the goals of the Plan as early as 1970, additional goals were set and in most instances surpassed. By Riḍván, 1973, impressive statistical gains had been recorded. There were 103 Local Assemblies formed that year, more than quadruple the original number required, and Bahá'ís resided in 380 localities, more than six times the minimum number originally assigned as the goal.

During the last half of the Plan mass enrollments, particularly among the Quechua Indians in the Cuzco area, resulted in the enrichment of Bahá'í community life and the growth in size of the Bahá'í community many times over. A typical report of the latter development, written in 1969, states in part: ". . . adults, youth, and even children, are now travelling to other Departments from Lima to teach the Faith, visiting numerous centres and expending their own funds for this purpose . . . a remarkable expansion of the Faith has occurred among the Quechua Indians in Cuzco . . . following the Summer School in January, a group of youth between the ages of thirteen and twenty-eight undertook a fifteen-day teaching trip to the high mountain region of Cuzco, visiting the Indian believers and opening several new villages to the Faith."

By the end of the Nine Year Plan every Department of Peru had been opened, including the Amazonas, and contact had been established with the Machiguenga Indians in the northern part of Cuzco. The publication of some literature was undertaken and material translated into the Quechua language gave the newly-enrolled believers fuller access to the Bahá'í Writings. The National Teaching Institute in Cuzco acquired in November, 1969, was a valuable aid in deepening the knowledge of the friends. A total of twenty-four Local Assemblies had achieved incorporation by Riḍván, 1973. Summer Schools, youth conferences and general teaching conferences were regular features of the half-decade under review and a characteristic trend of the period was a heightened degree of universal participation in the work of the Faith. An increased measure of publicity was obtained on television, radio and in the press, particularly in relation to the visits of the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and Enoch

Olinga, in 1970. As a result of the visit of Dr. Victor de Araujo, accredited representative of the Bahá'í International Community at the United Nations, cordial contact was established with the United Nations office in Lima.

URUGUAY

At Riḍván, 1968, there were seven Local Assemblies in Uruguay and Bahá'ís resided in twenty-three localities. The goals of the Nine Year Plan included the establishment of nine Local Assemblies and raising the number of localities where Bahá'ís reside to twenty, including one in each Department. By Riḍván, 1973, twenty-four Local Assemblies had been formed, nearly triple the original goal, and Bahá'ís resided in a total of forty-eight centres, more than double the number called for. In addition, the community almost tripled in size.

Reporting on its growth, the National Spiritual Assembly paid tribute to the devoted efforts of local and pioneer teachers, including Mr. Jerry Bagley whose contribution to the work in a number of Latin American countries was of great value, and expressed appreciation for the frequent visits of the members of the South American Board of Counsellors, and "particularly Mr. Athos Costas whose frequent presence and loving and wise counsel, were invaluable to the administrative and teaching activities in the country. Several conferences sponsored by the Counsellors were also of assistance in deepening the knowledge of the friends. The Auxiliary Board member, Ramón Moreira, was an example of dedication."

Music was an important means of proclaiming the Faith in Uruguay during the latter half of the Plan. Commenting on this, the National Assembly stated: "The noted pianist, Alfredo Speranza, visited the country in 1971 for the purpose of proclaiming the Faith through his compositions inspired by the Bahá'í Teachings. While in Uruguay he gave a total of eleven concerts during which he played his original compositions with Bahá'í themes, in various cities and towns, accompanied by Mr. Athos Costas, Mr. Ramón Moreira or Mrs. Maralynn Dunbar, Auxiliary Board member, who would give a short talk about the Faith at each performance. Mr. Speranza also appeared on television several times . . . In 1972 a Bahá'í music group *Arca Carmesí* (Crimson Ark) was formed in Montevideo, participated in many local, national and some international events, proclaimed the Faith on radio and television in both Argentina and Uruguay, and won the grand prize at the February, 1973, International Bahá'í Youth Conference in Argentina."

As was the case in many areas of the world, youth activity "markedly increased in the five year period and culminated in a very successful youth conference held in Montevideo in December, 1972, attended by young believers from Uruguay and Argentina."

Only a few days before the Annual Convention at Riḍván, 1973, the victories achieved by Uruguay were crowned by the achievement—after years of persistent effort—of yet another goal, the incorporation of the National Spiritual Assembly. "The achievement of this important goal at the eleventh hour of the Plan," the National Assembly commented, "brought great joy to the Assembly and the entire community."

VENEZUELA

As the half-way point in the Nine Year Plan was reached and the Venezuelan Bahá'ís gathered for their Annual Convention, it was reported that thirty-six Local Assemblies had been established and Bahá'ís resided in 203 localities including Trinidad and Tobago where three centres had been opened. Steady increases in the number of believers presaged continued progress throughout Venezuela and the teaching work in Curaçao and Bonaire Island had witnessed a good beginning. Children's classes had been inaugurated and there were some active youth teachers. By December, 1969, an additional Bahá'í property was acquired at Paraguaipoa for use as a Teaching Institute and a significant number of new Negro believers had embraced the Cause in the Barlovento area. Progress continued to be reported in the important work of teaching among the indigenous people and in May, 1970, alone, more than one thousand Guajiro Indians enrolled in the Faith. A typical report written during the period described the first all-Guajiro conference as "a tremendous success". In attendance were more than two hundred Guajiro Indians as well as a Guajibo Indian teacher from the Amazon territory. "Men and women



A group of Bahá'ís at the Bahá'í Teaching Institute held in the Guajira, Venezuela; November, 1970. To the right, back row, is seen Mr. Donald R. Witzel of the Continental Board of Counsellors in South America.

alike," the report stated, "pledged themselves to undertake expansion teaching projects in both Venezuela and Colombia. The conference site was the model community of Los Mochos where the newly finished Local Ḥaẓíratu'l-Quds was dedicated and inaugurated. A visit was paid to the first Venezuelan Bahá'í cemetery at Los Mochos and to the Teaching Institute." It was noted that there were 110 Local Assemblies in the Guajira area many of which were functioning in an exemplary fashion.

At Riḍván, 1971, the labours of the Venezuelan community were rewarded as they saw their "daughter" community come into being with the establishment of the National Spiritual Assembly of Trinidad and Tobago.

In December, 1972, a Temple site was acquired in Caracas, and an additional goal was achieved through the publication of Bahá'í prayers in the Yaruro language. Significant gains were reported among the Cariña Indians some of whom were actively teaching among their own people.

At Riḍván, 1973, a highly meritorious record of achievements had been established. Having commenced the Nine Year Plan with only six Local Assemblies and only forty-two localities opened to the Faith, the community more than tripled the numbers called for in the Nine Year Plan—167 Local Assemblies were formed, Bahá'ís resided in 464 localities, and the number of Bahá'ís had increased eight times.

C. ASIA

Asia, that massive giant of continents, comprises 17,000,000 square miles stretching from polar wastes to regions of tropical abundance and is the home of more than fifty-six per cent of the world's population. In this great continent the Bahá'í Revelation was born; its soil was drenched with the blood of thousands of martyrs and upon it were enacted scenes of the most bitter persecution, violent oppression and sublime heroism the infant Cause has experienced. Within Asia's great land mass lie countries which were the first to hear of the Teachings of Bahá'u'lláh and on its western boundary lies the Holy Land where, at Bahjí, is found "the heart and Qiblih of the Bahá'í world." Asia was the first continent to see a Mashriqu'l-Adhkár,[1] "symbol and precursor of a future world civilization," raised to the glory of God at 'Ishqábád, Turkistán, a centre founded in the days of Bahá'u'lláh. This structure, initiated *circa* 1902 by 'Abdu'l-Bahá and fostered by Him at every stage of its development, described by Shoghi Effendi as one of "the outstanding achievements" associated with His ministry, was, tragically, expropriated in 1938, sustained eathquake damage a decade later, underwent subsequent deterioration and was razed in 1963.

Despite the disabilities which have affected the Cause in Asia the Nine Year Plan witnessed an effloresence the result of which has been that today more than one-half of the Bahá'ís of the world are found here, more than one-half of the localities where Bahá'ís reside are situated in Asia and nearly one-half of the existing Local Spiritual Assemblies are located there.[2]

Nowhere in Asia does the star of the Cause shine more brightly than in India, a country whose teeming masses have demonstrated a receptivity to the Bahá'í Teachings which justifies the spiritual distinctions showered upon it through it having been the host of distinguished teachers sent there during the ministries, and at the behest of, the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. The tree of the Cause in India, so attentively nurtured, suddenly burst into bloom just before 1963 and now shelters one-quarter of the Bahá'í centres in the world.

There follows a report of developments in the Asian countries in the period under review.

Western Asia

AFGHANISTAN

The goal assigned to the National Spiritual Assembly of Persia—that of establishing an independent National Assembly in Afghanistan—was successfully achieved at Riḍván, 1972. Mr. Hádí Raḥmaní of the Continental Board of Counsellors in Western Asia represented the Universal House of Justice on this occasion. The seat of the newly-formed National Assembly is Kabul; its homefront consists of Afghanistan only.

The goals given to the community of Afghanistan included the formation of four Local Spiritual Assemblies and increasing the number of localities where Bahá'ís reside to nine. At Riḍván, 1973, the National Spiritual Assembly reported that four Local Assemblies had been established and the goal of increasing localities was exceeded by four, making a total of thirteen centres opened to the Faith in Afghanistan.

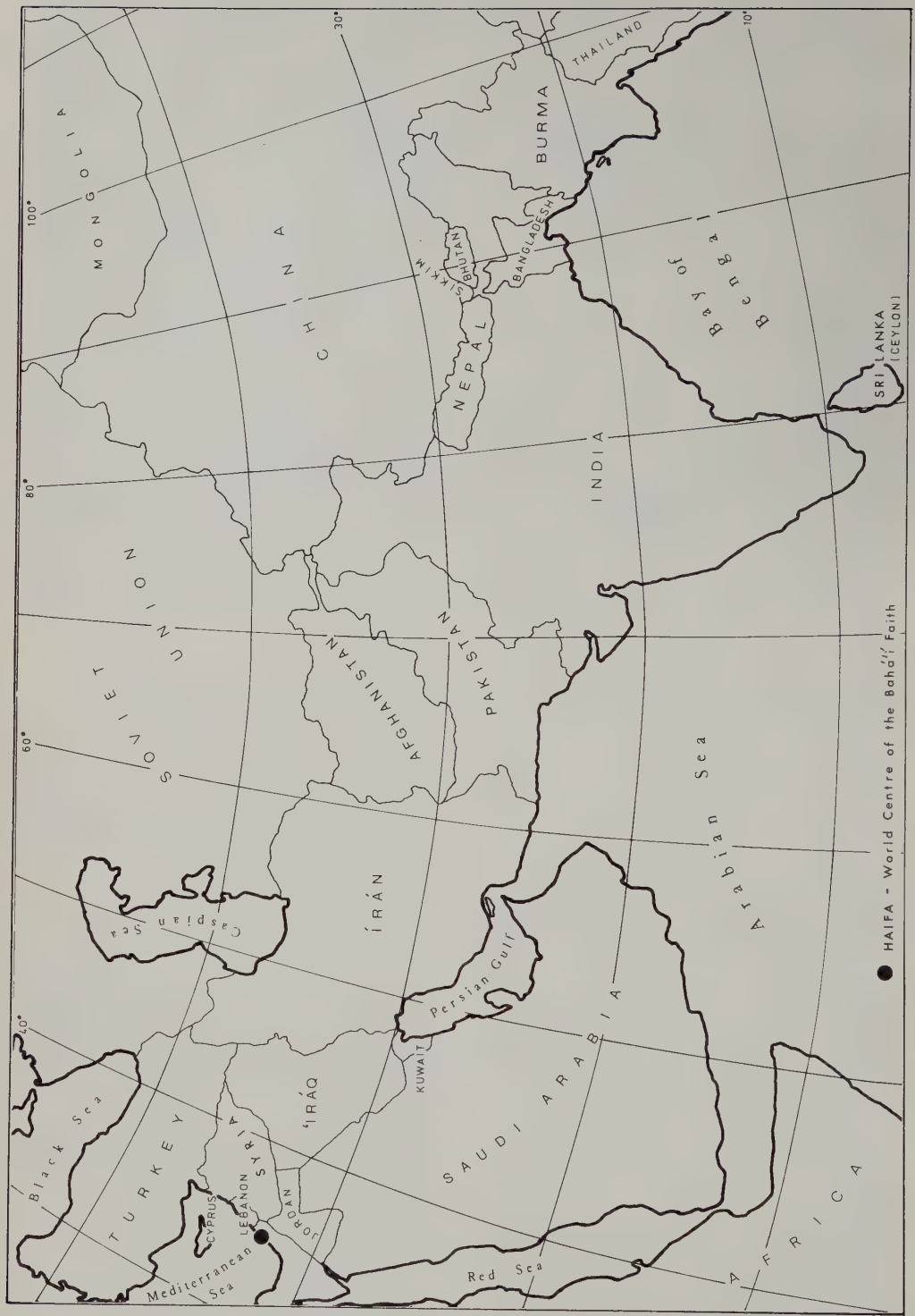
BANGLADESH

Formerly known as East Pakistan, the Bahá'í community in this land developed under the aegis of various Regional National Spiritual Assemblies from 1923 until its emergence as an independent national Bahá'í community at Riḍván, 1972, with its seat in Dacca. Mrs. Shirin Boman of the Continental Board of Counsellors in South Central Asia represented the Universal House of Justice at the inaugural Convention.

Beginning in 1968 pioneer families settled in Bangladesh and travelling teachers from Paki-

[1] See "The Razing of the Mashriqu'l-Adhkár of 'Ishqábád", *The Bahá'í World*, vol. XIV, pp. 479–481.

[2] See "Expansion and Consolidation of the Bahá'í Faith—Information Statistical and Comparative, Riḍván, 1973", p. 291.



Western Asia



The Vice-President of India, His Excellency G. S. Pathak, received the Hands of the Cause 'Alí-Akbar Furútan and Dr. Raḥmatu'lláh Muḥájir (far left and right respectively) during their visit to India in 1969. Also seen are Auxiliary Board member Dr. Perin Olyai and Dr. K. K. Bhargava, Chairman of the National Spiritual Assembly of the Bahá'ís of India.

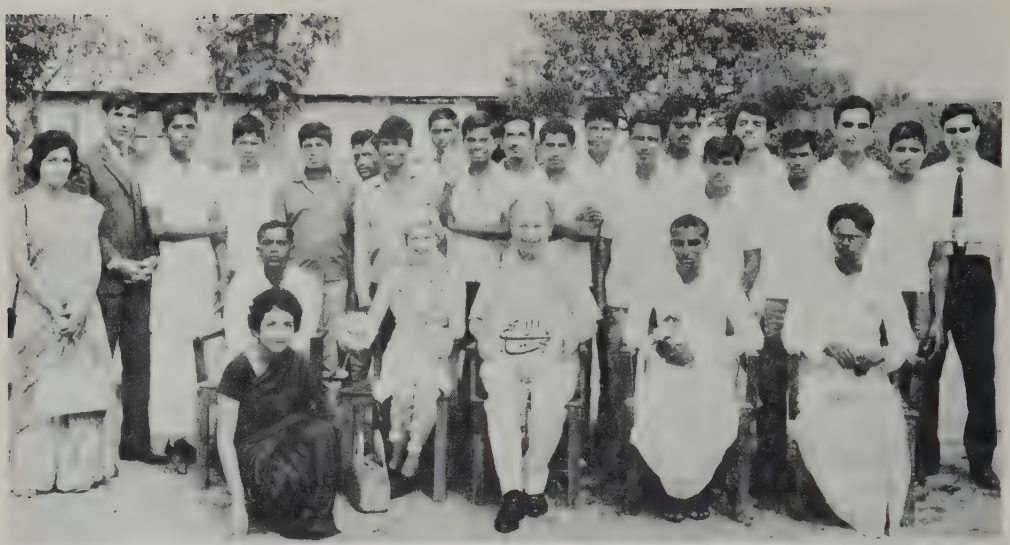
stan and elsewhere assisted the development of the teaching work which gained in momentum with particularly exciting responses in the rural areas, the Hill Tracts and among the Tipura people. In 1972 there were eleven Local Spiritual Assemblies. This number doubled within a year. During the months of political unrest, the National Spiritual Assembly reported, "conditions were abnormal and it was difficult to continue regular activities and the only instrument in the hands of the friends was prayer; but during these times many souls embraced the Cause and the believers stood like firm rocks, exhibited exemplary conduct and fully demonstrated the non-prejudicial character of the Faith." When conditions made it possible, Bahá'í literature was presented to the President and Prime Minister and to various government officials. The first broadcast took place at Riḍván, 1972, when Radio Bangladesh carried a talk on the Faith in Bengali. The National Spiritual Assembly achieved incorporation and thirteen Local Assemblies were registered. Recognition of Bahá'í marriage was also achieved in 1972.

"Like their fellow youth in other lands," the National Spiritual Assembly commented, "the Bahá'í youth in Bangladesh were very active in this period, travelling far and wide throughout the country, in groups and alone, proclaiming the Faith in educational institutions, to dignitaries and among various ethnic groups and minorities. The youth are the main organizers, participants and even teachers in every teaching and deepening programme of the National Assembly. The National Youth Committee organized the first Winter School in Bangladesh in December, 1972. In some areas special classes and activities have been arranged for women and children."

In addition to achieving its property goals the Bangladesh community considerably enriched Bahá'í literature in Bengali.

INDIA

Even in the lifetime of Bahá'u'lláh, the Faith was established in India, and the work there developed under various Regional National Assemblies from 1923 until the National Spiritual Assembly of the Bahá'ís of India was formed in 1959 with its seat in New Delhi.



The Hand of the Cause Dr. Adelbert Mühlschlegel (centre), Mrs. Mühlschlegel, and other Bahá'í friends attending a teaching conference in a village of Andhra Pradesh, India; 1969.

The veteran community of India, in the Nine Year Plan, successfully met its international goals of assisting in the establishment of National Spiritual Assemblies in Nepal and Sikkim; assisting in the acquisition of National Ḥaẓíratu'l-Quds in Nepal, Sikkim and the Gambia; establishing one Local Assembly and opening two localities in Bhutan. An impressive number of pioneers settled in posts in nine countries abroad and thirteen travelling teachers undertook circuits for three to six months in Africa in response to the call of the Universal House of Justice.

Within India, a national endowment was acquired; the number of localities where Bahá'ís reside was raised to 22,283 (being 2,283 in excess of the goal); Local Assemblies were increased to 4,404 (surpassing the goal by 404); more than ten thousand new believers were provided an opportunity to deepen their knowledge of the Faith through their attendance at four Teaching Institutes; Bahá'í literature was translated into eleven major indigenous languages, and Bahá'í education was made available to hundreds of children and youth through attendance at New Era High School, the Rabbani School and forty-five village schools.

The teaching successes in India, which in an earlier period astonished the entire Bahá'í world, continued at an impressive pace. "During the period covered by this survey," the National Spiritual Assembly reported, "though the attention was mainly concentrated on consolidating the goals achieved and strengthening of the administrative foundation, the teaching work continued with the cooperation of a large number of student pioneers and travelling teachers from other countries and mainly from Persia and Malaysia. Local teachers and friends were trained and teamed up with the pioneers from abroad and many new localities in various parts of the country were opened to the Faith. Approximately 157,000 persons were enrolled as believers and thousands deepened their knowledge of the Faith through a correspondence course introduced for this purpose."

Under the auspices of the National Youth Committee, national youth conferences were held and the youth periodical *Glory* was established and is growing in popularity within India and among Bahá'í youth abroad. Deepening classes, firesides, proclamation programmes, exhibits, Summer/Winter schools were some of the main features of youth activity during the period. A large number of local youth committees began functioning. The Western Asia Youth Conference described elsewhere in this volume[1] attracted the attendance of more than three hundred youth from

[1] See p. 335.



The Hand of the Cause William Sears (standing left) addressing the Bahá'í Summer School of Persia; July, 1970.

ten countries, infused a fresh impetus into the young Indian Bahá'ís to teach their contemporaries in universities and colleges and led to the establishment of a successful, sustained and systematic teaching project aimed at this purpose.

Through various media of publicity and proclamation, thousands throughout India received the Message and a planned follow-up programme was undertaken through correspondence. *The Proclamation of Bahá'u'lláh* was presented to a very large number of officials in Central and State Governments, including Ministers and Governors. Radio, television and the press publicized the Faith in sympathetic interviews, articles and feature stories.

In its assessment of the period under review the National Spiritual Assembly stated that "characteristic trends were the strengthening of the functioning of the administrative order and especially the Regional Teaching Committees, the bringing to maturity of Local Spiritual Assemblies and the organizing of student teaching and deepening projects."

ÍRÁN

Prior to 1934 Bahá'í affairs in the cradle of the Faith were directed by the Local (Central) Spiritual Assembly of Ṭihrán because conditions were not propitious for the election of the Bahá'í community's national governing body. In 1934, restrictions having been relaxed to some degree, the first elected National Spiritual Assembly was formed with its seat in Ṭihrán.

Despite the difficulties that still obtain in Írán on account of the persecution of the Bahá'ís and the lack of recognition of the Cause as an independent world religion, the Persian believers registered impressive achievements during the Nine Year Plan and successfully fulfilled their goals both at home and abroad. In compensation for the disabilities under which they function the Persian community, in the period under review, sent out some 3,500 pioneers to fill both domestic and international goals, and some five thousand travelling teachers. More than 1,300 gatherings were held for Bahá'ís and selected friends, and approximately seven hundred teacher training classes were sponsored. Concerted efforts were made to reach minority groups within the country, as a result of which a few hundred became Bahá'ís, and approximately 2,300 people embraced the Faith as a result of private inquiry and attendance at fireside meetings.

Although prohibited to print books, 184 titles, as well as regular Bahá'í periodicals and news-bulletins, were produced by mimeography and other means.

During the period the Persian community continued to exercise its blessed responsibility to acquire, maintain and safeguard historic sites and holy places associated with the birth and rise of the Bahá'í dispensation. These precious sites are visited by an ever-growing flow of pilgrims from around the world as circumstances permit.

The vital task of indexing the Bahá'í Writings was pursued actively by a committee appointed for this purpose. It was reported that in the last half-decade 1,801 Tablets of Bahá'u'lláh, 5,675 Tablets of 'Abdu'l-Bahá and 1,206 letters of Shoghi Effendi were listed and their contents classified.

Among the significant developments witnessed during the period under review was a considerable advance in the progress of Bahá'í women. As a result of intensified activities the special Committee charged with this responsibility held special training classes; extracts from the Writings were compiled relating to such subjects as family life and the status of women; a highly popular magazine for Bahá'í women was produced regularly; circuit tours were made throughout the country to assist with women's programmes in various areas; all-women's conferences were held; and women were increasingly encouraged to play important roles as teachers, pioneers and administrators. It was reported that by Riḍván, 1973, the efforts of the Committee had to all intents and purposes effectively eradicated illiteracy among Bahá'í women under the age of forty throughout Írán.

The Bahá'í Children's Education Committee continued its programme on an ever-expanding scale, maintaining regular classes, preparing special materials for use in training children, and, in the period under discussion, establishing a monthly Bahá'í magazine for children the standard of which won it wide popularity in the Bahá'í community and a growing demand on the part of non-Bahá'í parents.

Bahá'í youth were very active. More than 120 programmes for Bahá'í youth were arranged; classes, Summer Schools and conferences were held; two specially organized groups of youth visited the Holy Land on pilgrimage; Persian



The Hand of the Cause 'Ali Akbar Furútan (second row centre) with delegates and friends attending the first Annual Convention for the election of the National Spiritual Assembly of the Bahá'ís of Nepal; April, 1972.

Bahá'í youth made generous financial contributions to the National Fund as well as to youth programmes in other countries, and in the past five years sent out more than 1,500 homefront pioneers and more than one hundred pioneers to foreign goals. With the approval of the National Spiritual Assembly an agency was created to provide scholarships for deserving Bahá'í youth to enable them to pursue their education.

NEPAL

Between 1923 and 1972, the Faith in Nepal developed under various Regional National Spiritual Assemblies and, under the guidance of its "mother" community, India, it emerged as an independent National Spiritual Assembly in 1972 with its seat in Katmandu. The Hand of the Cause 'Alí-Akbar Furútan was the representative of the Universal House of Justice at the inaugural Convention.

Teaching work developed slowly in Nepal, the National Spiritual Assembly reported. Travelling teachers visited in 1945 and in subsequent years but the Faith "slumbered in the hearts of those who loved it until pioneers settled in the late sixties". Warm appreciation is expressed to the Hands of the Cause—Adelbert Mühlschlegel, Collis Featherstone and Raḥmatu'lláh Muhájir—who visited Nepal in the period under review, to the Continental Board of Counsellors, the pioneers and travelling teachers whose visits, the National Assembly stated, "gave the Cause a great impetus". Youth took an active part in the teaching work and were encouraged in this activity by the National Teaching Committee. By 1972, Nepal was able to fulfill the minimum conditions set by the Universal House of Justice for the formation of the National Spiritual Assembly. It was reported that nineteen Local Spiritual Assemblies existed including those of Katmandu, Bhaktapur, Biratnagar and Birganj.

Indicative of the progress of the Faith in Nepal is the fact that at Riḍván, 1973, the National Assembly reported that forty-one Local Assemblies had been formed, Bahá'ís resided in forty-four localities, and the membership of the Bahá'í community had more than doubled. The National Spiritual Assembly's review concluded: "The progress of the Faith at this time is growing apace both in the rural and urban areas of Nepal."

PAKISTAN

After developing under various Regional National Assemblies the Bahá'í community of Pakistan elected its National Spiritual Assembly in 1957, its jurisdiction embracing West Pakistan and East Pakistan (now Bangladesh). Bangladesh became an independent community in 1972 leaving the National Spiritual Assembly of Pakistan, with its seat in Karachi.

The last five years of the Nine Year Plan witnessed dramatic progress of the Faith in Pakistan. At Riḍván, 1968, there were twenty-three Local Spiritual Assemblies and Bahá'ís resided in sixty-eight localities. Important statistical gains were recorded at Riḍván, 1973, by which time 112 Local Spiritual Assemblies were established, four of them in Baluchistan, and Bahá'ís resided in 228 homefront localities and eleven localities in Baluchistan. In addition, twenty-four Local Assemblies had achieved incorporation. Bahá'í literature was increased in Urdu and Sindhi, teaching among minorities was actively pursued and representatives of the Surabi tribe of Baluchistan embraced the Cause. The Bahá'í youth of Pakistan were encouraged to arise and take their full part in the work of the Cause and their efforts yielded rich rewards. The members of the National Spiritual Assembly displayed leadership by actively participating in the teaching programmes and reports received in the period under review indicated that throughout the community there was reflected a growing awareness of the golden opportunities open before the believers to teach the Cause.

SIKKIM

The inaugual Convention for the election of the National Spiritual Assembly of Sikkim was held in 1967. Its seat is in Gangtok. The Faith developed in Sikkim under a succession of Regional National Spiritual Assemblies until its emergence as an independent community.

At the time of its formation, the National Spiritual Assembly reported that there were forty-three Local Spiritual Assemblies and the Faith had been established in 112 localities. At Riḍván, 1973, it was stated that eighty Local Assemblies existed and the number of localities where Bahá'ís reside had grown to more than four hundred.

The five years under review were character-



Some Bahá'ís of Ceylon gathered at the site of the future Mashriqu'l-Adhkár of Ceylon; Naw-Rúz, 1973.

ized by a strengthening of the foundation of the Bahá'í administrative order in Sikkim, a process in which the Continental Board of Counsellors played a vital role particularly through the visits of Mrs. Shirin Boman. It was noted that there exists in Sikkim a remarkable degree of receptivity to the Faith and that the use of Bahá'í youth teachers was a significant factor in the accomplishment of the goals of the Plan in that country.

SRI LANKA

Known as Ceylon until 1972, the work in this area developed under various Regional National Spiritual Assemblies from 1923 until an independent National Spiritual Assembly was established in 1962 with its seat in Colombo. Included in its jurisdiction are the Maldive Islands.

"The period from 1968 to 1973 marked a steady progress in teaching and proclaiming the Faith in Sri Lanka," the National Spiritual Assembly reported, "as a result of which approximately two thousand people accepted the Bahá'í Faith." Achievements under the Nine Year Plan included the incorporation of the National Spiritual Assembly and acquisition of a Temple site in 1972; the enrichment of Bahá'í literature in Sinhalese and Tamil; establishment and publication of a monthly Bahá'í newsletter; the extension of teaching work among minority groups including the Veddhas; intensification of mass teaching programmes particularly in rural areas; an increase in the number of Local Spiritual Assemblies and localities where Bahá'ís reside and the sending of travelling teachers to the Maldive Islands.

Bahá'í youth were reported to be very active in Sri Lanka and a number of significant conferences were organized by the National Youth Committee. General teaching conferences were also held resulting in an increased participation by local believers in teaching programmes. Members of the community enthusiastically supported Summer and Winter Schools.

"The visits of several Hands of the Cause, Counsellors and visiting Bahá'í teachers", the National Spiritual Assembly said, "were of great assistance in propagating the Faith in Sri Lanka. Many distinguished citizens attended Bahá'í public lectures and cordial relations with the news media resulted in publicity through the local press and Sri Lanka Broadcasting Corporation."

The Bahá'ís of Sri Lanka actively participated in observances of United Nations Day



Bahá'í Summer School of Turkey; 1968. The Hand of the Cause Ṭarázu'lláh Samandarí is seen seated in the centre.

and Human Rights Day and representatives of the United Nations took part in Bahá'í sponsored events.

Classes for children were established in the period under review and a special programme for "Children's Day", held at the National Centre, attracted the attendance of children from various parts of Sri Lanka.

"In addition to the blessings of Bahá'u'lláh and the prayers and guidance of the Universal House of Justice," the National Spiritual Assembly concluded, "the cooperation extended to the National Assembly by the believers in Sri Lanka enabled our community to make rapid progress in the last half-decade."

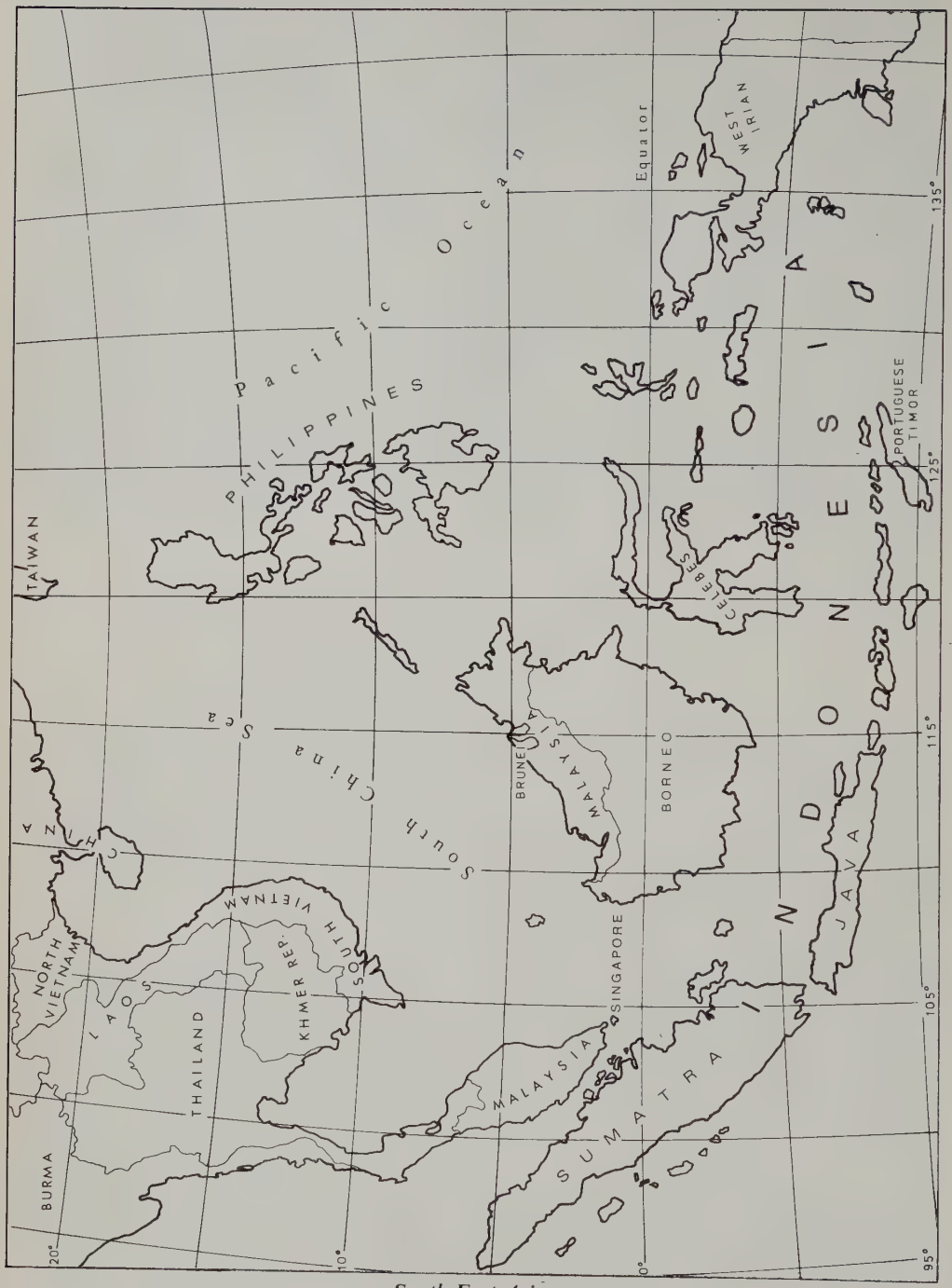
TURKEY

The National Spiritual Assembly of Turkey was established at Riḍván, 1959, with its seat in Istanbul. Its jurisdiction extends to Imroz Island, Bozca Ada and Marmara.

During the Nine Year Plan the Bahá'ís of Turkey succeeded in achieving their homefront goals including the acquisition of three local Ḥaẓíratu'l-Quds, one of which is situated in a village which Bahá'u'lláh passed through on His way to exile in 'Akká. They also acquired a Bahá'í cemetery.

Youth and children's classes were held regularly during the last half of the Plan and teaching activity proceeded with particularly successful results among the 'Alavíyyih, a religious minority.

The process of obtaining recognition of the Faith as an independent religion was taken a step further through the Bahá'ís successfully appealing to the court for the right to change the designation on their identity cards from "Muslim" to "Bahá'í".



South East Asia

South East Asia

BURMA

Burma was opened to the Faith during the time of Bahá'u'lláh. Three early believers, Ḥájí Siyyid Mihdí, Jamál Effendi and Siyyid Muṣṭafá Rúmí, were the first to arrive, *circa* 1878.[1] The Bahá'í community there was under the jurisdiction of various Regional National Spiritual Assemblies until the emergence in 1959 of the independent National Spiritual Assembly of the Bahá'ís of Burma with its seat in Rangoon.

Asked to raise in the Nine Year Plan the number of Local Spiritual Assemblies to thirty and the localities where Bahá'ís reside to ninety-five, the National Spiritual Assembly reported at Riḍván, 1973, that these objectives had been surpassed through the formation of eighty-eight Local Assemblies and the opening of 245 localities. Other accomplishments included the erection of a Local Ḥaẓíratu'l-Quds at Layde through the labours of the community and members of the National Spiritual Assembly; the maintenance of regular classes for women, youth and children; the enrollment of representatives of the Chin, Karen and Shan tribes; enrichment of the literature of the Faith through translation into Burmese and the mobilization of Bahá'í youth as a highly effective teaching force participating fully in the winning of the goals. In 1971, for instance, the National Spiritual Assembly reported, "more than forty youth visited fifty villages in the thirty mile distance between Rangoon and Daidanaw *en route* to the National Convention, teaching and distributing literature, and on their return visit enrolled new believers in the Faith."

[1] See "An Account of the Services of Siyyid Muṣṭafá Rúmí", *The Bahá'í World*, vol. x, p. 517.

EASTERN MALAYSIA AND BRUNEI

The National Spiritual Assembly was established in 1972 with its seat in Kuching, Sarawak. The Hand of the Cause Jalál Kházeh represented the Universal House of Justice on this occasion.

"The last five years of the global Plan saw an unprecedented expansion in the number of Local Assemblies and localities opened to the



Mr. Yan Kee Leong of the Continental Board of Counsellors in South-eastern Asia with the first two Chinese to accept the Bahá'í Faith in Burma.

Faith in East Malaysia, mainly in Sarawak," the National Spiritual Assembly commented. "In 1968 the number of Local Assemblies stood at twenty-five and there were 139 groups. In the next half-decade and especially during the last twenty-four months of the Plan these figures multiplied with a spurt to stand at 136 and 506 respectively.

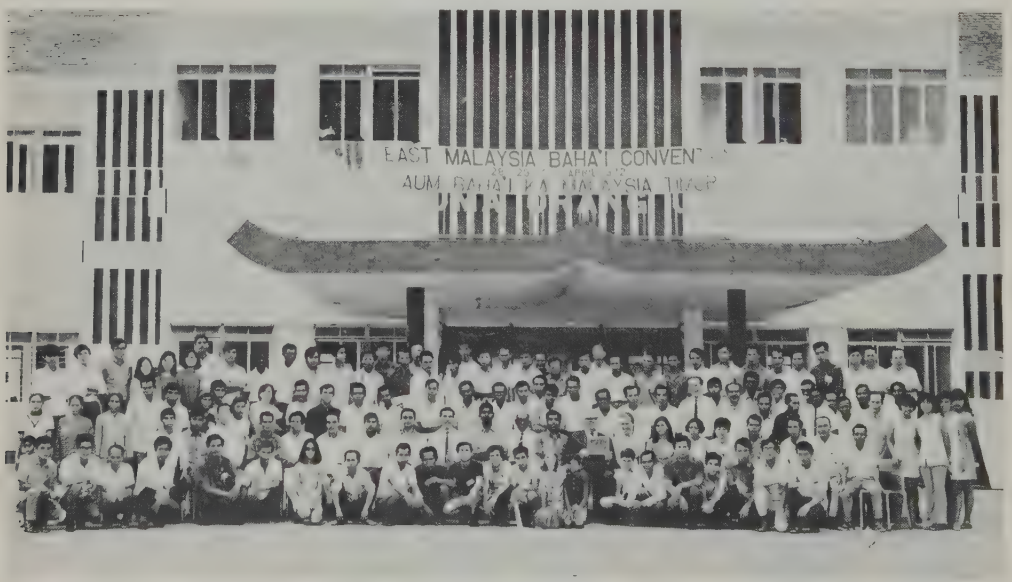
"The Cause has gained a fair amount of recognition in Sarawak where the Government has formally granted permission for Bahá'í children to absent themselves from school on Bahá'í Holy Days. The Government calendar lists the Holy Days and tourist brochures mention the Cause in Sarawak. The Faith is listed in publicity material distributed by the Government and we have been allowed Bahá'í broadcasts over Radio Malaysia (Sarawak) since 1969. In Brunei State, however, the Cause is discouraged or under ban and in Sabah there is no move towards recognition."

Discussing the teaching work the National Spiritual Assembly related that "the most inspiring development has been the gradual assumption by the native believers of Sarawak of the work of teaching and assisting to develop the institutions of the Faith. A handful of devoted believers from West Malaysia have helped lay the foundation but these friends are too few to serve the vast number of believers scattered over hundreds of localities. In many divisions of Sarawak, local believers, Ibans mainly, are responsible for teaching. These men and women travelled long distances, in most instances at their own expense and under difficult circumstances, to ensure Local Assembly elections and to encourage the friends who now live in 712 localities. Youth are the mainstay of the corps of teachers. In addition to travelling to near and distant communities they helped to conduct classes for adults and children, their services often being requested by the Local Spiritual Assembly. Toward the end of the Plan some youth worked on farms owned by Local Spiritual Assemblies and deputized others to travel teach."

The National Spiritual Assembly reported a growing awareness on the part of the believers of their separate identity as members of the Bahá'í community and an increased effort to bring their lives into conformity with Bahá'í teachings.

LAOS

The National Spiritual Assembly of Laos marked the second year of its existence at Riḍván, 1968, its community having been, since 1957, part of various regional communi-



The Hand of the Cause Jalál Kházeh (centre, holding the Greatest Name) with delegates and friends attending the first Annual Convention for the election of the National Spiritual Assembly of the Bahá'ís of Eastern Malaysia and Brunei; April, 1972.



The Hand of the Cause H. Collis Featherstone (centre rear) with some Bahá'ís of Vientiane, Laos; October, 1970.

ties until its emergence in 1967 as an independent Bahá'í community with its seat in Vientiane.

In describing the development of the Faith in Laos the National Spiritual Assembly commented that "the teaching work was exceedingly slow and was confined to some tribal areas, a few villages and some towns until 1968 which marked a turning point . . . the years of patience were rewarded when war refugees proved receptive and accepted the Faith in large numbers. Teaching progress continued to accelerate towards the end of the Nine Year Plan leading to the challenges confronting every community which experiences mass conversion."

At the suggestion of the Government ministry dealing with religious affairs within the country, the Spiritual Assembly presented Bahá'í literature to a number of high-ranking government officials. The Bahá'ís of Laos have enjoyed very cordial relations with the Government and travelling teachers have been provided with identity cards to facilitate their journeys.

In addition to creating a publishing committee, enriching Bahá'í literature in Lao and achieving the goals relating to acquisition of properties, the community exceeded its objective of forming thirty-six Local Spiritual Assemblies through the establishment of 105, at Riḍván, 1973, at which time Bahá'ís resided in 601 localities throughout the country. In January, 1969, the National Spiritual Assembly was incorporated under the name "Spiritual Assembly of the Bahá'ís of Laos"; in 1973 the civil authorities granted recognition of Bahá'í marriage and Bahá'í Holy Days; and two additional Local Assemblies were incorporated, Savannakhet in 1970 and Luang Prabang in 1973.

Assessing the period being surveyed the Spiritual Assembly of Laos commented: "Although there have been few youth activities, and programmes for the Bahá'í education of children were hampered by lack of capable teachers, in the last year of the Plan children's classes were established with great success, primarily among children in refugee villages. How gratifying to have these children greet you warmly with 'Alláh-u-Abhá', recite Bahá'í prayers by heart, confidently repeat the English alphabet or produce a simple art work!"

MALAYSIA

The original goals given to Malaysia in 1964, at the opening of the Nine Year Plan, as well as the supplementary goals assigned by the

Universal House of Justice were all accomplished and many—such as raising the number of Local Spiritual Assemblies, increasing the number of localities where Bahá'ís reside, providing pioneers, acquiring property and producing translations and publications—were exceeded. Although no Malaysian pioneers were called for at the outset of the Plan, in response to later appeals from the Universal House of Justice pioneers were sent to a number of countries abroad and Malaysian students have taken an active part in Bahá'í communities in countries where they are studying. The objective of publishing Bahá'í literature in five indigenous languages was surpassed with the translation of the Bahá'í Writings into Semelai and Temuan. In addition to acquiring a National Ḥaẓíratu'l-Quds and a Teaching Institute, three other Local Bahá'í Centres were obtained and numerous Local Centres were built by the jungle-dwelling Orang Asli (or "original people"), the Aboriginals of Malaysia.

Although a vigorous programme of teaching was conducted in urban centres, among Tamil-speaking people employed on estates or plantations, and among the Chinese, the National Spiritual Assembly reported that "perhaps the area of greatest success has been among the Asli. Regular contributions to the National Assembly come from many of these communities. A newsletter in Malay is sent to all Asli communities each Bahá'í month and a recent major achievement was the registration of two Local Assemblies in Asli areas, under the Societies Act—the first official recognition accorded the Asli Bahá'ís. Success in teaching during the five years under review has been primarily due to systematic short-term plans of two or three months' duration. The participation of youth was also an important factor in the achievement of the goals. They played a predominant role in all activities, especially since 1967 when their activities began to be directed by the effective leadership of the National Bahá'í Youth Committee whose monthly newsletter helps establish their identity in the Malaysian Bahá'í community. The youth have been most successful in teaching their own age groups in schools, colleges and universities and a number of Campus Bahá'í Societies have been formed including one in the University of Singapore largely through the efforts of a Malaysian pioneer. Children's classes were conducted in many urban and a few estate communities and experiments with classes for older children approaching the age when their declaration of faith would be registered proved very successful.

"Although entry by troops had already been experienced," the Malaysian report continued, "acceptance of the Faith by the masses really got underway in Malaysia in December, 1971. The first wave of mass teaching moved into Singapore and the large increase in the number of believers assisted the National Assembly of that country to achieve legal recognition of Bahá'í marriage. In many ways, 1972 was a significant year. At Riḍván of that year Malaysia achieved the important task of assisting the Republic of Singapore and the territories of East Malaysia and Brunei to achieve National Assembly status. Malaysia continued its responsibility for the fulfilment of the original goals of the Plan. A milestone in the maturity and progress of the Malaysian community was marked, it is felt, by the participation of six of our community, three of them members of the National Assembly, in the African pioneering programme in September, 1972."

In an effort to meet the challenge of consolidating the rapid progress of the last half-decade the National Assembly inaugurated institutes designed to provide opportunities for deep study of the Writings, increased literature in the vernacular languages and established a correspondence course. *Malaysian Bahá'í News* has become an imaginative and effective means of communicating with the community and a growing number of newsletters have been published in various languages at the local level. The National Spiritual Assembly noted that teaching and consolidation work at the local, state and national levels is increasingly undertaken in a spirit of service and sacrifice often without financial assistance from the national body and the community has recognized the growing need to assist the neighbouring Bahá'í communities of Thailand, Singapore and Eastern Malaysia.

Concluding its report of the period the National Spiritual Assembly stated: "The most significant trend has been the increasing participation by youth in all fields of activity at the local, regional and national levels, and their enthusiasm has served as an inspiration to the entire community."

THE PHILIPPINES

The Bahá'í community of the Philippines, administered by the Regional National Spiritual Assembly of South East Asia from 1957 until 1964, in the latter year elected its independent National Spiritual Assembly with its seat in Manila.

"The years 1968–1973 saw the extension of the Faith into an additional 1,868 localities, the opening of twenty-three cities, twenty-one provinces and twelve islands," the National Assembly reported. In the same period a new National Ḥaẓíratu'l-Quds was constructed and Local Ḥaẓíratu'l-Quds were acquired in each of the eight major islands. In addition, smaller centres were built by Bahá'ís in the villages. Recognition of Bahá'í marriage was obtained in 1968 and seven universities exempted Bahá'í students from attendance on Bahá'í Holy Days.

The National Spiritual Assembly recorded warm appreciation of the visits of a number of the Hands of the Cause and paid tribute to a programme "initiated by the Hand of the Cause Raḥmatu'lláh Muhájir under which sixty-four young Íránians came to the Philippines to enrol in university, thus combining pioneering with further study. The first to come arrived in 1967; three of those who graduated have since settled in other pioneering posts in Asia." Assuming an increasingly mature role in the development of the Cause, the Philippines sent out a number of pioneers to foreign posts and for seven months Auxiliary Board member Alfredo Ramirez assisted in East and West Africa.

At the suggestion of the Hand of the Cause Collis Featherstone information about the Faith was provided to all high-ranking leaders of the Government. As a direct result, a very cordial letter was received from the office of the Chief of the National Constabulary.

"In 1972," the National Spiritual Assembly commented, "by what could only have been a mysterious working of Providence, the Philippine community was stirred to profound depths of grief and renewed dedication by the sacrifice of three Persian youths[1] who gave their lives while teaching the Faith.

"The second half of the Nine Year Plan witnessed the beginning of a new phenomenon, the mass enrollment of youth. In August, 1970, the first youth teaching team was organized, Bahá'í students leaving their own schools to teach among fellow students. Within six months the astounding number of 3,100 students in five universities had accepted the Faith. The susceptibility of youth to the Bahá'í teachings is being discovered in all strata. Bahá'í youth began to assume positions of responsibility on National Committees and in the administrative work, evincing a growing sense of self-reliance and the desire to serve."

A notable event of the period was the preparation of a series of one-minute radio dramas as a means of proclaiming the Faith and requests for the scripts of these were received from nineteen National Spiritual Assemblies. In 1968, approximately two thousand persons had enrolled in the correspondence course offered in English and three local languages; by 1973, the number of subscribers had increased to more than four thousand, a factor which the National Spiritual Assembly feels assisted in deepening the knowledge of the masses of new believers. It was reported that Bahá'í courses (for credits) were given in three high schools and that at least ten Local Spiritual Assemblies formed and conducted children's classes.

Bahá'í literature in languages indigenous to the Philippines was considerably enriched in the period through the translation and/or publication of material in Ilocano, Tagalog, Cebuano, Waray, Hiligaynon, Bicol, Kalinga-Apayao, Bilaan, Ata and Manobo. "Increasingly," the National Spiritual Assembly concluded, "we are becoming aware of the need to deepen individually, to make singular efforts to serve the Cause and to develop strong Local Spiritual Assemblies."

SINGAPORE

Formerly under the jurisdiction of the Regional National Spiritual Assemblies of South East Asia (1957–1964) and of Malaysia (1964–1972) the Bahá'í community of Singapore elected its own National Spiritual Assembly in 1972, with its seat in Singapore. The Hand of the Cause Jalál Kházeh represented the Universal House of Justice at the inaugural Convention. Four women were elected to this first national body. At Riḍván, 1968, two Local Spiritual Assemblies had been estab-

[1] See "In Memoriam", Parvíz Ṣádiqí, Farámarz Vujdání, Parvíz Furúghí, p. 514.

lished, at Queenstown and Serangoon. In the following years a steady expansion of the administrative foundation of the Cause was experienced and by Riḍván, 1972, the number of Local Assemblies had increased to seven. As a result of a plan of reorganization of the administrative units in Singapore, suggested by the Universal House of Justice in August, 1972, the number of Spiritual Assemblies was reduced to five.

As early as 1969 the expansion of the Faith among youth gave rise to the holding of the South East Asia Bahá'í Youth Conference in Singapore. The following year a Bahá'í Society was formed at Singapore University.

The year 1971 was marked by island-wide proclamation related to the Oceanic Conference held in Singapore in January.[1] In December of that year the first Bahá'í Winter School was held.

Among the objectives achieved in the Nine Year Plan were the acquisition of a National Ḥaẓíratu'l-Quds, recognition of Bahá'í Holy Days (published in the official Government Gazette), and translation and/or publication of Bahá'í literature in Chinese.

THAILAND

Under the aegis of the Regional National Spiritual Assembly of South East Asia since 1957, Thailand elected its independent National Spiritual Assembly in 1964 with its seat in Bangkok.

Among the significant achievements in the last five years of the Nine Year Plan were the incorporation of the National Spiritual Assembly; the acquisition of a National Ḥaẓíratu'l-Quds and endowment; obtaining recognition of Bahá'í Holy Days in relation to students attending the Bahá'í school in Yasothon; enhanced diversity of the Bahá'í community through the enrollment of representatives of the Yao, Mauser, Yaw and Khon Muang tribes; an increase in participation of Bahá'í youth in the activities of the community and the enrichment of Bahá'í literature in Thai.

The period was marked by a high degree of cooperation with the Continental Board of Counsellors in South-eastern Asia.

[1] See "Unity in Diversity", p. 296.

VIETNAM

The Faith in Vietnam had developed under the Regional National Spiritual Assembly of South East Asia between 1957 and 1964 and in the last year the National Assembly of Vietnam came into being with its seat in Saigon. A reallocation of territory took place in 1969 since which time its jurisdiction has comprised only Vietnam.

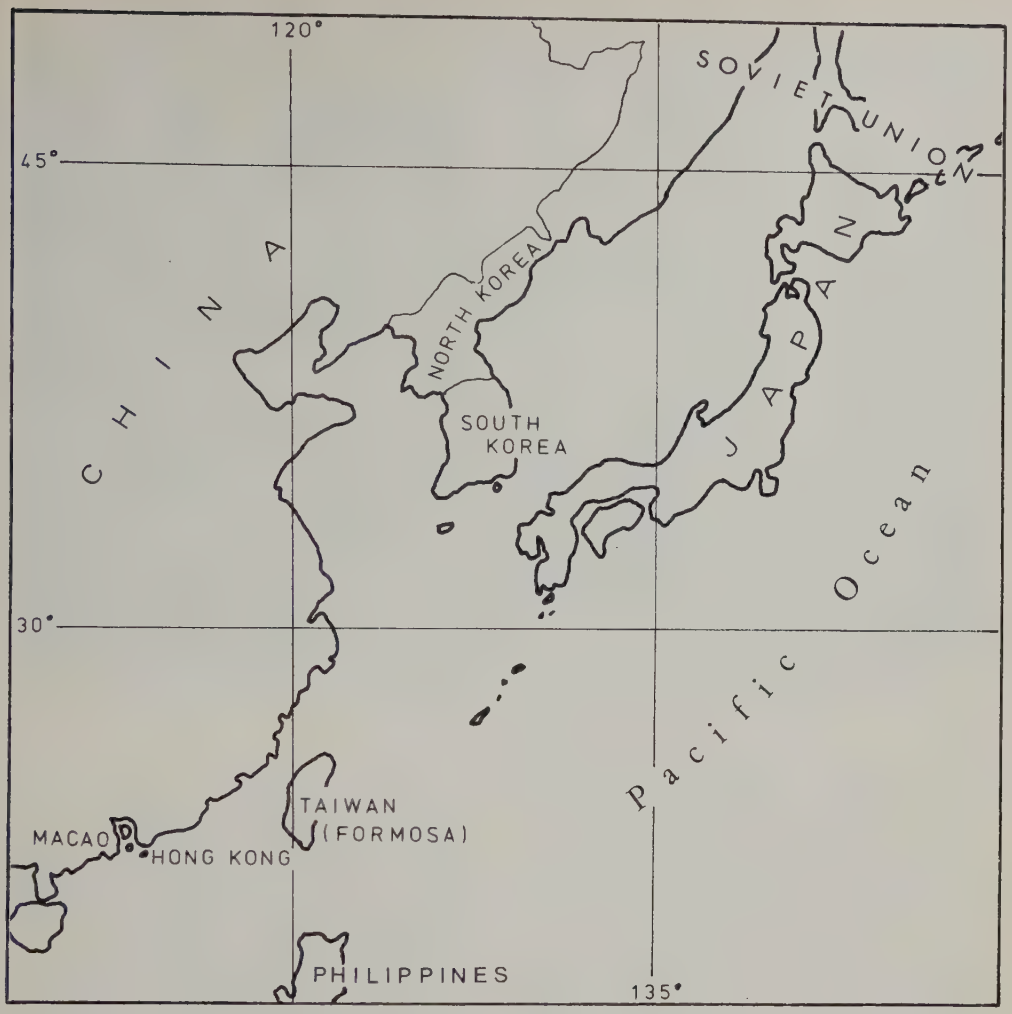
At the midway point in the Plan there were 176 Local Spiritual Assemblies and the Faith had been established in 720 localities in Vietnam; the National Spiritual Assembly had achieved incorporation as had sixty Local Assemblies; a National Ḥaẓíratu'l-Quds and endowment had been acquired; Bahá'í literature had been enriched through the translation and/or publication of material in a number of indigenous languages including Nhung, Rhade, Meo and Thaidam; recognition of Bahá'í Holy Days and Bahá'í marriage had been obtained from the civil authorities; and there had been vigorously pursued a programme for the extension of Bahá'í education to youth and children through the establishment of village schools and the translation and publication of special materials for children.

The Faith continued to expand at a remarkable pace in the years under review and increasingly the Bahá'í youth of Vietnam arose to play their part. A number of the Vietnamese Bahá'ís attended, at their own expense, the Singapore Conference in January, 1971, and the Assembly noted this as an indication of a maturing community.

At Riḍván, 1972, the National Spiritual Assembly cabled:

> DUE BAD COMMUNICATION UNDER SERIOUS WAR REQUEST CONSIDER ALL LOCAL SPIRITUAL ASSEMBLIES LOCALITIES REMAIN SAME TOTAL SIX HUNDRED TWENTY SEVEN LOCAL SPIRITUAL ASSEMBLIES AND NINE HUNDRED SEVENTY TWO LOCALITIES STOP . . . SUPPLICATE PRAYERS . . .

At the subsequent Riḍván the National Spiritual Assembly reported that all goals had been achieved except, due to circumstances beyond their control, the acquisition of a Temple site, and that 687 Local Spiritual Assemblies had been formed and the Faith was established in 1,685 localities.



North East Asia

KOREA

Korea was opened to the Faith during the ministry of 'Abdu'l-Bahá by Agnes Baldwin Alexander[1] and was administered by the Regional National Spiritual Assembly of North East Asia from 1957 until 1964 when the National Assembly of Korea was established with its seat in Seoul.

All the goals of the Nine Year Plan relating to expanding the Faith to three hundred localities and the establishing of one hundred Local Assemblies were accomplished. By Riḍván, 1973, the number of localities where Bahá'ís reside was 557, more than five times the number at the beginning of the Plan and more than twice the number at Riḍván, 1968. The goal of opening localities was exceeded by five. The objective of teaching ethnic groups was accomplished by the conversion of Chinese—the only major ethnic group in Korea—in three cities. The number of believers in Korea more than doubled between 1968 and 1973 and represented a seven-fold increase from the beginning of the Plan. Whereas in 1968 Local Assemblies had been established in five Provinces of the country, all nine Provinces were covered at the end of the Plan.

Noteworthy strides towards the goal of universal participation were taken through an

[1] See "In Memoriam", p. 423.

increased participation of youth and women in the affairs of the Cause. "The women believers, comprising only about thirty per cent of the community, began to evince their potential by participating in travel teaching which resulted in their gaining in knowledge and enthusiasm and youth became some of the key teachers," the National Spiritual Assembly commented. The goal of world-wide proclamation was actively pursued through a series of public meetings in urban and rural areas, through distribution of approximately 120,000 pieces of Bahá'í literature and through introducing the Faith by means of mass media. Talks were given by prominent Bahá'ís throughout the country in universities, schools, and women's organizations resulting in television interviews and newspaper publicity.

Among the most significant events were the Asian Youth Conference in December, 1968; the first teaching conference held under the joint auspices of the Continental Board of Counsellors and the National Assembly; the formation of the Bahá'í Club in Pusan City composed of 150 college students and organized by Auxiliary Board member Charles Duncan in 1970; and the four-day Post Oceanic Conference held in Seoul in September, 1971, which was attended by the Hand of the Cause Collis Featherstone, representing the Universal House of Justice, Counsellors from a number of zones and Bahá'ís from thirteen countries including 150 believers from Persia and three hundred Korean Bahá'ís. The conference commemorated the fiftieth anniversary of the revelation shortly before His passing in 1921 of the sole Tablet 'Abdu'l-Bahá directed to Korea. Considerable publicity resulted from the conference.

Bahá'í literature in Korean was enriched through the translation and/or publication of a number of titles including a correspondence course; the property goals were achieved; and the National Spiritual Assembly obtained incorporation and recognition of Bahá'í Holy Days and Bahá'í marriage. One evidence of increased recognition was the fact that the National Spiritual Assembly was asked to participate in the United Nations Day reception by the United Nations Commission for the Unification and Reconstruction of Korea. At the village level the exemplary community development of Dukpyong-ri, a farming village in Chungchong Namdo Province, was designated as "Radiant Village" by the Provincial Governor. The National Spiritual Assembly commented, "When the Bahá'í representative was asked at an official ceremony to explain the secret of the village he replied: 'it's very simple; we just try to follow the Teachings of Bahá'u'lláh and lead a Bahá'í life, that's all.' "

In 1970 *The Proclamation of Bahá'u'lláh* was presented to President Park Chung Hee who, in a cordial letter of acknowledgement, stated: ". . . at this moment when the existence of mankind itself is being menaced by thermonuclear weapons . . . we found a great consolation in this great teaching that foretold clearly . . . the necessity of unity and friendship."

In its report of activities in the period under review the National Spiritual Assembly paid tribute to the Hands of the Cause who visited Korea and expressed deep appreciation in particular to Dr. Raḥmatu'lláh Muhájir "who visited at least six times and through his helpful advice inspired the friends to make more effective teaching plans and rise to higher levels of service."

NORTH EAST ASIA

The National Spiritual Assembly of North East Asia came into being in 1957 with its seat in Tokyo and has experienced several changes of jurisdiction. In 1974 it will be dissolved with the formation of two National Spiritual Assemblies, Japan and Hong Kong.

Reviewing the last half of the Nine Year Plan, the National Spiritual Assembly stated: "Local Spiritual Assemblies, groups and isolated centres increased approximately threefold in Japan and Hong Kong. The goals of the Nine Year Plan were accomplished, among them that of raising the number of Local Assemblies to sixty; opening the Ryukyu Islands to the Faith; translating and printing Bahá'í literature in Khalka Mongolian (official language of the People's Republic of Mongolia); assisting with the acquisition of nine Ḥaẓíratu'l-Quds in India and incorporating the National Spiritual Assembly of Hong Kong."

The property goals of the National Assembly were surpassed through the acquisition of an endowment and an additional local Ḥaẓíratu'l-Quds. The first youth conference was held in 1969 and periodic teaching conferences held in different areas, and yearly two-day Summer



The Hand of the Cause Enoch Olinga (standing, third from the right) with some of the believers of Japan. Shiradi, Hokkaido; December, 1970.

Schools reinforced enthusiasm in the teaching work.

"Group teaching, consolidation and proclamation activities were developed greatly. Teaching and consolidation teams travelled at intervals throughout Japan and Hong Kong with local believers participating actively." In 1970 a concerted proclamation programme was launched under which half a million informative brochures were distributed in conjunction with "Expo '70", the six-month-long international exhibit organized by the Government of Japan. "Subsequently," the report continued, "information centres were established in a few cities, several new pamphlets were printed and systematic mailing was done. The Japanese translation of *The Proclamation of Bahá'u'lláh* was presented to more than forty-five Prefectural Governors. Introductory material was sent to many leaders of thought throughout the country and press kits were provided to hundreds of newspapers and people in the communications media. There were presentations of books to libraries and information about the Faith was brought to the attention of school principals, students and people in various professions."

In the period covered by this survey Bahá'í literature in Japanese was considerably enriched and material designed to broaden the believers' knowledge of the Faith was prepared and distributed to all Bahá'ís.

"The greatest single event to take place in this area during these years was the North Pacific Oceanic Conference[1] held in September, 1971," the National Assembly concluded. "In the wonderful spirit generated one could see the early glimmerings of the prophecies of 'Abdu'l-Bahá concerning the great spiritual future of Japan."

TAIWAN

The National Spiritual Assembly of Taiwan was formed in 1967 with its seat in Taipei. Formerly known as Formosa, the work in this area developed under the Regional National Spiritual Assembly of North East Asia from 1957 until 1967.

Assessing the period under scrutiny, the National Spiritual Assembly commented that the early difficulties experienced by this young community "served to deepen and broaden our

[1] See "Unity in Diversity", p. 296, for a report of this conference.



The Hand of the Cause H. Collis Featherstone presenting Bahá'í literature to Mr. Henry Kao, Mayor of Taipei, Taiwan; May, 1972.

understanding of the spiritual verities of the Faith and led to a strengthening of the administrative foundation of the Cause."

Achievements recorded during the latter half of the Nine Year Plan included incorporation of the National Spiritual Assembly in 1970, a process in which the Hand of the Cause Collis Featherstone and representatives of the Counsellors and the Auxiliary Board were extremely helpful through their representations to the Ministry of the Interior about the appropriate translation of the name of the Assembly from the Chinese; an increase in the number of Local Spiritual Assemblies; official recognition of Bahá'í marriage, in 1973; a marked acceleration of the teaching programme; and the establishment and registration in September, 1972, of a Bahá'í Publishing Trust which produced a number of impressive pieces of Bahá'í literature in Chinese.

In 1971 the Bahá'ís cordially welcomed as a guest speaker at their Annual Convention a representative of the Taipei Special Municipality, Mr. Lee.

D. AUSTRALASIA AND THE PACIFIC ISLANDS

Australasia

To adequately appreciate the miracles associated with the growth of the Faith of Bahá'u'lláh in this area one must have some concept of the vastness and character of the region. Lying wholly within the area referred to by geographers as the water hemisphere, that half of the globe which is less than twelve per cent land, it is bounded on the east by the Marquesas Islands and on the west by Western Australia; on the north by the Mariana Islands and the Hawaiian Islands and on the south by the South Island of New Zealand. The only large land mass is Australia which has an area roughly equivalent to that of the continental United States, but with only a fraction of its population. Except for Papua/New Guinea and New Zealand, the other localities in the Pacific are, for the most part, relatively small islands with vast distances separating the various island groups.

At the beginning of the Nine Year Plan only five National Spiritual Assemblies had been formed: Australia, the Hawaiian Islands, New Zealand, the South Pacific Ocean and the South West Pacific Ocean, and two of these (the Hawaiian Islands and the South West Pacific Ocean) had just been elected. By the end of the Plan, in 1973, eleven National Spiritual Assemblies had been formed, the largest percentage of increase of any part of the world except



Africa. When one realizes that Christianity did not come to the Pacific until the 1830s, the growth of the Cause of Bahá'u'lláh here in the latter part of the twentieth century is all the more amazing.

The Pacific boasts at least two "firsts": the first reigning monarch to embrace the Faith[1] and the first national community to win all the goals assigned to it under the Nine Year Plan.[2]

AUSTRALIA

The contribution of Australia to the advancement of the Faith in the Pacific was very great. Pioneers and travelling teachers arose in greater and greater numbers throughout the Nine Year Plan, going to Papua/New Guinea, Fiji, the Solomons, Tonga, the Cook Islands, the Gilberts and Samoa. Without the manpower and funds supplied by the Australian Bahá'í community it would not have been possible to win the goals in these islands.

However, the Australian homefront was lagging far behind its goals at Riḍván, 1968. The first four years of the Nine Year Plan had witnessed a net gain of one Local Spiritual Assembly. There were then thirty-one; the goal was sixty. But by Riḍván, 1973, Australia had its sixty Local Assemblies with one to spare; and the goal of 250 localities was also won.

It was during this period that Australia celebrated the fiftieth anniversary of the opening of the Australian continent to the Faith of Bahá'u'lláh with the arrival on April 18, 1920, of John Henry and Clara Hyde Dunn. "Father" and "Mother" Dunn were later elevated to the rank of Hand of the Cause by Shoghi Effendi.[3] The National Spiritual Assembly of Australia and New Zealand came into being in 1934 with its seat in Sydney and in 1957 New Zealand separated with the formation of an independent National Spiritual Assembly.

The Australian Bahá'í youth were especially active during the latter part of the Nine Year Plan and contributed much to the achievement of the teaching goals. The first National Youth Conference was held at Yerrinbool School on April 4–6, 1969, and other conferences followed. One significant contribution of the youth was the teaching project in Portuguese Timor which resulted in the formation of two Local Spiritual Assemblies there, winning that important overseas goal.

The first moves towards the transfer of the Ḥaẓíratu'l-Quds from Sydney to the Temple area took place in 1972 with the sale of the former administrative building at Centennial Park and the setting up of temporary national headquarters at Mona Vale.

NEW ZEALAND

The National Spiritual Assembly of Australia and New Zealand was formed in 1934. In 1957 an independent National Spiritual Assembly was established in New Zealand with its seat in Auckland.

By Riḍván, 1968, the National Assembly reported that the immediate prospect of achieving its Nine Year Plan goals appeared bleak; with two-thirds of the Plan elapsed only one-third of the goals had been accomplished. Then, dramatically, the tide turned. At a memorable conference sponsored by the Continental Board of Counsellors to which great inspiration was contributed by the Hand of the Cause Abu'l-Qásim Faizí the believers in New Zealand resolved to win the victory. Commenting on the results which flowed from that resolve, the National Spiritual Assembly stated: "It was a moment of destiny. Spearheaded by newly-declared youth, strengthened by the invaluable aid of friends from overseas, supported by a handful of adult pioneers from the homefront, the Bahá'í 'Army of Light' was on the march. Naw-Rúz, 1970, saw the pioneers at their posts, new teaching methods developed, and expansion became inevitable."

By Riḍván, 1973, New Zealand reported having surpassed a number of the goals set for them through almost doubling the required number of Local Assemblies and localities where Bahá'ís reside and doubling the goal for the incorporation of Local Assemblies.

A vigorous campaign of proclamation was pursued on both the national and local levels under which literature and information about the Faith were presented to leading government officials, members of the judiciary, those in the communications media, national organizations and societies, church dignitaries and public and school libraries. A special brochure, designed to proclaim the Faith to all strata of society,

[1] His Highness Malietoa Tanumafili II of Western Samoa. See p. 180.
[2] Fiji. See p. 270.
[3] See *The Bahá'í World*, vol. XIV, pp. 449, 453.



Dedication of the Bahá'í Teaching Institute, Madina, New Guinea; January, 1972. Seen standing in the foreground is Mr. Rodney Hancock, Auxiliary Board member.

inspired by a suggestion made by the Hand of the Cause Raḥmatu'lláh Muhájir and eagerly adopted by the National Assembly, was produced and widely distributed. Other introductory materials were printed including *Te Marama*, a booklet designed for the Maori people.

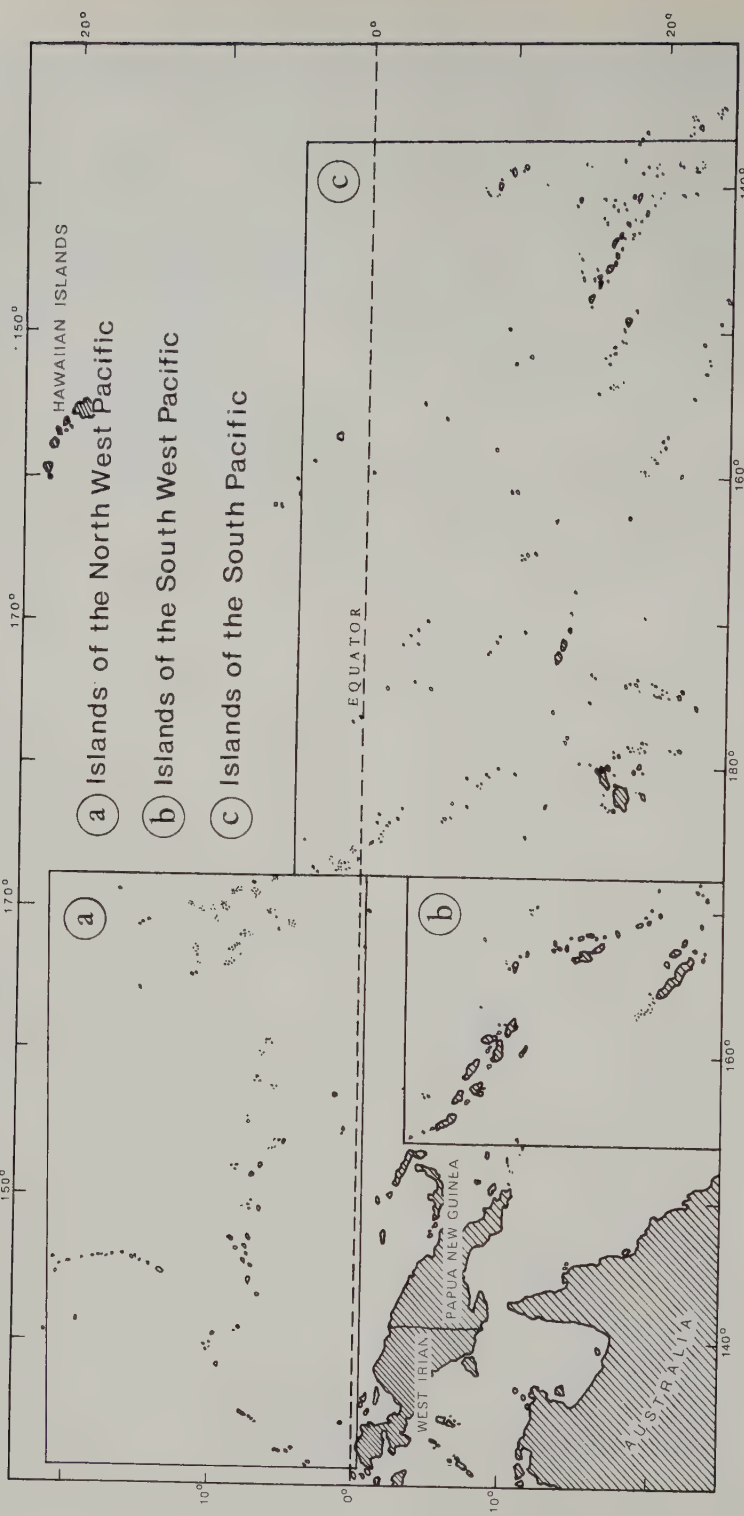
A special proclamation project marking the completion of the Nine Year Plan was launched throughout the country. This project employed the use of radio, the press and the display of slides on theatre screens of posters created for the occasion. In some areas information centres were set up in leased empty shops and in one community the civic authorities permitted the erection of a large street banner in conjunction with the information centre, newspaper interviews and press releases.

PAPUA/NEW GUINEA

The years 1968 to 1973 witnessed many wonderful teaching experiences, triumphs and resounding victories in Papua/New Guinea, not the least of which were the formation of its own National Spiritual Assembly at Riḍván, 1969, and its incorporation the following year. The year 1968 began on a high note of enthusiasm as wave after wave of enrolments was recorded, particularly among the people of the Gulf District of Papua, the Eastern Highlands of New Guinea and amongst the Talasea people of New Britain.

The majority of the people in Papua/New Guinea live on a subsistence basis, adhering to the customs and traditions of the past. These customs were to some extent affected by the arrival of Christian missionaries in the previous century, the administration of the Territory by several overseas nations and the war in the Pacific. Most of the people hold to pagan beliefs and have no knowledge of the religious history of other parts of the world. However, the response to the Teachings of Bahá'u'lláh has been, in many cases, immediate. Although the hundreds of separate tribal communities were until quite recently isolated in small geographical pockets amid rugged mountains and streams, many recognized the need for a unifying belief and recognized the validity of the principle of the oneness of mankind.

By Riḍván, 1973, the enrolment had topped three thousand and there were 246 localities where Bahá'ís resided. Sixty-seven Local Spiritual Assemblies had been formed, three of which were incorporated. Other accomplishments included the purchase of a National Ḥaẓíratu'l-Quds in Lae in June, 1972; the acquisition of a Temple site near Lae; the acquisition of Teaching Institutes in Sogeri and Arufa; and the recognition of Bahá'í marriage and Bahá'í Holy Days.



The Pacific Islands

The Pacific Islands

THE HAWAIIAN ISLANDS

In its message to the Bahá'ís of Hawaii on the occasion of the community's first Convention in 1964, the Universal House of Justice stated:

> "Immensely blessed by being the resting-place of the mortal remains of the unique and saintly Martha Root; highly honoured as the birthplace of yet another heroic Hand of the Cause of God[1] who was among the earliest believers to respond to the call of 'Abdu'l-Bahá and, with sublime faith, carried the Message to the nations of the Far East; enriched by a population drawn from many different races; favoured by material well-being; and boasting a united and vigorous Bahá'í community, these Islands are surely destined to play a prominent role in the awakening of the entire Pacific area."

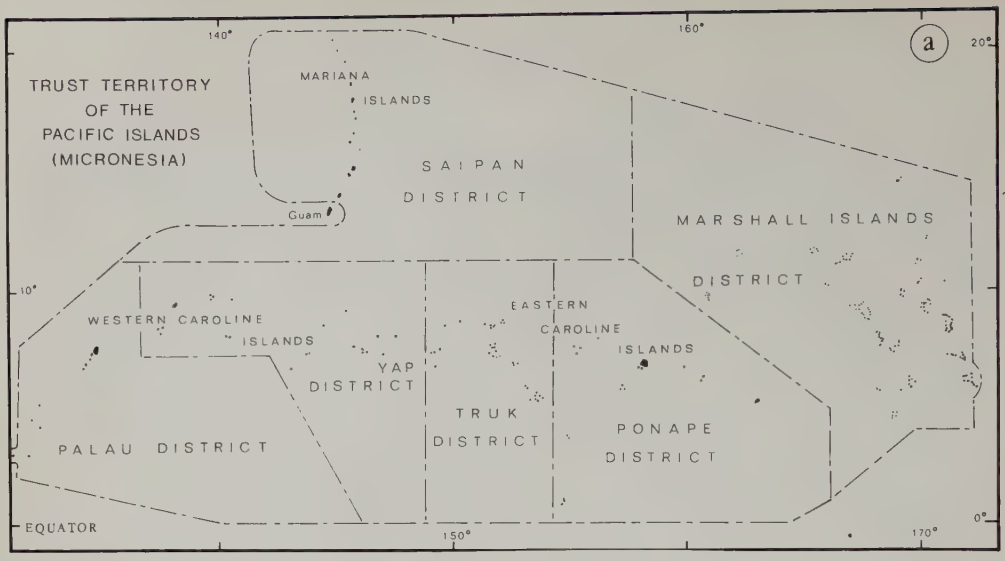
The accomplishments of the Hawaiian Bahá'í community during the succeeding nine years, and particularly in the last five years of the Plan, amply justified the expectations voiced in 1964. The number of believers in these islands increased more than seven-fold between 1968 and 1973, and the number of Local Spiritual Assemblies increased from ten to twenty-eight, the maximum number obtainable since the total of civil areas of jurisdiction in the Hawaiian Islands is also twenty-eight. Ten of these Assemblies were incorporated.

There were many outstanding proclamation and teaching projects. A Bahá'í float was entered annually in the Aloha Week parade in Honolulu, winning awards and resulting in wide radio, television and newspaper coverage. *The Proclamation of Bahá'u'lláh* was presented to the Governor, the four congressmen who represent Hawaii, and heads of local governments in the Hawaiian Islands. Throughout the years under review the Governor and Mayors of several islands signed proclamations relating to special Bahá'í events; public meetings were held; library and store window displays were placed at appropriate spots for special events; Bahá'í booths were regularly set up on neighbouring islands for their respective County fairs and on some occasions in Honolulu at the State Fair; Unity Feasts, coffee hours, participation in school carnivals and Sea Sprees, sponsoring displays of the work of Bahá'í artists, and addresses given by Bahá'ís at colleges, high schools and civic clubs are examples of some of the teaching events that took place during this period. Summer and Winter Schools were held regularly, rotating sites on five different islands. In the five years under review there was an eleven-fold increase in the number of youth in the community and an active programme of Bahá'í child education was pursued, approximately fifty per cent of the Local Assemblies holding regular classes for Bahá'í children.

Beyond the homefront the contribution of the Hawaiian Bahá'ís was no less spectacular. In addition to supplying pioneers to Samoa, the Philippines, New Zealand, the Solomons, the Gilbert and Ellice Islands, Japan, the Marianas and the Carolines, this national community, in collaboration with the Bahá'ís of the United States was able to consolidate the Bahá'í community in Micronesia and increase its strength sufficiently so that a National Spiritual Assembly could be established there at Riḍván, 1972, (the National Spiritual Assembly of the North West Pacific Ocean), a supplementary achievement of the Nine Year Plan.

Always financially independent, the Hawaiian Bahá'í community gave generously of its funds, not only to support pioneers and travelling teachers abroad, but to assist in the purchase of National Ḥaẓíratu'l-Quds in Trinidad and Tobago and in New Caledonia, and also to assist with pioneer budgets in such goals as Tahiti and Portugal. Thousands of dollars were also spent in the translation and printing of literature for use in the Philippines and in Micronesia. In 1972 the National Spiritual Assembly produced a Bahá'í film *It's a New Day* using local talent. The film has been viewed on television many times and copies were purchased by individuals and National Assemblies in various parts of the world. In that same year a tragic fire destroyed the entire second floor of the National Ḥaẓíratu'l-Quds. One year later the building was rededicated, having been rebuilt and refurbished, much of the labour being contributed by local believers.

[1] Agnes Baldwin Alexander. See "In Memoriam", p. 423.



NORTH WEST PACIFIC OCEAN

The area under the jurisdiction of this National Spiritual Assembly, one of the last to be formed during the Nine Year Plan, is, in terms of distances involved, one of the largest of any in the world. Yet in terms of land area and population, it is one of the smallest. Composed of Guam and the islands of the United States Trust Territory of Micronesia, it consists of over two thousand individual islands with a combined area of 893 square miles spread out over 3 million square miles of ocean. Total population is estimated at 150,000.

Such geographical considerations impose a variety of problems in communication, teaching and administration, but in spite of these difficulties the North West Pacific area, with assistance from the Hawaiian and United States communities, blossomed during the latter years of the Nine Year Plan. Whereas in 1968 there were only two local Spiritual Assemblies, one in Guam and one in Majuro, Marshall Islands, this number rapidly increased in succeeding years so that by February, 1971, the Universal House of Justice was able to announce that a new National Spiritual Assembly was to be formed the following year. The rapid increase in the number of believers was due largely to the work of a few travelling teachers and teaching teams from the Hawaiian Islands and the United States. One team attracted over two thousand islanders to the Faith.

The establishment of the National Spiritual Assembly with its seat in Ponape at Riḍván, 1972, then, was a supplementary achievement of the Plan. Their Convention cable said:

> BAHAIS NWPACIFIC OVERWHELMED FLOOD VICTORIES MARK ELECTION FIRST NSA HONORED PRESENCE BLESSED WISE COUNSEL HAND FEATHERSTONE COUNSELLOR HARWOOD REPRESENTATIVE HAWAIIAN NSA TWO AUXILIARY BOARD NINETEEN NEW LSAS ASSURED BRING TOTAL TWENTY SIX FIRST BAHAI CENTER DEDICATED SOKEHS PONAPE ACHIEVEMENTS ESTABBLISH NSA FIRM FOUNDATION . . .

Additional supplementary achievements included the incorporation of the National Spiritual Assembly and the recognition of the Bahá'í marriage ceremony as legal by the Trust Territory Government.

By the end of the Plan the banner of the Faith had been raised in over 150 localities in these widely separated islands of the North Pacific.

THE SOLOMON ISLANDS

This group of islands lying east of Papua/New Guinea and between the 7th and 11th south parallels had, a quarter of a century earlier, been the scene of war and carnage. Some of the most famous battles of World War II, notably that of Guadalcanal, had been waged here. Now the islands were witnessing

an invasion of another kind—a spiritual invasion. The Knights of Bahá'u'lláh Alvin and Gertrude Blum opened the Solomons in March, 1954. Seventeen years later, on May 1, 1971, Mrs. Blum (who remained at her post after the passing of her husband in 1968) witnessed the fulfilment of a cherished dream with the formation of the National Spiritual Assembly of the Solomon Islands, with its seat in Honiara.

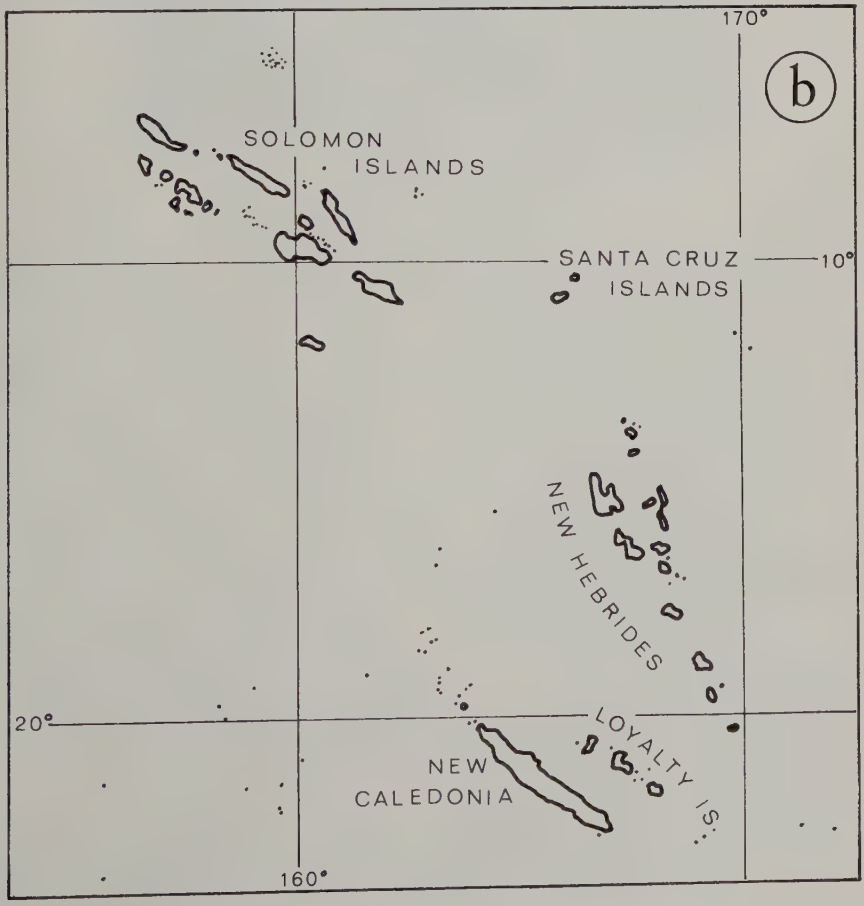
In the period under review the teaching work in the islands was reinforced through the efforts of pioneers and travelling teachers, some of them youth. Teaching teams were established with success on several extended programmes which resulted in opening to the Faith the Western Solomons and Gela Island. On two occasions youth teaching teams went to the north and south areas of Malaita with good results.

Among the achievements of the Solomons Bahá'í community were the acquisition of a National Ḥaẓíratu'l-Quds two miles east of the heart of Honiara; the acquisition in July, 1969, of a four-acre Temple site near Honiara; authorization for Bahá'í marriage by public announcement in the Government *Gazette* on September 24, 1971; recognition of Bahá'í Holy Days under which the children of Bahá'í parents may absent themselves from school attendance on those days; incorporation of the National Spiritual Assembly on July 26, 1971; incorporation of seven Local Spiritual Assemblies; acquisition of a national endowment in Auki on the island of Malaita.

The Solomons Bahá'í community very early joined the ranks of those who had completed all the goals assigned under the Nine Year Plan.

SOUTH WEST PACIFIC OCEAN

This area, comprising the New Hebrides, New Caledonia and the Loyalty Islands, is under the jurisdiction of the last of the Regional





The Hand of the Cause Enoch Olinga visiting the Solomon Islands; December, 1970.

National Spiritual Assemblies of the South Pacific. All other national groupings of these islands had their own National Spiritual Assembly by the end of the Nine Year Plan. In 1968 this area, together with the Solomon Islands, had its seat in Honiara, Guadalcanal, but in 1971 when the Solomons elected a separate National Spiritual Assembly the seat was transferred to Noumea, New Caledonia.

The history of the Faith in New Caledonia goes back to 1952 when, as a result of a teaching visit of Mrs. Mariette Bolton, an individual declared his faith; and to October, 1953, when the Knight of Bahá'u'lláh Mrs. Bertha Dobbins settled in Port-Vila, New Hebrides.

At the beginning of the period under review there were but three Local Spiritual Assemblies, two on Efate in the New Hebrides and one in Noumea, New Caledonia. There were also groups on Efate and Tanna in the New Hebrides as well as isolated believers on four other islands of this group and two in the Loyalty Islands. By the end of the Nine Year Plan the number of Assemblies had increased to eight and the number of Bahá'í centres had grown to nineteen.

The teaching work in Tuamotu Archipelago, the Marquesas Islands and the Society Islands was placed under the jurisdiction of the National Spiritual Assembly of the South Wes-Pacific Ocean at Riḍván, 1971. A Local Spiritual Assembly was established in Tahiti. In all there was a total of three Bahá'í centres in these islands by Riḍván, 1973.

Other goals accomplished included the acquisition of a National Ḥaẓíratu'l-Quds in Noumea; the purchase of a Temple site fifty kilometres from Noumea; and the incorporation of the National Spiritual Assembly.

FIJI

These islands lying about 1,700 miles north-east of Sydney, Australia, are often referred to



Bahá'í Teaching Conference, Port-Vila, New Hebrides; May, 1971. The Knight of Bahá'u'lláh, Mrs. Bertha Dobbins, is seen in the centre of the group.

as "the cross-roads of the South Pacific". Suva, on the big island of Viti Levu was the administrative centre of the original National Spiritual Assembly of the South Pacific Islands formed at Riḍván, 1959. When the South Pacific region was divided in 1964, Suva became the seat of the newly created National Spiritual Assembly of the South Pacific Ocean. Six years later, Riḍván, 1970, Fiji formed its own National Spiritual Assembly and the Bahá'í Centre in Suva, which had served for so many years as the Ḥaẓíratu'l-Quds of the Regional South Pacific Assemblies and had been the focal point of so much of the work in that region, then became the National Ḥaẓíratu'l-Quds for Fiji.

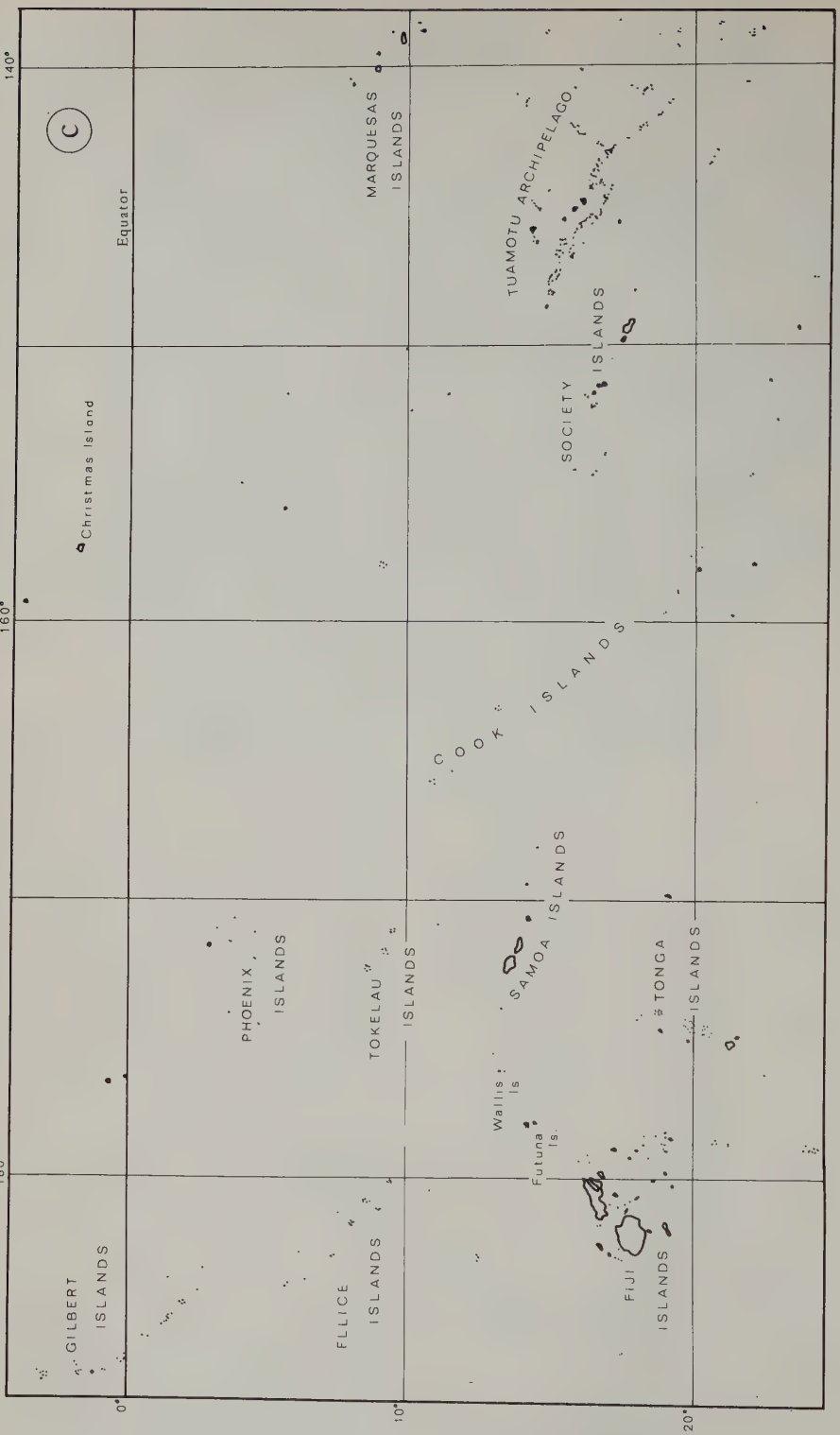
To this fledgling National Spiritual Assembly was given the task of organizing one of the eight Oceanic Conferences held during this period. More than four hundred believers from all over the Pacific area, and some from as far away as Europe, Persia and the United States, gathered in Suva in May, 1971, to attend the historic first Pacific Oceanic Conference.

The Fijian Bahá'í community lost no time in setting to work on the goals of the Nine Year Plan, and with the recognition of Bahá'í Holy Days by the Department of Education in February, 1972, Fiji became the first country in all the world to have won all its goals. This achievement was later officially commemorated by planting a tree in the Suva Botanical Gardens.

Among the achievements of the Fijian Bahá'í community in the last half of the Nine Year Plan were the incorporation of the National Spiritual Assembly in 1970; the registration of a Bahá'í marriage officer in October, 1968, the first Bahá'í marriage taking place on Rabi Island in February the following year; raising the number of Bahá'í centres from fourteen in 1968 to eighty in 1973; raising the number of Local Spiritual Assemblies from three to seventeen of which three were incorporated. In the same period the membership of the community experienced a nine-fold increase.

THE GILBERT AND ELLICE ISLANDS

The Faith in these islands developed under the aegis of various Regional National Spiritual Assemblies until 1967 when the National Spiritual Assembly of the Gilbert and Ellice Islands came into being with its seat in Tarawa.



Islands of the South Pacific



The National Ḥaẓíratu'l-Quds (left) and Bahá'í Teaching Institute (right), Tarawa, Gilbert and Ellice Islands; January, 1971.

Lying athwart the Equator and just west of the International Date Line, the Gilbert and Ellice Islands extend in a north-westerly direction from 10.5° south latitude to 4° north latitude. The total land area is approximately 125 square miles stretched out over a distance of almost one thousand miles of ocean. Of the total population of approximately 43,000, it was reported that 2,460 were Bahá'ís by the end of the Nine Year Plan, an increase of 150 per cent over the 1968 enrolment. Relatively few people in the colony had not heard the name of Bahá'u'lláh.

Over the same period, the number of Bahá'í centres increased from sixty-eight to 151 and the number of Local Spiritual Assemblies from eight to fifty-seven. Of these, nine were registered with the Colonial Government, as was the National Spiritual Assembly. In 1972 the Bahá'ís obtained recognition of Bahá'í Holy Days.

The scarcity of available land on these tiny islands made the task of acquiring a Temple site and other properties extremely difficult. Nevertheless an endowment of approximately two acres was acquired in 1969 near the village of Eita, Tarawa, a small section of land was leased at Funafuti, Ellice Islands, for ninety-nine years and a Temple site was acquired in 1972 on Tarawa. A Teaching Institute building was constructed in 1969 and the Bahá'ís of the village of Tewai, Tabiteuea South, built a new Bahá'í Centre of local materials in the same year.

Although it was often difficult for pioneers to obtain visas because of local regulations, many pioneers and travelling teachers did go to the Gilberts to assist with the teaching and consolidation work. Among them were Gina and Russ Garcia who, in their trimaran, had sailed through the islands of the South Pacific to bring the teachings to the native populations through their music. One result of the visit of Mr. and Mrs. Garcia was that free broadcasting time was obtained on the local radio station, and the Bahá'ís of the area were able to maintain these programmes throughout the remainder of the Nine Year Plan.

SAMOA

Reviewing the development of the Faith in Samoa in the period from 1968 to 1973, the National Spiritual Assembly stated: "The



Float entered by the Samoan Bahá'ís in the parade marking the tenth anniversary of the independence of Western Samoa; 1972.

Bahá'í community of the Samoan Islands was and continues to be deeply overwhelmed and touched by the signal honour conferred upon it through the acceptance of the Faith of Bahá'u'lláh by His Highness Malietoa Tanumafili II, Head of State of Western Samoa . . . and his announcement in this respect to the Bahá'í world at the victorious close of the Plan . . ."

The Samoan Islands, Western and American, lie at the heart of the Pacific Ocean. Opened to the Faith in January, 1954, by the Knight of Bahá'u'lláh Lilian Wyss ('Alá'í), these islands were under the jurisdiction of the Regional National Spiritual Assemblies of the South Pacific Islands (1959–1964) and the South Pacific Ocean (1964–1970). At Riḍván, 1970, the first National Convention of the Samoan Islands elected its own National Spiritual Assembly. The Hand of the Cause H. Collis Featherstone represented the Universal House of Justice on this occasion.

In the ensuing years, through the constant labour of the friends, the goals of the Nine Year Plan were achieved or exceeded. Contributing to the success of their teaching efforts, the National Spiritual Assembly reported, was the visit of an American teaching team whose direct methods of presenting the Message of Bahá'u'lláh had brought dramatic results in the United States. Projects undertaken on Savai'i, Upolu and Tutuila using this direct presentation assisted greatly in raising the number of Local Spiritual Assemblies. Mass teaching efforts were complemented by a flow of local travelling teachers, consolidation teams, conferences, teacher training and deepening institutes, Summer Schools and seminars. The expansion of the teaching work led to the necessity of a Teaching Institute and through the gift of a believer and as a result of labour on the part of the friends a building suited to this purpose was erected on the Summer School property adjoining the National Ḥaẓíratu'l-Quds in Apia.

A number of proclamation events were held and some use was made of press, radio and television to inform the public of the Cause. A float entered in the parade commemorating the tenth anniversary of Western Samoa's inde-

pendence attracted favourable comment. In this connection a Bahá'í information booth was established, a window display arranged and, as a public service, free programmes of events were printed and distributed, these containing a quotation from the Writings. Many Bahá'í children participated in proclamation and teaching activities and their spontaneous and happy efforts attracted waiting souls and made the word "Bahá'í" known.

Bahá'í literature in Samoan was enriched in this period largely through the efforts of Mr. Niuoleava Tuataga, a member of the Auxiliary Board, who translated a volume of Bahá'í prayers and several items from the Writings of Bahá'u'lláh.

Significant achievements in the Nine Year Plan included the incorporation of the National Spiritual Assembly in 1971; the recognition by the Samoan authorities of Bahá'í Holy Days and Bahá'í marriage; an increase in the number of localities where Bahá'ís reside from twenty-one in 1968, to 129 in 1973; an increase in the number of Local Spiritual Assemblies from three in 1968, to twenty-eight in 1973, five of these being incorporated; and the establishment of Bahá'í centres on three atolls of the remote Tokelau Islands.

This latter achievement during the closing months of the Nine Year Plan was the result of the devoted efforts of a Samoan travelling teacher, Mr. Tumanuvao White, who brought to fruition the seed that had been planted there many years before by Mr. Toma Aviata, for many years the only Tokelau islander to have embraced the Faith.

One of the most outstanding events of the period under review was the first International Youth Conference of the South Pacific, held in Apia, from December 29, 1969, to January 2, 1970. Some ninety youth from Australia, Fiji, Hawaii, New Caledonia, New Zealand, Tonga and the United States joined the youth of Samoa in stimulating and exciting consultation on the teaching work.

TONGA AND THE COOK ISLANDS

The National Spiritual Assembly of Tonga and the Cook Islands was formed at Riḍván, 1970, with its seat in Nuku'alofa, Tonga. Its jurisdiction extends to Niue Island. Previously Tonga and the Cook Islands had been administered by the Regional National Spiritual Assemblies of South Pacific Islands (1959–1964) and the South Pacific Ocean (1964–1970).

At Riḍván, 1970, there were sixteen Local Spiritual Assemblies in Tonga and the Cook Islands, five of which were incorporated, and the Faith was established in thirty-eight localities.

Within a year a number of the goals assigned in the Plan were accomplished. A National Ḥaẓíratu'l-Quds was acquired in Nuku'alofa, recognition of Bahá'í marriage was obtained from the civil authorities, and Bahá'í literature which already existed in Tongan and Rarotongan Maori was further enriched through the publication of a selection of Bahá'í prayers in the Niue language. In March, 1973, accomplishment of another goal was achieved when it was reported that recognition of Bahá'í Holy Days had been obtained.

At Riḍván, 1973, the National Spiritual Assembly reported that nineteen Local Assemblies had been formed in the Tonga Islands, exceeding the goal by four, and the number of localities where Bahá'ís reside in Tonga was raised to sixty-eight, surpassing the goal by eighteen. The three Local Assemblies required to be established in the Cook Islands were brought into being—in part through the assistance of the National Spiritual Assemblies of New Zealand, Australia and the United States —and the goal of establishing the Faith in six localities in the Cook Islands was exceeded by two. One of the Cook Island Assemblies achieved incorporation, and the goal of consolidating the Faith in Niue Island was accomplished through the establishment of three localities where Bahá'ís reside.


20°
0°
20°
40°
65°
55°
45°
35°
ICELAND
Faeroe Islands
Atlantic Ocean
NORWAY
SWEDEN
FINLAND
SOVIET UNION
UNITED KINGDOM
REPUBLIC of IRELAND
DENMARK
NETH.
GERMANY
POLAND
BELGIUM
LUX.
CZECHOSLOVAKIA
FRANCE
SWITZ.
LIECHT.
AUSTRIA
HUNGARY
ROMANIA
YUGOSLAVIA
BULGARIA
Black Sea
ITALY
SAN MARINO
MONACO
ANDORRA
CORSICA
SPAIN
PORTUGAL
SARDINIA
ALB.
GREECE
TURKEY
Mediterranean Sea
SICILY
CRETE
AFRICA

Europe

E. EUROPE

Youth! Youth! Youth! References to youth appearing in almost every report of National Spiritual Assemblies throughout the world were especially prominent in the European reports. In most countries of that continent it was the activity of the youth which transformed steadily plodding Bahá'í communities into lively and exciting ones; which heightened the resolution of all the friends to get on with the work and challenged them to win the goals of the Nine Year Plan. In one community a pioneer was heard to say, "We can probably hold our National Convention in a telephone booth"—so small was the community. Within months scores of youth were enrolled, and the pace of teaching increased, enabling that community—the Republic of Ireland—to form its National Spiritual Assembly.

Oteppe-Namur, Padov, Fiesch, Salzburg, Dortmund, Padua, Plön . . . these cities where important European Youth Conferences were held will, together with the Dawn-Breakers troupe of eager young Bahá'ís who spent two summers travelling and teaching throughout the continent, forever be associated with the renaissance of the teaching work in Europe.

One of the highlights of the last five years was the holding of the Oceanic Conference in Reykjavik, Iceland, in September, 1971, a few months after the formation of the National Spiritual Assembly in that country. It was the young believers in Iceland, too, who were largely responsible for the rapid growth of that community.

A country by country survey of the development of the Faith in Europe follows.



The Bahá'í community of Malta; December, 1972. The Hand of the Cause Dr. Ugo Giachery is seen in the centre of the back row. Mrs. Giachery appears in the right foreground and Mrs. Katherine McLaughlin, a member of the North American Auxiliary Board, is seen in the back row, second from the left.

AUSTRIA

Formerly part of the area of the National Spiritual Assembly of Germany and Austria, the Austrian Bahá'í community elected its own National Spiritual Assembly for the first time in 1959 when eleven per cent of the believers in that country were native Austrians. One of the most dramatic developments in the course of the Nine Year Plan is reflected in the proportion of native believers which had risen to seventeen per cent by Riḍván, 1964, to twenty-five per cent by Riḍván, 1968, and in the period under review, grew to sixty per cent, the majority of them youth.

In addition to the awakening of youth to the beauty of the Bahá'í Message, the years 1968 to 1973 were characterized by activities designed to proclaim the Faith to all strata of society and by an increased use of direct teaching methods.

In the realm of proclamation two teaching instruments of particular importance were a Bahá'í exhibition, designed and built by the Austrian friends which, beginning in October, 1967, was shown in twenty-two cities throughout the country, in some centres on more than one occasion, and attracted thousands of visitors; and the Austrian Dawn-Breakers singing group,[1] which performed in various centres between 1970 and 1973 to more than two thousand people, appeared thrice on television, obtained excellent press publicity and whose songs were often played on the radio. Direct teaching and proclamation activities, the National Spiritual Assembly reported, were spearheaded by "unselfish and dedicated Bahá'í youth who increasingly developed their special talents and potential and whose services were decisive in the fulfilment of the goals of the Plan in Austria; newly-declared youth grew to become independent and responsible supporters of the Faith and enthusiastically took the load of Assembly and Committee work upon their shoulders."

The National Spiritual Assembly also reported a growth in the degree of universal participation in the work of the Faith by the Austrian believers, an expansion of the Faith to all provinces of the country, a strengthening of the foundation of the Cause through the election of new Local Spiritual Assemblies, and a corresponding internal spiritual growth and heightened maturity as the Bahá'ís strove to become, to a fuller extent, "shining examples of the grandeur of Bahá'u'lláh's Teachings."

[1] For a report on the development of the Dawn-Breakers singing groups, see Youth Activity section, p. 343.

BELGIUM

Forming part of the area administered by the Regional National Spiritual Assembly of the Benelux countries, which had its seat in Brussels, from 1957 until 1962, the Bahá'í community of Belgium became an independent entity in the last year of that period. At the midway point of the Nine Year Plan Local Spiritual Assemblies had been established in seven centres and Bahá'ís resided in thirty localities. Between 1968 and 1973 the number of Local Assemblies increased to twelve and the number of localities to sixty-six. Other significant advances made by the Belgian community in the period under review include the establishment of a Publishing Trust (Maison d'Éditions Bahá'íes) for the publication of French literature; the obtaining of legal recognition for four Local Spiritual Assemblies; the granting of permission to Bahá'ís to request noncombatant service in the armed forces, even in the case of the recall of servicemen who in previous years had served in combatant units, and the sending of pioneers to Luxembourg and Zaïre.

The Faith was widely proclaimed throughout the country. His Majesty King Baudouin twice within four years graciously received gifts of Bahá'í books. In 1968 a Bahá'í exhibition was held in the Maison de la Presse in Brussels and was followed by other exhibitions in the provinces; these were successful in making the Faith known to a large number of people, and suitable literature was presented to authorities throughout the country. The Bahá'í Publishing Trust of Belgium participated in the important international book fair held in Brussels in 1972 (in observance of International Book Year) and displayed Bahá'í literature in many languages and dialects, thus bringing the Faith to public attention to a remarkable degree.

The youth campaign organized in Belgium (Oteppe-Namur)[2] in March, 1971, by the European Youth Conference was intensively pursued in the subsequent years throughout Belgium, and international teaching teams of

[2] See Youth Activity section, p. 324.

young people joined with Belgian youth in crossing and recrossing the country proclaiming Bahá'u'lláh's Teachings with resultant widespread newspaper and radio publicity and increased enrolments among youth.

DENMARK

The National Spiritual Assembly of Denmark was established in 1962 with its seat in Copenhagen. The first half of the Nine Year Plan was devoted to strengthening the five Local Spiritual Assemblies in the country and increasing the number of localities where Bahá'ís resided throughout Denmark and in Greenland.

In the second half of the Plan teaching and proclamation activities were extended and in 1969 a nation-wide advertising programme commenced. In February, 1969, *The Proclamation of Bahá'u'lláh* was presented to His Majesty King Frederik IX, and between 1971 and 1973 approximately twenty-five Mayors received this volume, often with attendant publicity. Approximately thirty libraries accepted Bahá'í literature; lectures were given in schools; and radio and television studios interviewed Bahá'ís. Invaluable assistance and stimulation resulted from the visits of the Hands of the Cause, members of the Continental Board of Counsellors, musical groups such as The Dawn-Breakers and a Canadian–Icelandic youth team and many outstanding youth teachers including Miss Linda Marshall, Miss Mona Yazdí and Miss Fiona Dunn. Literature in Danish was considerably enriched in this period and in the spring of 1972 a Temple site was acquired north of Copenhagen. At the end of the Plan there were ten Local Spiritual Assemblies, four of which were incorporated, and the Faith was established in forty localities.

FINLAND

The Finnish Bahá'í community was under the jurisdiction of the Regional National Spiritual Assembly of Scandinavia and Finland from 1957 until 1962 when the National Spiritual Assembly of Finland was established with its seat in Helsinki, and the following year achieved its incorporation.

The first half of the Nine Year Plan was a period of consolidation and testing within the community. The many Finnish Bahá'ís who attended the Palermo Conference in 1968 and made the associated visit to the Holy Land returned with a new enthusiasm and courage, infused their zeal and insights into their home community, and launched a vigorous assault on the teaching work. The Bahá'í youth of Finland played a significant part in the expansion of the Faith from 1968 to 1973. Enrollments among minorities and particularly among the Gypsies and Lapps were due, in large measure, to youth activities. Increasingly, opportunities arose to proclaim the Faith through the press and on radio and television.

In the period under review the number of Local Spiritual Assemblies in Finland trebled, the total membership of the Bahá'í community more than doubled, and the community was enriched and diversified through the enrollment of Gypsies, Lapps and Swedish-speaking Finns. Bahá'í literature was translated and published in a number of languages indigenous to the region as well as in Estonian. With the assistance of the Bahá'ís of Sweden a Local Spiritual Assembly was formed in Mariehamn, capital of the Aaland Islands, and Finnish travelling teachers achieved the goal of teaching and establishing the Faith in areas beyond the borders of Finland.

FRANCE

Paris had been one of the earliest and most important centres of Bahá'í activities in Europe from the time of 'Abdu'l-Bahá, and in 1958 the National Spiritual Assembly of France was established with its seat in that city. In commenting on developments within the community in the period under review the National Spiritual Assembly stated, "The single most important development of this period has been the preeminent role played by Bahá'í youth in teaching, proclamation and deepening activities. Summer proclamation campaigns, regular weekend proclamation activities and public meetings in youth, worker and university centres were possible because of their initiative and active participation. Their untiring work made possible the inauguration of new teaching methods and was largely responsible for achieving the goals of the Plan."

In addition to contributing French-speaking pioneers and travelling teachers to various



Bahá'í Summer School, Orleans, France; August, 1971.

parts of Africa the homefront goals of the French community were met and in some cases exceeded. Asked to increase the localities where Bahá'ís reside to sixty, the French community achieved a total of 116 localities. The goal of establishing sixteen Local Spiritual Assemblies was surpassed by two, including Metz and Bastia. Significantly, two-thirds of those who became Bahá'ís in France in 1973 were French, and one-half were under twenty-one years of age.

Particularly since 1971 a number of deepening workbooks, brochures and other materials were produced by the National Teaching Committee for Northern France. This Committee also dubbed into French the sound track of the film *It's Just the Beginning*, more than eighty copies of which have been distributed in French-speaking countries; improved arrangements were made for the distribution of French literature, only one phase of the increased degree of cooperation and information exchange which has developed among francophone Bahá'í communities.

Although the National Spiritual Assembly noted that such rapid acceleration of the growth of the Faith as was witnessed in the last half of the Plan provided new challenges to the French community, an unprecedented atmosphere of love and unity enveloped the friends, attributable, the National Assembly commented, to the degree of active and intense participation of the Bahá'ís of France.

GERMANY

One of the earliest Bahá'í communities in Europe, its National Spiritual Assembly had, until 1959, jurisdiction over the Bahá'ís in both Germany and Austria. In that year Austria achieved its own independent National Assembly.

At Riḍván, 1963, there were thirty Local Spiritual Assemblies in Germany and Bahá'ís resided in 131 centres. Mid-way in the Plan, two Local Assemblies had fallen below strength and 228 localities had been opened. At Riḍván, 1973, the German community jubilantly recorded that Bahá'ís resided in more than five hundred centres and more than sixty Local Assemblies had been established, including one in the North Frisian Islands and one in Trier; groups had been established in Crete and in the East Frisian Islands; assistance had been rendered to the work of the Faith in Greece and in other areas beyond the borders of Germany.

With the passing, in July, 1968, of the Hand of the Cause Hermann Grossmann,[1] the German community sustained the loss of one of its most outstanding members. Its other

[1] See "In Memoriam", p. 416.

Hand, Dr. Adelbert Mühlschlegel, continued throughout the Plan to render indefatigable services to the Cause in Europe and farther afield. In 1968 and 1970 respectively, Erik Blumenthal and Anneliese Bopp, distinguished German believers, were appointed to the European Board of Counsellors.

The progress of the Cause in Germany in the period being discussed, the National Spiritual Assembly reported, was due in large measure to the visits of the Hands of the Cause and to an awakening among the youth. The formation in 1969 of the first European Dawn-Breakers singing group, the Assembly commented, representing the first major youth project on a continental scale "restored the faith and hope of many believers and reactivated them as well." The second Dawn-Breakers group organized in the summer of 1970 started its itinerary with a well-received performance in Bad Godesberg. The groups which evolved from the two original groups "each played a significant role in reaching the masses during the final years of the Plan." The untimely passing, in 1972, of Dr. Buzurgmihr Himmatí (Bozorg Hemmati),[1] the ceaselessly-labouring and much loved youthful chairman of the National Assembly dealt another blow to the community and galvanized the efforts of the German youth and the visiting American young people serving in the "Hand-in-Hand" teaching project.

A half-hour film made of a youthful teaching team was shown on German television and constituted a valuable audio-visual teaching aid. Another brief film of the German House of Worship was shown in more than one thousand movie theatres throughout the country and was seen by approximately 4 million viewers; it was also shown outside Germany.

With the sale of the former Ḥaẓíratu'l-Quds, in 1970, a beginning was made on the construction of a new National Centre in Langenhain, adjacent to the Mother Temple of Europe.

Bahá'í literature in German was considerably enriched in the period under scrutiny and the German Bahá'í periodical, *Bahá'í Briefe*, continued publication.

[1] See "In Memoriam", p. 513.

ICELAND

The National Spiritual Assembly of Iceland was elected in 1972, with its seat in Reykjavik, in the presence of the Hand of the Cause Enoch Olinga representing the Universal House of Justice.

When the Nine Year Plan was launched in 1964 there were but seven Bahá'ís in Iceland, a country which had first been briefly visited by



The Hand of the Cause John Robarts with one of the Icelandic Bahá'í youth at the North Atlantic Oceanic Conference, Reykjavik; September, 1971.

the late Hand of the Cause Amelia E. Collins[1] in 1924. In 1965 the first Local Spiritual Assembly was established in the capital, and the Faith was established in four centres. Progress was slow, despite assistance from the National Spiritual Assembly of Canada which had responsibility for the goals in Iceland, but translation and publication of Bahá'í literature in Icelandic continued.

In 1970, with the establishment of a National Teaching Committee, teaching work developed at an increased pace. A conference inspired by a member of the European Board of Counsellors in January, 1971, resulted in an overnight doubling of the number of believers in Iceland. These new Bahá'ís were, for the most part, youth. The trend continued and at Riḍván, 1973, there were 370 Bahá'ís in Iceland, mostly youth.

Preparatory to the formation of the National Spiritual Assembly, four Local Spiritual Assemblies had been established by Riḍván, 1971. At the invitation of the National Spiritual Assembly of Canada, six Icelandic believers attended the National Convention in Canada that year. In September, 1971, the North Atlantic Oceanic Conference[2] was held in Reykjavik, the largest international Bahá'í gathering yet held in Iceland.

In 1972 another Nine Year Plan goal was achieved through the purchase of a Temple site at Nónhæð (Noonhill) in Kópavogur, near Reykjavik, and at Riḍván of that year a fifth Local Spiritual Assembly was established.

After the establishment of the National Spiritual Assembly the remaining goals of the Plan were quickly accomplished, including official recognition of Bahá'í marriage, of Bahá'í Holy Days, and the incorporation of the National Spiritual Assembly due in part, the Assembly feels, to a growing awareness of the international significance of the Faith on the part of Icelandic government officials and a desire to see Iceland play its part in encouraging a movement which has as its central aim the establishment of world peace.

The entire membership of the National Spiritual Assembly attended the International Convention in Haifa at Riḍván, 1973, and participated in the election of the Universal House of Justice.

[1] See "In Memoriam", *The Bahá'í World*, vol. XIII, p. 834.

[2] See p. 296 for report of this Conference.

IRELAND

At Riḍván, 1968, the Faith in the Republic of Ireland, comprising a Local Spiritual Assembly in Dublin and a number of pioneers elsewhere, was administered by the British National Spiritual Assembly. In preparation for its establishment as an independent entity at Riḍván, 1972, three additional Local Spiritual Assemblies were to be established, in Cork, Dun Laoghaire and Limerick, where groups had already been formed. A National Ḥaẓíratu'l-Quds and a site for a future House of Worship had been purchased by 1968, but it remained for a national endowment to be acquired and Bahá'í literature in Erse to be enriched. The first Summer School was held on the soil of the Irish Republic that year, attended by approximately ninety friends, mostly from the United Kingdom, and graced by the presence of the Hand of the Cause Jalál Kházeh. A number of Irish believers attended the Palermo Conference and made the subsequent pilgrimage to the Holy Land following which came a new wave of pioneer settlers for the Republic's goal towns and a gathering spiritual impetus which was accelerated by visits from the Hands of the Cause William Sears, John Robarts and Ugo Giachery.

Following the European Youth Conference in Fiesch[3] in the summer of 1971 a teaching

[3] See Youth Activity section, p. 336 for a report of this Conference.



His Excellency Eamon De Valera, President of the Republic of Ireland, receiving Bahá'í literature from the Hand of the Cause William Sears (left); October, 1969.



The Annual Convention for the election of the National Spiritual Assembly of the Bahá'ís of Italy. Rome; April, 1970.

project was held in four Irish centres resulting in the enrollment in the Faith of the first native Cork believers and as many as nineteen new believers in Limerick, the great majority being youth of Catholic background. In December, 1971, the first Irish Teaching Conference was held.

A year of unparalleled activity commenced at Riḍván, 1972, when the National Spiritual Assembly of the Republic of Ireland was established. The Hand of the Cause William Sears represented the Universal House of Justice on this occasion. Within the year the Assembly achieved incorporation, acquired a national endowment and succeeded in enriching Bahá'í literature in Erse. Through sacrificial pioneer moves, Local Spiritual Assemblies were formed in Galway and Bray, thus raising the number of Local Assemblies to six, two in excess of the Plan goal. A national Bahá'í publication, *New Day*, was established, the goal towns of Waterford and Kilkenny were opened to the Faith and pioneers were dispatched to British and European goals. On the crest of this wave of victory the nine members of the National Assembly paid tributes of gratitude at the Holy Shrines and participated in the third International Convention in the Holy Land at Riḍván, 1973.

ITALY

The Bahá'í communities of Italy and Switzerland were united from 1953 until 1962 under one National Spiritual Assembly but at Riḍván, 1962, they became independent. The National Spiritual Assembly of Italy was formed with its seat in Rome.

The characteristic trends of the period under review, the National Spiritual Assembly reported, were a steady increase in the number of native Italian believers, a growth in the number of Local Spiritual Assemblies and localities where Bahá'ís resided and a diversification of activities and projects in the fields of proclamation and teaching. Statistically, at the end of the Plan, the proportion of Italian believers in the community had risen to eighty per cent; between 1968 and 1973 the number of Local Assemblies increased from thirteen to twenty-six, and the number of centres from forty-six to 157. In addition, one Local Assembly was established in San Marino, one in Rhodes, one in Sardinia, one in Capri and three in Sicily. Both in the number of Spiritual Assemblies established and the number of localities opened to the Faith, Italy exceeded its Nine Year Plan goals. An additional victory was achievement of the goal to have the Bahá'í certification of marriage recognized.

The Bahá'í Publishing Trust of Italy (Casa Editrice Bahá'í) reprinted existing titles and produced new editions in Italian of important Bahá'í literature and made available approximately 120,000 copies of introductory leaflets for immediate use in teaching.

The Proclamation of Bahá'u'lláh was presented by a Bahá'í delegation to a representative of Pope Paul VI, to a representative of the President of the Italian Republic and to the Capitani Reggenti of the Republic of San Marino who received it in person. The book was also presented to civic leaders in various cities.

Although large conferences were held in all the important centres of Italy, as a result of which the Faith was widely proclaimed, it was considered a signal honour that the first Bahá'í Oceanic Conference was held in Palermo, in August, 1968, in observance of the centenary of Bahá'u'lláh's crossing the Mediterranean sea on His way to exile in the Holy Land. It was attended by approximately four thousand Bahá'ís from around the world. This event was given widespread attention by the Italian press, radio and television.

National Youth Symposia were held each year and the European Youth Conference held in Padua in August, 1972, attracted an attendance of 1,500 youth of forty nationalities. Tribute is paid to Mr. Jerry Bagley for his work in Sicily, Sardinia and Piedmont and to the Dawn-Breakers singing group whose tour resulted in the opening of many new localities and increased enrolments.

LUXEMBOURG

The Faith in Luxembourg showed a dramatic growth during the period under consideration. The numbers of believers and localities increased threefold, (exceeding by five the number of localities required), and the number of Local Spiritual Assemblies grew from three to eight.

Early in 1969 a Temple site was acquired approximately seven kilometres south of Luxembourg-Ville on a main national highway. Two international goals were achieved at Riḍván, 1972, with the establishment of Local Assemblies in Trier, Germany and Metz, France; the establishment of a Spiritual Assembly in Arlon, Belgium was achieved primarily through regular and sustained assistance from Luxembourg Bahá'í youth.

The Dawn-Breakers successfully toured Luxembourg in 1970, attracting large audiences and obtaining excellent publicity including a sympathetic article in the *Letzeburg Revue*, a weekly news magazine with wide circulation. This was followed in August, 1971, with a teaching campaign involving twenty youth from various countries who had attended the Fiesch Conference and whose activity stimulated the Bahá'í young people of Luxembourg to undertake special teaching projects in various goal cities. "These activities," the National Spiritual Assembly commented, "in no small measure, assisted in the fulfilment of all the teaching goals of the Nine Year Plan." A Spanish musical Bahá'í team, Pancho and Kamál, performed in several centres in Luxembourg in February, 1973, obtained good publicity and appeared on television.

Two particularly significant accomplishments should also be noted. In the last three years of the Plan successful teaching developed among the large Portuguese minority in Luxembourg; and, at Riḍván, 1972, the Local Assembly of Esch-sur-Alzette was elected consisting of nine Luxembourg citizens, the first local community to achieve this distinction.

The first Luxembourg Winter School was held in Pétange in 1972. This and the regularly held Summer Schools and special one-day and weekend institutes contributed greatly to the work of consolidating the Faith in Luxembourg.

THE NETHERLANDS

The National Spiritual Assembly of the Netherlands was established in 1962, with its seat in The Hague. At Riḍván, 1968, the community comprised eight Local Assemblies, eleven groups and eleven isolated centres; there were very few youth in the community. Although their number was small the Dutch Bahá'í youth were hosts at the first International Bahá'í Summer School to be held in the Netherlands. The National Spiritual Assembly reported that this school, greatly encouraged by the attendance of the Hand of the Cause Jalál Kházeh and a large attendance of youth from other European countries, and inspired by a stirring message from the Univer-



The first of a series of proclamation posters produced by the Bahá'ís of the Netherlands and posted in public transport centres throughout the country during the period 1968 to 1973.

sal House of Justice, "marked the beginning of a steady growth in the number of believers, particularly among youth." When Riḍván 1973 arrived, seventy per cent of the Dutch community were under thirty years of age, and the community comprised sixteen Local Spiritual Assemblies, twenty-six groups, thirty isolated centres and the total membership of the community had more than doubled since 1968.

Bahá'í youth, seeking new ways of teaching



Bahá'í Summer School of Norway; 1972. The Hand of the Cause Enoch Olinga is seen seated in the centre of the front row.

their contemporaries, responded to initiatives of communities abroad and developed a vocal group to spread the Bahá'í Faith by music and song. After participating in the international Dawn-Breakers group, an all-Dutch vocal group "Great Day" was formed and presented a well conducted programme available at all times for proclamation and teaching events at the local and national level.

The growing number of young Bahá'í families in the community sparked a heightened interest in establishing classes for children and special attention was paid to this need in Summer Schools and at seminars.

In 1968 the secretariat of the National Spiritual Assembly was moved from the private address of the secretary to its official seat in the Ḥaẓíratu'l-Quds and alterations to the National Centre created an auditorium capable of holding eighty people; space for the National Bahá'í Library was found in a smaller room.

A major goal of the Plan was the purchase of a Temple site in the vicinity of The Hague and this was accomplished in the closing months of the Nine Year Plan. The site is approximately 150 metres from a large lake and comprises eight acres.

NORWAY

Formerly under the jurisdiction of the Regional National Spiritual Assembly of Scandinavia and Finland from 1957 until 1962, the Norwegian Bahá'í community, at Riḍván, 1962, elected its own National Spiritual Assembly with its seat in Oslo.

At Riḍván, 1968, the achievement of the goals of the Nine Year Plan in Norway showed only slight progress, and the numerically small community was confronted with the tasks, among others, of increasing the number of Local Assemblies and localities where Bahá'ís reside, acquiring a Temple site and establishing a group in Spitzbergen.

During the first years of the Plan the press accorded the Faith a growing amount of publicity, and in 1968 the magazine section of a leading newspaper carried a four-page report of an interview with a member of the National Spiritual Assembly.

Proclamation activities included the presentation of *The Proclamation of Bahá'u'lláh* to Crown Prince Harald on the occasion of his marriage and a specially designed brochure was distributed to eight hundred outstanding Norwegian leaders.

Intensified teaching activity and visits of travelling teachers led to the establishment of the Spiritual Assembly of Trondheim in 1969. The publication of a Norwegian translation of *Gleanings from the Writings of Bahá'u'lláh*, the National Assembly reported, "confirmed and accelerated the teaching work." In 1970 a Norwegian couple settled in Spitzbergen. A year later through the enactment of new legis-



The National Spiritual Assembly of the Bahá'ís of Portugal; June, 1968. The Hand of the Cause Dr. Ugo Giachery is seen sixth from the left.

lation the Faith was registered with the civil authorities, thus achieving the goal of obtaining recognition of the Faith, an event which resulted in publicity in the press. Recognition of Bahá'í marriage soon followed, also as a result of the new law.

In 1972 a Temple site was acquired near Oslo and the Faith was given much publicity as a result of a half-hour television programme explaining its tenets. In the summer of that year a group of young American Bahá'ís devoted their vacation time to working with the Scandinavian youth in a well planned teaching project throughout Norway. "The significance of their work cannot be overestimated," the National Spiritual Assembly reported.

At the conclusion of the Plan Norway had established the Faith in thirty-one localities including the Lofoten Islands and Spitzbergen, brought into being a Local Assembly in Lofoten and eight in other parts of Norway.

PORTUGAL

From 1957 until 1962, the Bahá'í community in Portugal was administered by the Regional National Spiritual Assembly of the Iberian Peninsula. It became an independent entity in 1962 when it elected its National Spiritual Assembly, with its seat in Lisbon and its jurisdiction including the Azores. In 1967 Madeira was added to its jurisdiction.

The Portuguese community entered the last half of the Nine Year Plan with only six Local Spiritual Assemblies, five in Portugal and one in the Azores, and Bahá'ís resided in twenty-six centres in the three areas of jurisdiction.

Through the visits of Hands of the Cause and European Counsellors, a series of conferences devoted to the interests of believers in the Iberian Peninsula, and the sacrificial services of pioneers and travelling teachers who worked hand in hand with the Portuguese community, what was described as "a new spirit of energy and hopefulness" was noted in 1970 which led, by Riḍván, 1973, to phenomenal growth being recorded: there were fourteen Local Assemblies established in Portugal and two in Madeira; the Faith was established in seventy-one localities throughout Portugal, the Azores and Madeira, and the membership of the community had more than quadrupled.

In the period under review a national endowment and a National Ḥaẓíratu'l-Quds were acquired, a Temple site having been secured earlier in the Plan.

SPAIN

From 1957 to 1962 there was one National Spiritual Assembly for the Iberian peninsula, with its seat in Madrid. In 1962 the Bahá'í communities of Portugal and Spain elected their own separate National Spiritual Assemblies, that of Spain having jurisdiction over the Balearic Islands, and Andorra. In 1967 the Canary Islands were added to its area, and in 1974 the Spanish Sahara.

At the midway point in the Nine Year Plan there were sixteen Local Spiritual Assemblies and Bahá'ís resided in twenty-five localities. At the conclusion of the Plan, at Riḍván, 1973, these figures had grown to twenty-seven and sixty-seven, respectively.

In 1968 the National Spiritual Assembly achieved recognition as did, not long thereafter, sixteen Local Assemblies. A year later the National Ḥaẓíratu'l-Quds was registered as a place for the holding of Bahá'í gatherings under the law of religious freedom and all Local Ḥaẓíratu'l-Quds and Bahá'í Centres received equivalent recognition. The Publishing Trust of Spain (Editorial Bahá'í) was officially registered in 1969 and the National Spiritual Assembly obtained permission to publish its news journal, *Bolletin de informacion Bahá'í*. In October, 1969, *The Proclamation of Bahá'u'lláh* was presented to His Excellency Francisco Franco Bahamonde and to the Bishop of Urgel, co-prince of Andorra. A similar presentation was made to the civil Governors of Seville, Murcia and Guadalajara.

Nine books published in Spain in this period under non-Bahá'í auspices made mention of the Bahá'í Faith and the National Spiritual Assembly reported that 136 newspapers are known to have made reference to the Faith either through the intervention of Bahá'ís or on the initiative of local journalists.

In the period being surveyed Bahá'í literature in Spanish was considerably enriched through the publication by EBILA,[1] of additional titles in this language.

SWEDEN

Administered from 1957 to 1962 by the Regional National Spiritual Assembly of Scandinavia and Finland which had its seat in Stockholm, the Swedish Bahá'í community elected its own National Spiritual Assembly at Riḍván, 1962. By Riḍván, 1968, the community had evolved to what was described by the National Spiritual Assembly as "a period of conscious responsibilities and loving labour" which witnessed in the next five years a harvest of "heart-warming fruitfulness". Significant developments included recognition of Bahá'í marriage in 1972; the recognition of Bahá'í Holy Days in more than twenty schools, state and private

[1] Editorial Bahá'í Indo-Latinoamericana. See "Bahá'í Publishing Trusts", Directory section, p. 703 and "Major Works and Partial List of Languages in which they are Available", p. 751.



National Bahá'í Teaching Conference, Uppsala, Sweden; October, 1971.



Bahá'í exhibition and literature display, Basel, Switzerland; May, 1969. Mr. Mark Tobey, the noted American painter (centre), a member of the Local Spiritual Assembly of Basel, assisted the friends in mounting the exhibition.

concerns and companies; the translation and publication of Bahá'í literature in Lule Samish (one of the three principal Samish languages) as well as the publication of the first Bahá'í book ever written by a native Nordic author, Mr. Sverre Holmsen, of Sweden, copies of which were distributed to four hundred libraries; the establishment of the Bahá'í Publishing Trust of Sweden and the general enrichment of Bahá'í literature in the Swedish tongue; the appearance of more than four hundred articles on the Faith in the Swedish press and its mention and the presentation of its verities on radio and television; the presentation of *The Proclamation of Bahá'u'lláh* to the late King of Sweden, Gustav VI Adolf, as well as to a number of Provincial Governors and thirteen Bishops; the distribution of Bahá'í literature to two thousand church dignitaries attending the World Council of Churches in Uppsala in 1968 and the presentation of a specially designed brochure on the Faith to 2,500 clergymen of the Swedish Lutheran Church; the sending of pioneers abroad and participation by the Swedish community in inter-assembly collaboration projects and the marked expansion of the role played by youth in teaching and pioneering and their spearheading of travel teaching activities throughout Scandinavia on a scale never before attained.

At Riḍvan, 1973, the community triumphantly recorded that all the goals assigned to it had been accomplished, and in some instances surpassed.

SWITZERLAND

From 1953 until 1962 a part of the community administered by the National Spiritual Assembly of Italy and Switzerland which had its seat in Rome, the Bahá'í community of Switzerland elected its own National Spiritual Assembly in 1962, with its seat in Berne.

Important developments were witnessed during the last five years of the Nine Year Plan, the National Spiritual Assembly reported. Traditional teaching methods led to the opening of the Principality of Liechtenstein and a few additional cantons but the need was felt for reaching seekers on a wider scale. The use of an audio-visual approach, notably in an exhibition mounted in 1970, excited enthusiastic support in the community and proved to be among the most powerful instruments in winning the goals of the Plan. In 1970 Switzerland benefited from participation in the European Dawn-Breakers group and later developed a Swiss

counterpart of young Bahá'í musicians. That same year a conference for Bahá'í parents and children was held as a result of which regional conferences were spontaneously held and regular children's classes were established in some centres.

In 1971 a group of American Bahá'í youth joined with the young people of Switzerland in a concerted teaching effort effectively led by Linda Marshall and Shanta Murday, a project assessed by the National Spiritual Assembly as being "very rewarding and deeply encouraging". The European Youth Conference at Fiesch in the summer of 1971 attracted 1,500 youthful participants from fifty nations and resulted in proclamation activities on an unprecedented scale. Surging to the forefront, the Swiss youth in the last years of the Plan established a University Club in Lausanne. Invitations came from schools requesting Bahá'í speakers to address classes on religion. "New horizons opened," the Assembly commented. "Old teaching methods and religious concepts were swept away . . . we became more aware of the joy, hope and grandeur of the Cause . . . we gained a fuller understanding of the value of prayer and the need to put our trust in Bahá'u'lláh . . . we gained confidence . . . the Message was taken to people in all walks of life."

At Riḍván, 1973, all teaching goals were won and in some cases surpassed. Although recognition of Bahá'í marriage and Holy Days was not fully achieved, with permission obtained for Bahá'í children in two centres to commemorate Bahá'í Holy Days the National Assembly felt that a good beginning had been made.

UNITED KINGDOM

The venerable Bahá'í community of the British Isles, one of the oldest in the Bahá'í world, has had a National Spiritual Assembly since 1923. In 1972 with the establishment of a separate National Spiritual Assembly for the Republic of Ireland it became known as the National Spiritual Assembly of the United Kingdom.

At Riḍván, 1968, with almost half the Nine Year Plan behind it, the British community faced a serious situation, having registered a net gain on the homefront in five and a half years of only six Local Spiritual Assemblies, achieved not through teaching but by the division of the former community administered by the Local Spiritual Assembly of London into communities in the various boroughs which comprised London, resulting in the formation of ten Local Spiritual Assemblies in place of the one. The overseas picture, the National Assembly reported, was "equally distressing". The following year was marked by the development of a new spirit of vitality, attributable the National Assembly felt, to a series of challenging messages from the Universal House of Justice, the visits of a number of the Hands of the Cause, the formation of and initial consultation with the European Board of Counsellors, the attendance of two hundred British friends at the Palermo Conference,[1] an energetic homefront teaching campaign, internal administrative improvements and a gradual but marked upsurge of youth activity, the young people playing a leading role in teaching at home and abroad and in the universities, and in various proclamation activities, many of which resulted in increased publicity and requests for Bahá'í speakers at clubs, schools and societies. The tide turned and victories were recorded both in overseas goals and on the homefront. At Riḍván, 1972, the National Spiritual Assembly reported that the number of new Bahá'ís enrolled was "three times as many as any previously recorded in one year," and ninety-seven Local Spiritual Assemblies were established. Large numbers of pioneers continued to arise; youth activity continued unabated. At the conclusion of the Nine Year Plan, 106 Local Assemblies had been formed on the homefront and the required number of Assemblies had been established in Malta, Cyprus and the Faeroes.

The Bahá'í Publishing Trust of the United Kingdom, in the period under review, expanded its facilities, witnessed a considerable increase in sales and extended the range of its publications.

The Faith gained increased recognition in many spheres, through proclamation nationally and locally; through teaching in schools, colleges and universities; through a growing amount of newspaper, radio and television publicity; and by the growing prestige of some British believers in the fields of music, art and literature, including the award of a Companion of Honour to Bernard Leach.

[1] For a report of the Palermo Conference, see p. 73.

4. EXPANSION AND CONSOLIDATION OF THE BAHÁ'Í FAITH IN THE NINE YEAR PLAN

INFORMATION STATISTICAL AND COMPARATIVE

	Riḍván 1964	*Riḍván 1973*
Countries, significant territories and islands where the Bahá'í Faith is established	240	335
National Spiritual Assemblies[1]	56	113
Incorporated National Spiritual Assemblies	38	90
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	56	112
National Endowments	56	104
Bahá'í Temples (Mashriqu'l-Adhkár)	4	5
Sites for future Bahá'í Temples	46	98
Bahá'í Publishing Trusts[2]	8	15
Languages into which Bahá'í literature has been translated[3]	321	587*
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	518 (estimated)	1,607
Countries recognizing Bahá'í Holy Days	20	64
Countries recognizing Bahá'í marriage	26	40
Localities where Bahá'ís reside	15,186	69,541
Isolated centres or groups	10,620	52,133
Local Spiritual Assemblies	4,566	17,037
Incorporated Local Spiritual Assemblies	413	1,556

A. AFRICA

	Riḍván 1964	*Riḍván 1973*
Countries, significant territories and islands where the Bahá'í Faith is established	51	66
National Spiritual Assemblies	4	30
Incorporated National Spiritual Assemblies	3	25
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	4	31
National Endowments	4	29
Bahá'í Temples (Mashriqu'l-Adhkár)	1†	1
Sites for future Bahá'í Temples	5	26
Bahá'í Publishing Trusts	1‡	1
Languages into which Bahá'í literature has been translated	115	186
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	348	1,012
Countries recognizing Bahá'í Holy Days	7	11

[1] A list of the 113 National Spiritual Assemblies established at Riḍván, 1973, appears in the Bahá'í Directory, p. 702, and on p. 294.
[2] See Bahá'í Directory, p. 701. [3] See Bibliography, p. 705.
* Excluding Esperanto and Interlingua, not reflected in the breakdown by continents in the following pages.
† Kampala, Uganda; dedicated, 1961. ‡ Kampala, Uganda.

	Riḍván 1964	*Riḍván 1973*
Countries recognizing Bahá'í marriage	5	7
Localities where Bahá'ís reside	3,277	15,245
Isolated centres or groups	1,916	10,047
Local Spiritual Assemblies	1,361	4,990
Incorporated Local Spiritual Assemblies	34	142

B. THE AMERICAS

	Riḍván 1964	*Riḍván 1973*
Countries, significant territories and islands where the Bahá'í Faith is established	58	97
National Spiritual Assemblies	24	30
Incorporated National Spiritual Assemblies	19	28
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	24	29
National Endowments	24	28
Bahá'í Temples (Mashriqu'l-Adhkár)	1	2*
Sites for future Bahá'í Temples	22	26
Bahá'í Publishing Trusts	3	3†
Languages into which Bahá'í literature has been translated	37	100
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	83	234
Countries recognizing Bahá'í Holy Days	5	23
Countries recognizing Bahá'í marriage	8	10
Localities where Bahá'ís reside	3,483	15,860
Isolated centres or groups	2,776	12,548
Local Spiritual Assemblies	707	3,234
Incorporated Local Spiritual Assemblies	223	522

C. ASIA

	Riḍván 1964	*Riḍván 1973*
Countries, significant territories and islands where the Bahá'í Faith is established	56	70
National Spiritual Assemblies	10	25
Incorporated National Spiritual Assemblies	3	13
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	9	25
National Endowments	9	22
Bahá'í Temples (Mashriqu'l-Adhkár)	1‡	
Sites for future Bahá'í Temples	8	21
Bahá'í Publishing Trusts	2	5§
Languages into which Bahá'í literature has been translated	99	179

* Wilmette, Illinois, U.S.A.; dedicated, 1953; Panama City, Panama, dedicated, 1972.
† Buenos Aires, Argentina; Rio de Janeiro, Brazil; Wilmette, Illinois, U.S.A.
‡ 'Ishqábád, Turkistán; demolished in 1963 following earthquake damage. See "The Razing of the Mashriqu'l-Adhkár of 'Ishqábád", *The Bahá'í World*, vol. XIV, p. 479.
§ New Delhi, India; Beirut, Lebanon; Karachi, Pakistan; Ṭihrán, Írán; Taipei, Taiwan.

	Riḍván 1964	*Riḍván 1973*
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	73	261
Countries recognizing Bahá'í Holy Days	4	10
Countries recognizing Bahá'í marriage	7	9
Localities where Bahá'ís reside	7,262	34,892
Isolated centres or groups	5,028	26,816
Local Spiritual Assemblies	2,234	8,029
Incorporated Local Spiritual Assemblies	61	689

D. AUSTRALASIA

	Riḍván 1964	*Riḍván 1973*
Countries, significant territories and islands where the Bahá'í Faith is established	21	33
National Spiritual Assemblies	3	11
Incorporated National Spiritual Assemblies	3	9
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	3	10
National Endowments	3	8
Bahá'í Temples (Mashriqu'l-Adhkár)	1*	1
Sites for future Bahá'í Temples	3	9
Bahá'í Publishing Trusts	—	—
Languages into which Bahá'í literature has been translated	28	68
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	14	78
Countries recognizing Bahá'í Holy Days	3	10
Countries recognizing Bahá'í marriage	3	10
Localities where Bahá'ís reside	411	1,456
Isolated centres or groups	329	1,049
Local Spiritual Assemblies	82	379
Incorporated Local Spiritual Assemblies	33	76

E. EUROPE

	Riḍván 1964	*Riḍván 1973*
Countries, significant territories and islands where the Bahá'í Faith is established	54	69
National Spiritual Assemblies	15	17
Incorporated National Spiritual Assemblies	10	15
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	15	17
National Endowments	15	17
Bahá'í Temples (Mashriqu'l-Adhkár)	1†	1
Sites for future Bahá'í Temples	8	16
Bahá'í Publishing Trusts	2	6‡
Languages into which Bahá'í literature has been translated	42	54

* Sydney, Australia; dedicated, 1961. † Frankfurt, Germany; dedicated, 1964.
‡ Brussels, Belgium; Frankfurt, Germany; Rome, Italy; Madrid, Spain; Stockholm, Sweden; London, United Kingdom.

	Riḍván 1964	*Riḍván 1973*
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	*	22
Countries recognizing Bahá'í Holy Days	1	10
Countries recognizing Bahá'í marriage	2	4
Localities where Bahá'ís reside	753	2,088
Isolated centres or groups	571	1,673
Local Spiritual Assemblies	182	405
Incorporated Local Spiritual Assemblies	62	127

* Information not available.

F. BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

Riḍván 1973

When the Nine Year Plan was launched at Riḍván, 1964, there were sixty-nine Bahá'í National Spiritual Assemblies throughout the world. At the end of the Nine Year Plan at Riḍván, 1973, the following one hundred and thirteen were elected. The list names the seat of each National Spiritual Assembly, and shows, in brackets, the year in which it was first elected:

1. Afghánistán, Kabul (1972)
2. Alaska, Anchorage (1957)
3. Arabian Peninsula, Bahrayn (1957)[1]
4. Argentina, Buenos Aires (1957)
5. Australia, Sydney (1934)
6. Austria, Vienna (1959)
7. Bangladesh, Dacca (1972)
8. Belgium, Brussels (1962)
9. Belize, Belize (1967)
10. Bolivia, La Paz (1961)
11. Botswana, Gaborone (1970)[2]
12. Brazil, Rio de Janeiro (1957)
13. Burma, Rangoon (1959)
14. Cameroon Republic, Victoria (1967)
15. Canada, Toronto (1948)
16. Central African Republic, Bangui (1971)[3]
17. Chad, Fort Lamy (1971)[4]
18. Chile, Santiago (1961)
19. Colombia, Bogotá (1961)
20. Congo Republic, Brazzaville (1972)
21. Costa Rica, San José (1961)
22. Cuba, Havana (1961)
23. Dahomey, Togo and Niger, Cotonou (Dahomey) (1970)
24. Denmark, Copenhagen (1962)
25. Dominican Republic, Santo Domingo (1961)
26. Eastern Arabia, Manama (Bahrayn) (1972)
27. Eastern Malaysia and Brunei, Sarawak (Malaysia) (1972)
28. Ecuador, Quito (1961)
29. El Salvador, San Salvador (1961)
30. Fiji Islands, Suva (1970)
31. Finland, Helsinki (1962)
32. France, Paris (1958)
33. Germany, Frankfurt (1923)
34. Ghana, Accra (1970)
35. Gilbert and Ellice Islands, Tarawa (1967)
36. Guatemala, Guatemala City (1961)
37. Guyana, Surinam and French Guiana, Georgetown (Guyana) (1970)
38. Haiti, Port-au-Prince (1961)
39. Hawaiian Islands, Honolulu (1964)
40. Honduras, Tegucigalpa (1961)
41. Iceland, Reykjavik (1972)
42. India, New Delhi (1923)
43. Indonesia, Djakarta (1964)
44. Írán, Ṭihrán (1934)
45. Ireland, Republic of, Dublin (1972)
46. Italy, Rome (1953)
47. Ivory Coast, Mali and Upper Volta, Abidjan (Ivory Coast) (1971)
48. Jamaica, Kingston (1961)
49. Kenya, Nairobi (1964)
50. Korea, Seoul (1964)
51. Kuwait, Kuwait (1972)
52. Laos, Vientiane (1967)
53. Leeward and Virgin Islands, Charlotte Amalie, St. Thomas (Virgin Islands) (1967)
54. Lesotho, Maseru (1971)[5]
55. Luxembourg, Luxembourg (1962)

56. MALAGASY REPUBLIC, Tananarive (1972)[6]
57. MALAWI, Limbe (1970)[7]
58. MALAYSIA, Kuala Lumpur (1972)[8]
59. MAURITIUS, Port Louis (1972)
60. MEXICO, Mexico City (1961)
61. NEAR EAST, Beirut (Lebanon) (1970)
62. NEPAL, Katmandu (1972)
63. NETHERLANDS, The Hague (1962)
64. NEW ZEALAND, Auckland (1957)
65. NICARAGUA, Managua (1961)
66. NIGERIA, Lagos (1970)
67. NORTH EAST AFRICA, Addis Ababa, (Ethiopia) (1956)
68. NORTH EAST ASIA, Tokyo (Japan) (1957)
69. NORTH WEST AFRICA, Rabat (Morocco) (1956)
70. NORTH WEST PACIFIC OCEAN, Ponape (Caroline Islands) (1972)
71. NORWAY, Oslo (1962)
72. PAKISTAN, Karachi (1957)
73. PANAMA, Panama City (1961)
74. PAPUA AND NEW GUINEA, Lae (New Guinea) (1969)
75. PARAGUAY, Asunción (1961)
76. PERU, Lima (1961)
77. PHILIPPINE ISLANDS, Manila (1964)
78. PORTUGAL, Lisbon (1962)
79. PUERTO RICO, Santurce (1972)[9]
80. RÉUNION, Saint Pierre (1972)
81. RHODESIA, Salisbury (1970)
82. RWANDA, Kigali (1972)[10]
83. SAMOA, Apia (Western Samoa) (1970)
84. SEYCHELLES, Victoria (Mahé Island) (1972)
85. SIKKIM, Gangtok (1967)
86. SINGAPORE, Singapore (1972)
87. SOLOMON ISLANDS, Honiara (1971)
88. SOUTH AND WEST AFRICA, Johannesburg (South Africa) (1956)
89. SOUTH WEST PACIFIC OCEAN, Noumea (New Caledonia) (1964)
90. SPAIN, Madrid (1962)
91. SRI LANKA, Colombo (1962)
92. SUDAN, Khartoum (1971)
93. SWAZILAND AND MOZAMBIQUE, Mbabane (Swaziland) (1971)
94. SWEDEN, Stockholm (1962)
95. SWITZERLAND, Bern (1962)
96. TAIWAN, Taipei (1967)
97. TANZANIA, Dar-es-Salaam (1964)
98. THAILAND, Bangkok (1964)
99. TONGA AND THE COOK ISLANDS, Nuku'alofa (Tonga) (1970)
100. TRINIDAD AND TOBAGO, Port-of-Spain (Trinidad) (1971)
101. TUNISIA, Tunis (1972)
102. TURKEY, Istanbul (1959)
103. UGANDA, Kampala (1971)
104. UNITED KINGDOM, London (1923)[11]
105. UNITED STATES, Wilmette (1925)
106. UPPER WEST AFRICA, Bathurst (The Gambia) (1970)
107. URUGUAY, Montevideo (1961)
108. VENEZUELA, Caracas (1961)
109. VIETNAM, Saigon (1964)
110. WEST AFRICA, Monrovia (Liberia) (1964)
111. WINDWARD ISLANDS, Bridgetown (Barbados) (1972)
112. ZAÏRE, Kinshasa (1970)[12]
113. ZAMBIA, Lusaka (1967)[13]

Notes

[1] Area altered in 1972 with the formation of two National Spiritual Assemblies, Eastern Arabia and Kuwait.
[2] Formerly Bechuanaland, until 1966.
[3] Formerly Central Africa, 1970–1971; then Central African Republic.
[4] In 1973 Fort Lamy became known as N'Djaména.
[5] Formerly Basutoland, until 1966. Part of the area under the jurisdiction of the National Spiritual Assembly of Swaziland, Lesotho and Mozambique, 1967–1971.
[6] Formerly Madagascar, until 1958.
[7] Formerly Nyasaland, until 1964.
[8] Area altered in 1972; formerly Malaya.
[9] Seat: Rio Piedras, 1972–1974; then Santurce.
[10] Formerly a part of Ruanda-Urundi; name changed to Rwanda in 1962. The National Spiritual Assembly of Burundi and Rwanda existed, 1969–1972, at which time Rwanda formed its own National Spiritual Assembly.
[11] Formerly the British Isles, until 1972.
[12] Formerly Belgian Congo until 1960; then Republic of Congo (Kinshasa) until name changed to Zaïre in 1971. Kinshasa was formerly called Leopoldville.
[13] Formerly Northern Rhodesia, until 1964.

II

EIGHT OCEANIC AND CONTINENTAL CONFERENCES

1. UNITY IN DIVERSITY — A PICTORIAL REPORT[1]



The people whose pictures you are about to see come from all over the world, from diverse backgrounds.



The colour of their skins varies—from the pale, almost white, of the Nordic countries . . .



. . . to the rich browns and blacks of the African continent.



The manner of dress also differs, from the casual colourful loose-fitting clothing of the Pacific Islanders . . .

[1] Adapted from a programme for slides and filmstrip designed by the Audio-Visual Department of the Bahá'í World Centre, released through the International Bahá'í Audio-Visual Centre and distributed by the Bahá'í Publishing Trust, Wilmette, Illinois.



. . . to the heavy, but no less colourful garments of the Indians living in the cold climate of the Bolivian Andes.

The racial and ethnic backgrounds are many—a full-blooded Australian Aboriginal with his bride,





Latin Americans from the Caribbean area,

Meo tribesmen from Laos and Thailand,





Ainu of Japan, and many, many others.

But all have things in common. Most important, they are all followers of the Most Great Name—Bahá'ís committed to the Teachings of Bahá'u'lláh, which emphasize the oneness of mankind. Bahá'ís think of themselves as leaves of one tree and flowers of one garden.





These friends have another important common denominator. They were participants in one or more of the eight Oceanic and Continental Conferences called by the Universal House of Justice —in Japan, Iceland, Jamaica, Bolivia, Fiji, Singapore, Mauritius and Liberia.

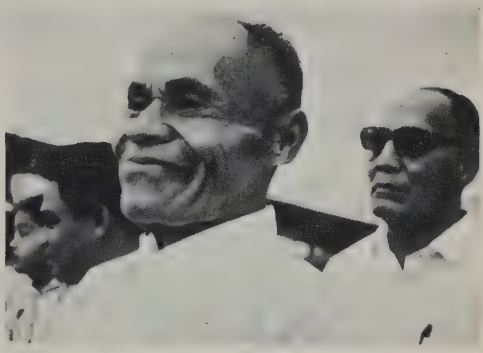
They came to renew bonds of friendship, to meet new friends, to teach the Cause of Bahá'u'lláh . . .





. . . to sing His praise, and to discuss ways and means of winning the goals of the Nine Year Plan.

They came by ship, and they came by plane, happy and joyful at the prospect of being with their Bahá'í brothers and sisters from different lands.





It was in August, 1970, that the vanguard of the hosts attending these eight Conferences landed in Mauritius to participate in four wonderful days of consultation and inspiration. Three Hands of the Cause attended— Jalál Kházeh, William Sears and Raḥmatu'lláh Muhájir.

The Hand of the Cause William Sears represented the Universal House of Justice. Reading its message, he noted that Mauritius is "an island whose name was enshrined in Bahá'í history during the Heroic Age of our Faith as the source, two years before 'Abdu'l-Bahá's arrival in America, of a contribution towards the purchase of the site of the Mother Temple of the West.





". . . the spirit of the New Day," he continued, "brilliant even at this early dawn with the light of Bahá'u'lláh's gifts to man, is apparent in the diversity of the attendants, in the brotherhood of erstwhile strangers . . . and above all in the noble purposes for which (you have) gathered." Over 1,000 Bahá'ís from the Indian Ocean, Africa, Asia and other lands attended the sessions

One session was addressed by the Minister of Education of Mauritius, who expressed his own ideal of education through the words of the beloved Master, 'Abdu'l-Bahá.





Mr. Sears signed the official visitors book of the Prime Minister, Sir Seewoosagur Ramgoolam, who headed the list of notables attending the public reception.

There was excellent press coverage for the Conference and four television interviews —three in English and one in Hindi.





On the final day the friends visited the Temple site, which nestles beneath the island's beautiful mountains on a sixteen-acre plateau overlooking the vast emerald Indian Ocean and the city of Port Louis. On Sunday, Mr. Sears closed the session, addressing an audience ablaze with the fire of love; eyes were glittering with tears of joy and sadness. The Conference had reached its apex, yielded its fruit, and now the harvest was to be gathered.

Meanwhile, 8,000 miles to the west, high in the Andes at La Paz, Bolivia, the companion Continental Conference had been under way. The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum was the official representative of the Universal House of Justice . . . she read its message reminding the friends that their ". . . aim is the redemption of mankind from its godlessness, its ignorance, its confusion and conflict."





That same message referred to the Master's prediction in the Tablets of the Divine Plan *that* . . . should these Indians be educated and properly guided, there can be no doubt that through the divine teachings they will become so enlightened that the whole earth will be illumined.

Six hundred and forty-one believers representing nineteen countries had journeyed to this mountain capital. Their number included six members of the Continental Boards of Counsellors, twelve Auxiliary Board members, and thirty-one members of National Spiritual Assemblies. Here was a living example of the truth of Bahá'u'lláh's statement, The earth is but one country and mankind its citizens.





Amatu'l-Bahá Rúḥíyyih Khánum said, "When people see a great gathering like this, it is news all over the world. To have people of different backgrounds come together in real unity and love—this is unknown to the world outside."

The Conference was a great factor for proclamation of the Faith throughout Bolivia. The friends made effective use of radio, the press and television.





At the Presidential palace, on the day after the Conference, a reception was held for the friends. About 350 Bahá'ís were present as Rúḥíyyih Khánum presented General Ovando Candía, the President of the Republic, with the book The Proclamation of Bahá'u'lláh.

Four months later, in Singapore, the South China Seas Conference was convened. The Hands of the Cause Collis Featherstone (left) and Enoch Olinga (right) were present. Mr. Olinga, who represented the Universal House of Justice, announced that in recognition of current achievements, Singapore would have its own National Spiritual Assembly at Riḍván, 1972.





Bahá'ís from twenty-five countries were present at the Conference, including Joseph Domingo and Augustine Elizan, tribal believers from the north and south of the Philippines.

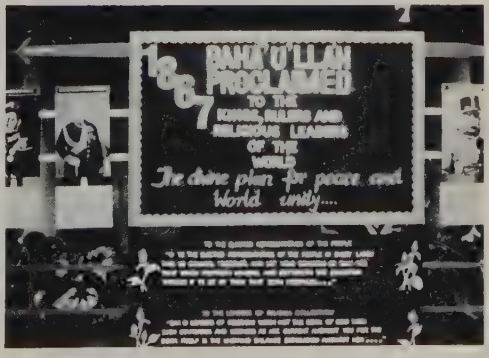
Ten countries are represented by the Bahá'ís in this photograph. Arabia sent two delegates to the Conference.





Workshops on special interests were held throughout the Conference between sessions. Subjects included child education, teaching among the Chinese, and youth and student activities.

One of the outstanding attractions was a unique and colourful exhibit, designed by Dr. Chellie Sundram, a member of the Continental Board of Counsellors in South-east Asia.





An intercontinental telephone hookup was established with the companion Conference in Monrovia, Liberia.

The entire body of believers in Singapore shared in the excitement as the Hand of the Cause Enoch Olinga . . .





. . . spoke to Amatu'l-Bahá Rúḥíyyih Khánum at the Monrovia Conference where 500 delegates from thirty-seven countries, some as far away as Hawaii and Persia, had assembled.

The Hand of the Cause Raḥmatu'lláh Muhájir (left), shown here with Rúḥíyyih Khánum, was the official representative of the Universal House of Justice and read its message to the assembled friends summoning the " . . . African believers, so beloved by the Guardian," to "rise to the challenge facing them" and to "earn the gratitude and goodwill of all mankind by their deeds of dedication and self-sacrifice." The Conference responded by discussing their goals, their achievements, their plans, and their needs.





Amatu'l-Bahá spoke to the friends about the beloved Guardian and the Central Figures of the Faith. Following her talk the Honourable William Tolbert—then Vice-President of Liberia—made a special visit to the Conference, appearing on behalf of President Tubman who was ill. Mr. Tolbert later became President of Liberia on the death of Mr. Tubman.



After the Conference, Rúḥíyyih Khánum and her travelling companion, Mrs. Violette Nakhjavání, resumed their teaching tour of Africa.



In May, 1971, the Caribbean Conference was convened in Kingston, Jamaica. The friends are seen waiting for . . .



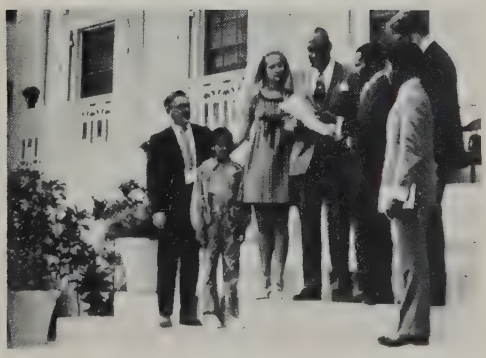
. . . the arrival of the New Bahama Star, *bearing 550 believers from the United States who had been holding an institute on board during the cruise from Miami.*



They had also been teaching. Many members of the crew of the New Bahama Star, *called by the friends, "The New Bahá'í Star", became Bahá'ís.*

From the Mayor of Miami the friends brought greetings . . .





. . . to the Mayor of Kingston. This was the largest of the eight Conferences. More than 1,200 believers from twenty-nine countries attended and more than 500 new believers embraced the Faith during the three days.

Two Hands of the Cause, Dhikru'lláh Khádem, representing the Universal House of Justice, and John Robarts, plus six members of Continental Boards of Counsellors in North, Central and South America, were present.





A Bahá'í concert was the main event at the public meeting and featured such well-known artistes as Linda Marshall . . .

. . . Geraldine Jones . . .





. . . John Birks "Dizzy" Gillespie . . .

. . . and Seals and Crofts. Over 3,000 people attended.





There were inspirational and informative sessions as well.

Telephone contact was made with the South Pacific Oceanic Conference being held simultaneously in Suva, Fiji. The Hands of the Cause Dhikru'lláh Khádem (extreme left) and John Robarts (extreme right) exchanged greetings . . .





. . . with their fellow Hands, F. Collis Featherstone (shown here) and Raḥmatu'lláh Muhájir on the other side of the globe where more than 400 believers, mostly from the islands of the Pacific, were assembled.

The message of the Universal House of Justice, read by the Hand of the Cause F. Collis Featherstone, reminded the friends of the promise of Bahá'u'lláh about the future of His Revelation: Should they attempt to conceal its light on the continent, it will assuredly rear its head in the midmost heart of the ocean, and, raising its voice, proclaim: 'I am the life-giver of the world!'





The Hand of the Cause Raḥmatu'lláh Muhájir recalled that there were only seventeen people present at the first Convention in the South Pacific. "Now look at the number present," he said.

Representatives of every island group —men and women, youth and adults— spoke on a wide variety of subjects. They related their teaching experiences, some with tears, some with laughter, but throughout the Conference the keynote was victory. There was complete confidence that the Faith of Bahá'u'lláh would sweep the islands and discussion centered on how to keep pace with this widespread growth of the Cause.

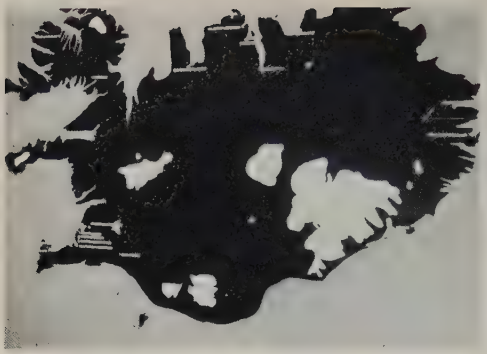




It was a happy Conference. There was music and singing and traditional dances of the islands were performed. The friends from New Caledonia composed a song about pioneering. When the Conference ended and the friends were saying farewell, one Fijian believer commented, "This Conference has been the greatest proclamation in Fiji. My country will never be the same again."

From tropical Fiji, to Reykjavik, Iceland, on the fringes of the Arctic, is a long plane ride. But the joyful smiles of the friends in the North Atlantic are just as warm as those of the believers in the South Pacific. On September 1, 1971, the last two Conferences of the Nine Year Plan were convened—one in Sapporo and one in Reykjavik, the latter attended by more than 750 believers from thirty-five countries.





The backdrop on the platform at the Reykjavik Conference featured this huge map of Iceland showing the location of Bahá'í centres. One hundred new believers accepted the Cause during the Conference.

Moved by the Master's mention of Greenland in the Tablets of the Divine Plan, *a delegation which included three believers from Canada—Florence Springgay, an Eskimo; Hugette James, a French Canadian; Mary Ann Crow, a Blackfoot Indian—flew to Greenland during the Conference to proclaim the Cause, and returned to report the results of their efforts.*





Professor Bernhard Notz, an aged and blind German composer who happened to be in Iceland, and Mrs. Notz, were so touched by the spirit of the Conference that they declared their faith. At one of the sessions a prayer of 'Abdu'l-Bahá's which Professor Notz had set to music was sung and enthusiastically applauded.

There were many participants in the Conference sessions: the Hands of the Cause Paul Haney (seen here) and John Robarts, the official representative of the Universal House of Justice . . .





. . . members of Continental Boards of Counsellors, including Miss Edna True . . .

. . . Knights of Bahá'u'lláh, including Eskil Ljungberg, who opened the Faroe Islands to the Faith in 1953 . . .





. . . young new believers . . .

. . . and seasoned international teachers such as Mrs. Lea Nys.





At the close of the Conference the Hand of the Cause John Robarts presented the Conference guest book to Jóna Bjǒrg Saetran for the Bahá'í Archives of Iceland.



Across the polar ice cap on the opposite side of the earth, 625 Bahá'í brothers and sisters representing thirty-one countries were meeting in Sapporo, on the island of Hokkaido, in Japan.



Hokkaido is the home of the Ainu—aboriginal people of Japan. Mr. Takeichi Moritake, Ainu Chief and one of the first Ainu believers, addressed the Conference.



Another early Ainu Bahá'í is Mr. Kazutomo Umagae, now a member of the Auxiliary Board.



At the registration desk there were still more beautiful flowers in Bahá'u'lláh's garden of humanity. Though we may never have met them, tears of joy come to our eyes as we feel the bonds of unity and friendship binding our hearts together in a common Cause.

Three Hands of the Cause were present—(left to right) Raḥmatu'lláh Muhájir, H. Collis Featherstone and 'Alí-Akbar Furútan.





Mr. Furútan represented the Universal House of Justice. He reminded the friends that the "sweet perfume of victory is in the air, and we must hasten to achieve it . . ."

In addition to the Hands of the Cause, six members of Continental Boards of Counsellors were present; they came from North America, Western Asia, Australasia, South-east Asia and North-east Asia. Many Auxiliary Board members and National Spiritual Assembly members also participated.





The lighter side of the programme included Japanese and Ainu dances.

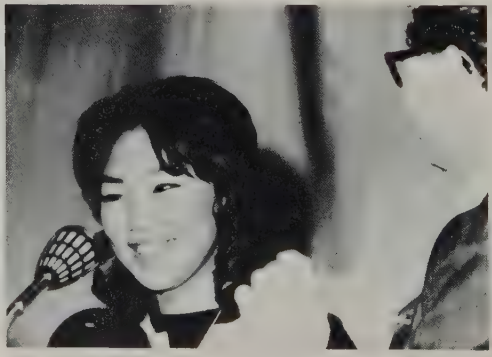
There was excellent publicity. Two thousand posters announcing the public meeting were put up; fifty thousand pamphlets with reply cards were distributed.





There were two television appearances and three radio programmes, as well as numerous articles in both English and Japanese language newspapers. Approximately 600 attended the public meeting, including 150 enquirers, twenty-three of whom became Bahá'ís following the meeting.

All eight Conferences are now concluded. Nearly 6,000 Bahá'ís of all ages and backgrounds were brought together in unity and concord. Never have there been so many different races and ethnic backgrounds represented —coming from the Far North . . .





. . . and the islands of the South Pacific . . .

. . . from Africa . . .





. . . and the Andes.

All ages were represented —old believers from the time of the Master . . .





. . . and young new friends to sing the praise of Bahá'u'lláh.

Never has there been such emphasis on taking the Faith to the masses and never have there been so many enrolled in the Faith as a result of a series of Conferences. The Faith has been widely proclaimed and many public officials have been contacted. Surely the Cause of Bahá'u'llah is moving rapidly out of obscurity in almost every land.





The redeemers of mankind have raised high the banner of Bahá'u'lláh's Cause.

The victorious conclusion of the Nine Year Plan is now in sight.

(*Song*: Alláh-u-Abhá)



2. MESSAGES OF THE UNIVERSAL HOUSE OF JUSTICE TO THE EIGHT OCEANIC AND CONTINENTAL CONFERENCES

A. TO THE CONTINENTAL CONFERENCE IN LA PAZ, BOLIVIA, AND THE OCEANIC CONFERENCE IN ROSE HILL, MAURITIUS

August, 1970

OUR hearts turn with eager expectancy to the twin Conferences now in session in the southern hemisphere. Their convocation so shortly after the world-wide commemoration of the Centenary of the Martyrdom of the Purest Branch, calls to mind that the promotion and establishment of the Faith of God have always been through sacrifice and dedicated service. Indeed, these very Conferences testify to the creative power, the fruitfulness, the invocation of Divine confirmations which result from sacrificial service to the Cause of God. Although both Bolivia and Mauritius are mentioned specifically in the *Tablets of the Divine Plan*, the Cause, even thirty-five years ago, was virtually unknown in those areas; today we witness the holding of these historic Conferences.

Little wonder that South America, whose rulers and presidents were addressed by Bahá'u'lláh in His *Kitáb-i-Aqdas*, of whose indigenous believers the Master, in those Tablets already referred to, wrote . . . *Should these Indians be educated and properly guided, there can be no doubt that through the divine teachings they will become so enlightened that the whole earth will be illumined*, should have exerted a magnetic attraction upon a number of ardent souls in the northern continent, eager to serve in so promising a field. A band of heroic pioneers, bearing the Message of Bahá'u'lláh, gradually penetrated its wide territories, its jungles and mountains. They were followed by others under systematic crusades of two Seven-Year Plans and the beloved Guardian's Ten-Year Plan and together they became the spiritual conquerors of that continent. The Latin American communities which arose as a result of their pioneer efforts were described by the beloved Guardian as "associates in the execution" of 'Abdu'l-Bahá's Divine Plan. May Maxwell, one of the great heroines of the Faith, attained her longed-for crown of martyrdom in Buenos Aires; Panama became the site of the sixth Mashriqu'l-Adhkár of the Bahá'í world, and La Paz, Bolivia, is now the scene of this Continental Conference.

The Indian Ocean, whose furthermost waves lap the shores of the Cradle of our Faith, upon whose waters the Divine Báb travelled in the course of His pilgrimage to Mecca, the heart of Islám, where He openly announced His Mission; whose mighty sub-continent from which it derives its name was the home and assigned province of the ninth Letter of the Living; whose major islands were severally mentioned by 'Abdu'l-Bahá in the second of His *Tablets of the Divine Plan*, lay, for most of a century, fallow to the Word of God, a challenge to the promotion of His Faith. This challenge was answered by half a hundred Knights of Bahá'u'lláh, who, in response to the beloved Guardian's call left their homes and wholeheartedly gave themselves to the establishment of the Cause in those parts. They implanted the banner of Bahá'u'lláh upon its atolls, its great islands and bordering territories. Now, in the midmost heart of that huge expanse of sea, Mauritius, an island whose name was enshrined in Bahá'í history during the Heroic Age of our Faith as the source, two years before 'Abdu'l-Bahá's arrival in America, of a contribution to the purchase of the site of the Mother Temple of the West, has been chosen as the venue of this Oceanic Conference.

Not only have the institutions of the Faith been established in this ocean and this continent, but the spirit of the New Day, brilliant even at this early dawn with the light of Bahá'u'lláh's gifts to man, is apparent in the diversity of the attendants, in the brotherhood

of erstwhile strangers—even enemies—and above all in the noble purposes for which you have gathered.

Your aim is the redemption of mankind from its godlessness, its ignorance, its confusion and conflict. You will succeed, as those before you succeeded, by sacrifice to the Cause of God. The deeds and services required of you now, will shine in the future, even as those of your spiritual predecessors shine today and will shine for ever in the annals of the Cause.

We share with you the spiritual delight of these occasions and assure you of our constant and ardent prayers that your deliberations upon the objectives of the Cause in your areas and the spiritual fellowship which you will enjoy will result in immediate and determined plans to complete the tasks assigned to you ere the rapidly approaching end of the Nine Year Plan. This Plan is the current stage of the Master's Divine Plan and its success must precede those greater triumphs when, as the result of your labours, the divine outpourings will raise up a vast concourse of radiant and devoted servants of Bahá'u'lláh who will establish His Kingdom in this world.

B. TO THE CONTINENTAL CONFERENCE, MONROVIA, LIBERIA

January, 1971

The emergence on the African continent of a widely spread, numerous, diversified and united Bahá'í community, so swiftly after the initiation of organized teaching plans there, is of the utmost significance and a signal evidence of the bounties which God has destined for its peoples in this day.

The great victories in Africa, which brought such joy to the Guardian's heart in the last years of his life, resulted from the self-sacrificing devotion of a handful of pioneers, gradually assisted by the first few native believers, all labouring under the loving shadow of the Hand of the Cause Músá Banání. From their efforts there has been raised up an increasing army of African teachers, administrators, pioneers and valiant promoters of the Divine Cause, whose main task is to bring to all Africa the bounties conferred by the Word of God, bounties of enlightenment, zeal, devotion and eventually the true civilization of Bahá'u'lláh's World Order.

Many of the gravest ills now afflicting the human race appear in acute form on the African continent. Racial, tribal and religious prejudice, disunity of nations, the scourge of political factionalism, poverty and lack of education are obvious examples. Bahá'ís have a great part to play—greater than they may realize—in the healing of these sicknesses and the abatement of their worst effects. By their radiant unity, by their "bright and shining" faces, their self-discipline in zealously following all the requirements of Bahá'í law, their abstention from politics, their constant study and proclamation of the Great Message, they will hasten the advent of that glorious day when all mankind will know its true brotherhood and will bask in the sunshine of God's love and blessing.

That the African believers are fully capable of taking their full share in building the Kingdom of God on earth, their natural abilities and present deeds have fully demonstrated. An African Hand of the Cause of God,[1] even now in the course of a brilliant, triumphal teaching tour of the planet, African Counsellors, Board members, national and local administrators and an ever-increasing army of believers testify to the vigour and immense capacity of this highly-blessed continent to serve its Lord in the great day of His appearance. That the African believers, so beloved by the Guardian of the Faith, will rise to the challenge facing them and earn the gratitude and goodwill of all mankind by their deeds of dedication and self-sacrifice is the longing of our hearts.

May this Conference become a sun from which will stream forth to all parts of the vast continent rays of spiritual energy and inspiration, galvanizing the friends to action in the fields of teaching and pioneering in such manner that they will rapidly achieve all the tasks assigned to them under the Nine Year Plan.

[1] The Hand of the Cause Enoch Olinga.

c. TO THE OCEANIC CONFERENCE OF THE SOUTH CHINA SEAS, SINGAPORE

January, 1971

The wonderful progress made by the Bahá'í communities of South-east Asia towards achievement of the tasks assigned to them under the Nine Year Plan, fills our hearts with thankfulness to God and arouses our keenest admiration for the capacities and dedicated services of the friends in all those vast and varied territories. Indeed, so bountiful have been the divine confirmations rewarding their efforts that we are confident of their ability to far exceed the stated objectives and to initiate the opening phase of the next stage of their development, a massive increase in the establishment of the Cause of God among the teeming millions of the islands and ocean-bordering countries of so huge an area of the earth.

South-east Asia, whose gifted and industrious peoples have embraced four of the world's major religions, have produced in all ages civilizations and cultures representative of the highest accomplishments of the human race, now experiencing with the rest of the world the disruptive, revolutionizing, *vibrating influence of this Most Great, this New World Order, the like of which mortal eyes have never witnessed,* lies open and receptive to the Word of God, ready once more to nourish in its fertile soil that potent seed and to bring forth, in its own characteristic manner and as an integral part of the world civilization, the institutions, the fabric, the brilliant edifice of Bahá'u'lláh's World Order.

We now summon the believers of this highly-promising area, flushed with the tide of approaching victory, to launch a three-pronged campaign, the main feature of which is to achieve an immediate expansion of the Faith, exceeding the aims of the Nine Year Plan. In addition you are called upon to raise a corps of travelling teachers, whose main objective will be to visit all the communities and groups in the area for the purpose of deepening and consolidating their Bahá'í life, thus preserving the victories won and reinforcing the base for future development. Simultaneously, a number of Chinese-speaking believers must arise who, as pioneers and travelling teachers in all the countries of South-east Asia, will attract large numbers of the talented Chinese race to embrace and serve the Faith of Bahá'u'lláh.

Recognizing your current achievements and fully confident in your determination and ability to continue to attract the divine confirmations of Bahá'u'lláh, we are happy to announce as a supplementary goal of the Nine Year Plan, the establishment, at Riḍván, 1972, of the National Spiritual Assembly of the Bahá'ís of Singapore, an additional supporting pillar of the Universal House of Justice and a new bastion of the Faith in so vital a crossroads of human activity.

We pray that your deliberations will engender a new wave of enthusiasm, cement ever more firmly the bonds of love between the many and various national communities of your area and result in practical plans for the implementation of the above tasks.

d. TO THE CARIBBEAN CONFERENCE, KINGSTON, JAMAICA

May, 1971

How propitious that on its mountaintop between the two greatest oceans and the two American continents the Mother Temple of Latin America is rising now in Panama, a land blessed by 'Abdu'l-Bahá's prophecy that *in the future it will gain great importance.* How splendid that the vision projected in the Divine Plan for the Americas has sprung into such vibrant life in this Caribbean basin, in country after country upon its verdant shores, in island after island across its expanse, all named by the Master in His Tablets. What shall we not witness ere long in these places so charged with destiny through the Master's utterances!

The Nine Year Plan, the current stage in the unfoldment of the Divine Plan of 'Abdu'l-Bahá, is approaching its triumphant end. This Conference is an occasion to sum up what has been won, to determine to achieve the remaining goals for expansion in these blessed lands, and to consolidate the old and new communities of the Most Great Name. Indeed, the winning of our grand Bahá'í objectives began just yesterday when, in the early years of the Formative Age, a few travellers crossed the Caribbean. Yet it was not until the successive Plans of the beloved Guardian, culminating in the Ten Year Crusade, when twenty-seven Knights of Bahá'u'lláh settled throughout this vast area, that the Cause took firm root. By 1963 the countries and islands of the Caribbean claimed less than 400 localities and only 147 Local Spiritual Assemblies. Now Bahá'ís are to be found in over 2,500 localities, more than 500 Local Assemblies and sixteen National Spiritual Assemblies have been formed, and there have been hundreds of concrete achievements which have brought about our recognition as an independent Faith.

The Americas have been a melting pot and a meeting place for the races of men, and the need is acute for the fulfilment of God's promises of the realization of the oneness of mankind. Particularly do the Master and the Guardian point to the Afro-Americans and the Amerindians, two great ethnic groups whose spiritual powers will be released through their response to the Creative Word. But our Teachings must touch all, must include all peoples. And, in this hour of your tireless activity, what special rewards shall come to those who will arise, summoned by 'Abdu'l-Bahá's Words: *Now is the time to divest yourselves of the garment of attachment to this phenomenal realm, be wholly severed from the physical world, become angels of heaven, and travel and teach through all these regions.*

The time is short, the needs many. No effort can be foregone, no opportunity wasted. Praised be God that you have gathered in this Conference to consult upon the vital requirements of this highly significant moment. Our prayers ascend at the Holy Threshold that every session of this historic meeting will attract Divine Blessings, and that each soul, armed with the love of God and imbued with His purpose for a struggling mankind, will arise to activate, beyond all present hopes, the vast spiritual potentialities of the Americas.

E. TO THE SOUTH PACIFIC OCEANIC CONFERENCE, SUVA, FIJI

May, 1971

We send our warmest greetings and deepest love on the occasion of the first Conference in the heart of the Pacific Ocean. Praise be to God that you have gathered to consult on the vital needs of the hour!

Recalling the promise of Bahá'u'lláh *Should they attempt to conceal His light on the continent, He will assuredly rear His head in the midmost heart of the ocean and, raising His voice, proclaim: 'I am the life-giver of the world!'* we now witness its fulfilment in the vast area of the Pacific Ocean, in island after island mentioned by the Master in the *Tablets of the Divine Plan*. How great is the potential for the Faith in localities blessed by these references!

At the inception of the Formative Age, the Cause was little known here. Agnes Alexander had brought the Teachings to the Hawaiian Islands. Father and Mother Dunn had only recently arrived in Australia. Later the name of Martha Root was to be emblazoned across the Pacific. Still later, at the beginning of the Ten Year Crusade, a vanguard of twenty-one Knights of Bahá'u'lláh raised His call as they settled in the islands of this great Ocean. The names of these valiant souls, together with the names of the army of pioneers and teachers who followed, will be forever enshrined in the annals of the Faith.

Their mighty endeavours brought about the enrolment of thousands of the peoples of Polynesia, Micronesia and Melanesia under the banner of the Most Great Name, the opening in Australasia of more than 800 centres and the establishment of ten pillars of the Universal House of Justice. We can but marvel at such triumphs attained despite great difficulties imposed by the vast expanses of ocean

separating the island communities, especially when it is recalled that in many of these islands even the Christian Gospel was unknown as late as the 1830s.

How great is the responsibility to continue spreading the Word of God throughout the Pacific. It was in the *Tablets of the Divine Plan* that 'Abdu'l-Bahá called for teachers *speaking the languages, severed, holy, sanctified and filled with the love of God,* to *turn their faces to and travel through the three great island groups of the Pacific Ocean—Polynesia, Micronesia and Melanesia . . . with hearts overflowing with the love of God, with tongues commemorating the mention of God* to *deliver the Glad Tidings of the manifestation of the Lord of Hosts to all the people.*

The Nine Year Plan, the current phase of the unfoldment of the Divine Plan, is now approaching its final stages. It is incumbent on the friends to assess what has been accomplished and to anticipate and plan for such rapid acceleration of the teaching and consolidation work as is necessary to win all goals by 1973. Time is short; the needs critical. No effort must be spared; no opportunity overlooked.

Our prayers ascend at the Holy Threshold that every session of this historic meeting will attract Divine blessings, and that the friends will go forth, armed with the love of God and enthusiasm born of the Spirit, fully prepared to scale the heights of victory!

F. TO THE NORTH PACIFIC OCEANIC CONFERENCE, SAPPORO, JAPAN

September, 1971

On the eve of the Fiftieth Anniversary of the opening of the Formative Age of our Faith we call to mind the high hopes often expressed by the beloved Master for the spread of the Cause in this region, His mention in the *Tablets of the Divine Plan* of many of the territories represented in this Conference, and the faithful and devoted services of that maid-servant of Bahá'u'lláh, the Hand of the Cause Agnes Alexander, who brought the Teachings to these shores in the early years of this century.

In these days we are witnessing an unprecedented acceleration of the teaching work in almost every part of the globe. In the North Pacific Ocean area great strides have been made in the advancement of the Cause since that historic Asia Regional Teaching Conference in Nikko just sixteen years ago. The next two years witnessed the formation of the National Spiritual Assembly of Alaska and of the Regional National Spiritual Assembly of North-east Asia. To the Convention in Tokyo at Riḍván, 1957, the Guardian addressed these prophetic words:

> "This auspicious event, which posterity will regard as the culmination of a process initiated half a century ago, in the capital city of Japan . . . marks the opening of the second chapter in the history of the evolution of His Faith in the North Pacific area. Such a consummation cannot fail to lend a tremendous impetus to its onward march in the entire Pacific Ocean. . ."

Since that time National Spiritual Assemblies have also been firmly established in Korea and Taiwan.

Hokkaido, the site of this Conference, first heard of the Teachings less than fifteen years ago, and the first aboriginal peoples of this land accepted Bahá'u'lláh just over a decade ago. Now you are the witnesses to the beginnings of a rapid increase in the number of believers. Peoples in other islands and lands of the North Pacific, including the Ryukyus, Guam, the Trust Territories, the western shores of Canada and Alaska and the Aleutians are also enrolling under the banner of the Most Great Name, and next Riḍván yet another pillar of the Universal House of Justice is to be raised in Micronesia. We are heartened at the prospect that from the indigenous peoples of this vast oceanic area, the Ainu, the Japanese, the Chinese, the Koreans, the Okinawans, the Micronesians, the American Indians, the Eskimos, and the Aleuts vast numbers will soon enter the Faith.

The final hours of the Nine Year Plan are fast fleeting. Praise be to God that you have

gathered to consult on ways and means of assuring complete victory so that from these outposts the Teachings may spread to those nearby lands where teeming millions have not as yet heard of the advent of this Most Great Dispensation.

The sweet perfume of victory is in the air, and we must hasten to achieve it while there is yet time. Vital goals, particularly on the homefronts of Taiwan and Japan, remain to be won, and everywhere the roots of the faith of the believers must sink deeper and deeper into the firm earth of the Teachings lest tempests and trials as yet unforeseen shake or uproot the tender plants so lovingly raised in the islands of this great ocean and the lands surrounding it.

As you and the friends in the sister Conference in Reykjavik bring this series of eight Oceanic and Continental Conferences to a triumphant close, our prayers for the success of your deliberations ascend at the Holy Threshold. May God grant you the resources, the strength, and the determination to attain your highest hopes, and enable you to open a new and glorious chapter in the evolution of His Faith in the North Pacific area.

G. TO THE NORTH ATLANTIC OCEANIC CONFERENCE, REYKJAVIK, ICELAND

September, 1971

To each and every one of you in this historic Conference we send our most cordial and loving greetings. The famous island in which you are now gathered, so strategically placed between the two great continents flanking the vast oceanic area which surrounds it, to which the Teachings of Christ were brought a millennium ago, and which, in this Dispensation, was mentioned by the Centre of the Covenant in His *Tablets of the Divine Plan*, first heard the Name of Bahá'u'lláh in 1924 when the Hand of the Cause Amelia Collins stopped briefly in Reykjavik and made the acquaintance of Hólmfrídur Arnadóttir who subsequently became the first Bahá'í of Iceland. Eleven years later the beloved Martha Root spent a month in this land which she loved so well. On that occasion, with the help of Hólmfrídur, the Cause of Bahá'u'lláh was widely proclaimed in the press, on the radio and from the lecture platform.

The great Ocean extending from the equator to the Pole and from Europe to North America, which has been both the barrier and the link between the Old and the New Worlds, has played a highly significant part in the later history of mankind. Long before Columbus arrived in the West Indies the Vikings, forebears of Icelanders of today, were plying its northern waters. In later centuries wave upon wave of Europeans sailed from east to west, engaging in one of the most significant migrations in human history. In the twentieth century 'Abdu'l-Bahá Himself sailed across it and back, a voyage unique in the religious history of mankind and creating a remarkable parallel with the Light of the Cause itself, beaming from the East, across the great Ocean to the heart of the North American Continent, being reflected back again, firing new beacon lights in Europe and in later years diffusing its radiance throughout the world. The great Republic whose eastern shore forms part of the boundary of this Ocean has become the Cradle of the Administrative Order and at this present time the banner of the Most Great Name is being raised in island after island of this Ocean, two of which—Iceland and Ireland—will raise, next Riḍván, new pillars of the Universal House of Justice.

The Faith of God is flourishing in the lands around the North Atlantic; a new wind is blowing, promoting an upsurge of proclamation and teaching. In Europe the youth are afire with enthusiasm and vigour. In Canada and the United States a ground swell of unknown proportions is carrying Bahá'í communities to heights of unprecedented achievement.

You are gathered in this Conference to consult on ways and means of winning, in the few fleeting months ahead, the remaining goals of the Nine Year Plan. In Europe particularly there is much to be done, but we have full faith that the friends, galvanized by their love for Bahá'u'lláh and fortified by His promises of

Divine assistance, will, with the enthusiasm which they already display, commit their resources to the tasks ahead and will surely attain the victory.

The beloved Master prayed that holy souls would arise from the Northern Territories of the West and become signs of God's guidance and standards of the Supreme Concourse. In one of the *Tablets of the Divine Plan* He refers to an inhospitable island of that area saying: *Should the fire of the love of God be kindled in Greenland all the ice of that country will be melted, and its cold weather become temperate—that is, if the hearts be touched with the heat of the love of God, that territory will become a divine rose garden and a heavenly paradise, and the souls, even as fruitful trees, will acquire the utmost freshness and beauty. Effort, the utmost effort is required.*

As the friends gathered in Reykjavik and Sapporo bring this world-wide series of Oceanic and Continental Conferences to a triumphant close our thoughts are with you and our prayers on your behalf rise from the Sacred Threshold. May untold blessings and confirmations be showered upon you as you go forth to labour for the advancement of the Cause of God and may your brows be crowned with victory.



The Hands of the Cause (left of centre) and some of the friends who attended the North Atlantic Oceanic Conference, Reykjavik; September, 1971.

III

YOUTH ACTIVITY

1. INTERNATIONAL SURVEY OF YOUTH ACTIVITY

"In country after country the achievements of Bahá'í youth are increasingly advancing the work of the Nine Year Plan and arousing the admiration of their fellow believers," wrote the Universal House of Justice on June 10, 1966, in a letter addressed "To the Bahá'í Youth in Every Land". "Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history. . . Now, firmly established in the world, the Cause . . . is perceptibly emerging from the obscurity that has, for the most part, shrouded it since its inception and is arising to challenge the outworn concepts of a corrupt society and proclaim the solution for the agonizing problems of a disordered humanity. During the lifetime of those who are now young the condition of the world, and the place of the Bahá'í Cause in it, will change immeasurably, for we are entering a highly critical phase in this era of transition. . . The Nine Year Plan has just entered its third year. The youth have already played a vital part in winning its goals. We now call upon them, with great love and highest hopes and the assurance of our fervent prayers, to consider, individually and in consultation, wherever they live and whatever their circumstances, those steps which they should now take to deepen themselves in their knowledge of the Divine Message, to develop their characters after the pattern of the Master, to acquire those skills, trades, and professions in which they can best serve God and man, to intensify their service to the Cause of Bahá'u'lláh, and to radiate its Message to the seekers among their contemporaries."

On October 9, 1968, the Universal House of Justice again addressed a general letter to the Bahá'í youth:

"In the two years since we last addressed the youth of the Bahá'í world many remarkable advances have been made in the fortunes of the Faith. Not the least of these is the enrollment under the banner of Bahá'u'lláh of a growing army of young men and women eager to serve His Cause. The zeal, the enthusiasm, the steadfastness and the devotion of the youth in every land has brought great joy and assurance to our hearts.

"During the last days of August and the first days of September, when nearly two thousand believers from all over the world gathered in the Holy Land to commemorate the Centenary of Bahá'u'lláh's arrival on these sacred shores,[1] we had an opportunity to observe at first hand those qualities of good character, selfless service and determined effort exemplified in the youth who served as volunteer helpers, and we wish to express our gratitude for their loving assistance and for their example.

"Many of them offered to pioneer, but one perplexing question recurred: Shall I continue my education, or should I pioneer now? Undoubtedly this same question is in the mind of every young Bahá'í wishing to dedicate his life to the advancement of the Faith. There is no stock answer which applies to all situations; the beloved Guardian gave different answers to different individuals on this question. Obviously circumstances vary with each individual case. Each individual must decide how he can best serve the Cause. In making this decision, it will be helpful to weigh the following factors:

> "Upon becoming a Bahá'í one's whole life is, or should become, devoted to the progress of the Cause of God, and every talent or faculty he possesses is ultimately committed to this overriding life objective. Within this framework he must consider, among other things, whether by continuing his education now he can be a more effective pioneer later, or alternatively whether the urgent need for pioneers, while possibilities for teaching are still open, outweighs an anticipated increase in

[1] See p. 81 for a report on the commemoration at the World Centre of the centenary of the arrival of Bahá'u'lláh in the Holy Land.



First National Youth Conference of the Bahá'ís of the United States; Wilmette, Illinois, June, 1968.

effectiveness. This is not an easy decision, since oftentimes the spirit which prompts the pioneering offer is more important than one's academic attainments.

"One's liability for military service may be a factor in timing the offer of pioneer service.

"One may have outstanding obligations to others, including those who may be dependent on him for support.

"It may be possible to combine a pioneer project with a continuing educational program. Consideration may also be given to the possibility that a pioneering experience, even though it interrupts the formal educational program, may prove beneficial in the long run in that studies would later be resumed with a more mature outlook.

"The urgency of a particular goal which one is especially qualified to fill and for which there are no other offers.

"The fact that the need for pioneers will undoubtedly be with us for many generations to come, and that therefore there will be many calls in future for pioneering service.

"The principle of consultation also applies. One may have the obligation to consult others, such as one's parents, one's Local and National Assemblies, and the pioneering committees.

"Finally, bearing in mind the principle of sacrificial service and the unfailing promises Bahá'u'lláh ordained for those who arise to serve His Cause, one should pray and meditate on what his course of action will be. Indeed, it often happens that the answer will be found in no other way.

"We assure the youth that we are mindful of the many important decisions they must make as they tread the path of service to Bahá'u'lláh. We will offer our ardent supplications at the Holy Threshold that all will be divinely guided and that they will attract the blessings of the All-Merciful."

The magnificent response of the Bahá'í youth to the challenges set before them in these communications enabled the Universal House of Justice, in its message at Riḍván, 1973, to describe as one of the three "highly portentous developments" to have taken place during the Nine Year Plan "the advance of youth to the forefront of the teaching work." That same message contained this shining tribute to the prodigious accomplishment of the youth:

". . . the heartwarming upsurge of Bahá'í youth, has changed the face of the teaching work; impenetrable barriers have been broken or overpassed by eager teams of young Bahá'ís, dedicated and prayerful, presenting the Divine

Message in ways acceptable to their own generation from which it has spread and is spreading throughout the social structure. The entire Bahá'í world has been thrilled by this development. Having rejected the values and standards of the old world, Bahá'í youth are eager to learn and adapt themselves to the standards of Bahá'u'lláh and so to offer the Divine Program to fill the gap left by the abandonment of the old order."

So interwoven were the activities of Bahá'ís of every age that it becomes an impossible task to separate the accomplishments of youth and adults. It perhaps suffices to state that the youth contributed in every area of service, both in the teaching and administrative fields. The greater percentage of them were themselves "children" of the Nine Year Plan. Large numbers of them settled in pioneer posts on the homefront or abroad. Indeed, the greater percentage of the 3,553 Bahá'ís who served as international pioneers during the Nine Year Plan were youth. Many became international travelling teachers, individually or as part of teams. Some lost their lives in the course of their service. All participated to a degree that resulted in the plenteous fulfillment of the hopes expressed by Shoghi Effendi as early as 1938 when he wrote: "No greater demonstration can be given . . . of the youthful vitality and the vibrant power animating the life, and the institutions of the nascent Faith of Bahá'u'lláh than an intelligent, persistent, and effective participation of the Bahá'í youth, of every race, nationality, and class, in both the teaching and administrative spheres of Bahá'í activity. Through such a participation the critics and enemies of the Faith, watching with varying degrees of skepticism and resentment, the evolutionary processes of the Cause of God and its institutions, can best be convinced of the indubitable truth that such a Cause is intensely alive, is sound to its very core, and its destinies in safe keeping. I hope, and indeed pray, that such a participation may not only redound to the glory, the power, and the prestige of the Faith, but may also react so powerfully on the spiritual lives, and galvanize to such an extent the energies of the youthful members of the Bahá'í community, as to empower them to display, in a fuller measure, their inherent capacities, and to unfold a further stage in their spiritual evolution under the shadow of the Faith of Bahá'u'lláh."[1]

[1] Shoghi Effendi, *The Advent of Divine Justice*, Bahá'í Publishing Trust, Wilmette, 1963 ed., p. 58.



Regional Bahá'í Youth Conference, Seoul, Korea; December, 1968. The Hand of the Cause Raḥmatu'lláh Muhájir is seen on the far left. Mr. R. Mumtází of the Continental Board of Counsellors for North-eastern Asia appears near the centre of the second row.

YOUTH VOLUNTEERS AT THE WORLD CENTRE

The first Oceanic Conference was held in Palermo, Sicily, in August, 1968, marking the centenary of Bahá'u'lláh's crossing the Mediterranean sea proceeding to His incarceration in the Most Great Prison of 'Akká. Approximately two thousand believers from the conference gathered in Haifa to commemorate the centenary of the arrival of Bahá'u'lláh in the Holy Land.[1] Almost a week before the influx of believers from Palermo a group of sixty youth volunteers arrived at the World Centre at the invitation of the Universal House of Justice to act as guides and helpers. Most of them came from European and African countries—Ethiopia, Angola, Italy, France, Luxembourg, Denmark, Germany, Belgium, Sweden, England, Eire and Turkey—but there were also contingents from Persia and the United States.

Shortly after their arrival the youth were taken on a brief visit to the Holy Places, ending with a visit to Bahjí where they met the Universal House of Justice. They then joined the Universal House of Justice at the Most Holy Shrine for prayers for the success of the Mediterranean Conference. Simultaneously, youth at the Green Acre Summer School, Eliot, Maine spontaneously planned a commemorative memorial, a two-day prayer vigil in the room occupied by 'Abdu'l-Bahá on His visit to Green Acre. For forty-eight hours, from Friday evening to Sunday evening, voices were continuously raised in grateful prayer. Day and night during this period the believers supplicated the aid of the Blessed Beauty from the very room in which the Centre of His Covenant had once slept.

The youth helpers at the World Centre were divided into teams having responsibility for activities such as registration and guiding on pilgrimage buses and at the Holy Shrines. Each team was divided into shifts so that the various posts would be covered from 8 a.m. to 8 p.m.

The loving spirit, the energetic enthusiasm and the poise of these young people were apparent and made a favourable impression on all with whom they came in contact. The helpers themselves were greatly impressed by their visits to the Holy Places, and were deeply conscious of the great bounty of being able to serve, even for a brief time, at the World Centre of their Faith. It was a particular delight for them to receive from the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum an invitation to spend an evening with her in the Master's house.

[1] See pp. 73–86 for a report of the Oceanic Conference in Palermo and the commemoration at the World Centre.

TEACHING CONFERENCES

The rapid growth of the Faith among young people, a process which commenced early in the Nine Year Plan and was sustained and gained momentum throughout the period under review, led inevitably to a demand for teaching conferences designed as a forum in which the youth could discuss their role in furthering the interests of the Cause of Bahá'u'lláh. Excerpts from published reports of a few of the more significant youth gatherings that were convened in this period, and reports of some of the activities spearheaded by young Bahá'ís, are set out below:

1968

United States: "On June 22–23, 1968, in overwhelming response to the call of the National Spiritual Assembly, more than 500 Bahá'í youth from thirty-four States, the District of Columbia and Canada streamed into Wilmette, Illinois, for the first National Bahá'í Youth Conference ever held in the United States. They were there for joy and service and to be directed to such participation in the expansion and consolidation of our beloved Faith as would, in the words of Shoghi Effendi, 'empower them to display, in a fuller measure, their inherent capacities, and to unfold a further stage in their spiritual evolution under the shadow of the Faith of Bahá'u'lláh.'

"The National Spiritual Assembly itself was present at the opening of the conference as a demonstration to the entire American Bahá'í community of the importance it places on the role of the Bahá'í youth.

"Spurred on by the many challenges facing them, the youth led and participated in seminars on topics including: Teaching the Minorities, Service by Bahá'ís in the Armed Forces, Bahá'í Standards of Behaviour, Responsibilities of Youth to the Bahá'í Community, and Deepening our Knowledge of the Cause of God.

"The youth offered their recommendations to the National Spiritual Assembly, recalling the summons of Shoghi Effendi: '. . . the condition of the world is steadily growing worse, and your generation must provide the saints, heroes, martyrs and administrators of future years. With dedication and will power you can rise to great heights.'

"The National Spiritual Assembly was so impressed with one recommendation that, unwilling to wait, they reconvened on the lawn of the Ḥaẓíratu'l-Quds under the mid-day sun and voted to accept the suggestion of a five-year program for youth to aid in the achievement of the goals of the Nine Year Plan. Enthusiastic and sustained applause greeted this welcome announcement."

In August, 1968, "on the joyous occasion of the centenary of the arrival of the Lord of Hosts in the Holy Land", the National Spiritual Assembly announced the goals of the five-year youth program. The American Bahá'í youth were called upon to:

Deploy 500 from their ranks to fill home-front and foreign goals;

Settle 350 of these in teams throughout the southern states of America;

Send at least five pioneers to Africa and twenty to Latin America;

Double the number of Bahá'í College Clubs from sixty-one to 122, with at least one in every state;

Establish twenty High School clubs;

Inaugurate a traveling-teacher program, to include circuit teaching by teams and musical groups;

Increase their contributions to the National Bahá'í Fund by sustained regular giving, and assume responsibility for producing $100,000 of the 1968–69 national budget;

Establish special service projects directed toward minority teaching;

Engage in a systematic deepening program based on the instructions for deepening enunciated in the Riḍván, 1967, message of the Universal House of Justice; and

Improve their personal conduct through self-examination, daily prayer and constant study of the life-giving Word.

Honduras: In the summer of 1968 two Bahá'í youth from Persia and three from America settled at their pioneering post in Honduras as a result of which steps were taken to convene the first National Youth Conference of Honduras. On July 27–28, fifty persons—fifteen of whom were not Bahá'ís—attended this gathering which was held in Santa Rosa de Copán



First National Youth Conference of the Bahá'ís of Australia; April, 1969.

situated in Indian country near the Mayan ruins.

1969

Spain: The first European Youth Conference was held in Madrid, April 3–6, 1969. Over thirty enthusiastic young Bahá'ís attended, representing Austria, England, France, Italy, Morocco, Portugal, Switzerland and Spain. Written reports on youth activities were received from Denmark, Finland and the Netherlands. "Every day was full of constructive consultation," one observer reported. "The mornings were devoted to reading and discussion of the written reports. A need was expressed for more coordination of exchange students, with lists of universities and goal cities in each country available to youth in Europe, and possibly the United States and Írán, who are planning to study abroad. It was determined to hold conferences annually in the future, as well as an international youth summer school."

Australia: Almost simultaneously, from April 4 through April 6, 1969, the Australian youth held their first National Youth Conference at Bolton Place Bahá'í Summer School. The youth not only recommended to the National Spiritual Assembly the formation of a National Youth Committee, but drew up a plan calling for youth pioneers, travel teachers especially to minority groups, regular and sustained contributions to the Fund and an intensive programme to introduce the Faith into educational establishments. The plan was wholeheartedly accepted by the National Assembly.

The Hand of the Cause H. Collis Featherstone, the honoured guest of the conference, reported: "The first youth convention in Australia was attended by eighty youth representing all Australian states except Northern Territory. It was opened with all nine members of the National Spiritual Assembly present and right from the beginning there was a tremendous spirit such as I have not seen in Australia before except perhaps at Intercontinental Conferences."

Japan: The first Bahá'í Youth Conference of Japan was held on May 24–25, 1969, at a youth hostel on Jogashima Island, near Tokyo, with twenty-two young people attending. In attendance were Mr. Rúḥu'lláh Mumtází of the Continental Board of Counsellors for Northeastern Asia, Dr. Toshio Suzuki and Mrs. Barbara Sims representing the National Spiritual Assembly, and Mr. Charles Duncan, a member of the Auxiliary Board. "There was a stimulating panel discussion and many suggestions for the future," it was reported. "The first evening, about thirty youth staying at the hostel joined with the Bahá'ís in a social programe which broke up into small groups to discuss the Faith. The decision was taken to hold conferences in other areas of Japan to give impetus to the teaching work among youth."

1970

Botswana: "Some of the Bahá'í youth travelled on foot for long distances to attend the first National Youth School in Botswana," states a report from one of the many African countries where youth gatherings were held in the period under review. "Over thirty youth, adults and teachers attended. Following the classes, the youth visited three villages to teach the Faith. Arrangements had previously been made by the National Assembly and in each of the villages the friends had been invited by the Chief who had announced their coming to the inhabitants. A message especially prepared by the Spiritual Assembly was delivered by the youth who answered the questions of interested enquirers and distributed Bahá'í literature. More than 300 people were told of the Message of Bahá'u'lláh in one morning. At Gabane there were 140 people present and the Chief altered scheduled court proceedings so that the Message could be given. Within a ten day period following the Youth Institute, further meetings were held in six villages. A total of nine villages gathered for mass meetings and a total of almost 700 people heard of Bahá'u'lláh. In approximately the same period the enrollments of the first Shua Bushwoman Bahá'í, and the first believers of the Kgalagadi people of the desert area of Akin Tswana, were announced. In addition, the Botswana radio broadcast news of the Faith."

Samoa: The first International Bahá'í Youth Conference of the South Pacific Islands was held at Apia, Western Samoa, from December 29, 1969, to January 2, 1970. Youth from many parts of the South Pacific were attracted to the week-long gathering. Considering the distances involved there was a remarkable attendance. The ninety registrants came from



First Pacific Area Bahá'í Youth Conference, Apia, Western Samoa; December 29, 1969–January 2, 1970.

American Samoa, Australia, Fiji, Hawaii, New Caledonia, New Zealand, Tonga, Western Samoa and the United States. Nearly a third of the Bahá'í youth in New Zealand attended and many of the islanders spent a week travelling by boat each way. Some of the youth arrived in advance of the conference or remained afterwards and participated in the teaching work. One group spent a day in a village on the neighbouring island of Savai'i where the local chiefs honoured them with a ceremonial banquet and entertainment.

The Hand of the Cause Abu'l-Qásim Faizí was the guest of honour at the conference where, in addition to the splendid classes he taught, he addressed a public meeting in Apia attended by more than 150 enquirers. Also present were representatives of the Continental Board of Counsellors and of several National Spiritual Assemblies, and members of the Auxiliary Board.

Guatemala: In Guatemala the loving cooperation of the National Spiritual Assembly and the Continental Board of Counsellors resulted in a significant conference held on July 18–19, devoted to the interests of youth. Each National Spiritual Assembly in Central America was invited to send representatives and to encourage the attendance of youth.

"The conference was successful far beyond our fondest hopes," the National Assembly of Guatemala reported. "More than one hundred attended, the majority coming from outside Guatemala. The United States and Puerto Rico were also represented. Pre-conference activities included an interview between the members of the Board of Counsellors and the Minister of Education and a public lecture attended by thirty people. Both events were arranged by the Guatemalan youth as was most of the extensive publicity achieved. Six youth participated in a televised interview about the Faith. One major decision arising from the conference was that each National Spiritual Assembly resolved to appoint a National Youth Committee which will be urged to maintain contact with other youth committees of the area and to promote exchanges of youth teachers between the various countries. It was noted that since plans for the conference were first conceived there had been a mysterious and sudden wave of youth enrollments and activities in many countries in the Central American zone."

United States: On June 19–21, 1970, more than 2,000 Bahá'í youth from every state, and from some twenty foreign nations, attended the three-day National Youth Conference held at Evanston, Illinois, in one of the largest High Schools in the country.

The conference was opened by the National Spiritual Assembly and the following cablegram of welcome from the Universal House of Justice was read:

> GREET REPRESENTATIVES VIBRANT ARMY BAHAI YOUTH UNITED STATES GATHERED NATIONAL CONFERENCE BLESSED INSPIRING PRESENCE PARTICIPATION BELOVED AMATULBAHA STOP GROWING EFFECTIVENESS BAHAI YOUTH EVIDENCED RISING TIDE ENROLLMENTS AND EAGERNESS STUDY EXEMPLIFY TEACHINGS FAITH EVERY ASPECT LIVES SHOULDER RESPONSIBILITIES PLAN HOME ABROAD SOURCE JOY HOUSE JUSTICE AND INSPIRATION FOLLOWERS BAHAULLAH THROUGHOUT WORLD STOP FERVENTLY PRAYING LORD HOSTS WILL BOUNTIFULLY REINFORCE EVERY EFFORT AMERICAN BAHAI YOUTH ACHIEVE GLORIOUS VICTORIES FIVE YEAR PLAN SO AUDACIOUSLY ADOPTED 1968 SETTING SHINING EXAMPLE MAKING OUTSTANDING CONTRIBUTION COMPLETION WORLDWIDE NINE YEAR PLAN PROCLAIM CAUSE GOD DEEPLY SUFFERING MANKIND.

The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum spoke on "The Role of Bahá'í Youth in Today's World" and "The Call to Pioneer". The youth were deeply impressed by her keen insight into the problems besetting the world and encouraged by her sincere sympathy for the youth as they struggle with the terrible pressures of a crumbling world order. Amatu'l-Bahá opened her remarks by extending to the youth the love of the Universal House of Justice and of the many people she had met in her world-wide travels for the Faith. She spoke of the qualities that should distinguish a Bahá'í—among them, thrift, courtesy and reverence—and defined a "pioneer" as one who regards every foreign land as a homeland, one whose commitment to the people of the land is complete; one who enters his new surroundings desiring to know the language and customs, equipped with a useful occupation, and eager to create a spirit of love, unity and harmony. At the conclusion of her presentation she shared tender memories of Shoghi Effendi.

The conference was further enriched by the participation of the Hands of the Cause Dhikru'lláh Khádem and John Robarts. Also present were members of the Continental Board of Counsellors, the entire body of the National Spiritual Assembly, and members of the Auxiliary Board.

The central focus of the conference was the five-year youth programme under which signicant victories had been won. Of the twenty-five foreign pioneer goals assigned to youth, all had been filled by March, 1970. Instead of 122 college clubs, 134 had been formed and only seven states were without a Bahá'í club. Already the youth had participated in fifteen projects among minority groups in the south, south-west and north-west, in addition to numerous projects of a similar type executed on the local level. The youth were challenged by the National Assembly to attain yet higher levels of service, including sending an additional twenty-five youth to foreign goals.

The Bahá'ís of Wilmette sponsored a music festival which provided a joyous culmination for the conference. Many talented Bahá'í performers including Seals and Crofts, and "Wednesday's Children"—recording artists from California—participated in a program attended by an estimated 1,100 guests and enquirers which precipitated a wave of enthusiastic interest.

The conference was also filmed by Kiva Films of New York city, as part of a youth proclamation film entitled "It's Just the Beginning", commissioned by the National Spiritual Assembly.

At the conclusion of the conference, the National Assembly cabled:

> ANNALS CAUSE AMERICA ESPECIALLY ILLUMINED EXTRAORDINARY SUCCESS SECOND NATIONAL YOUTH CONFERENCE INDELIBLY ETCHED MEMORIES TWO THOUSAND ATTENDANTS UNIQUELY BLESSED RADIANT GALVANIC PARTICIPATION AMATULBAHA STOP SALUTARY EFFECTS CHICAGO AREA LOVING UNIFYING UPLIFTING BEHAVIOUR PARTICIPANTS ALREADY OBVIOUS AS ATTESTED SIGNIFICANT NUMBER NEW ENROLLMENTS ENTHUSIASTIC EXPRESSIONS ADMIRATION ONLOOKING PUBLIC STOP SUPPLEMENTARY GOALS FIVE YEAR PROGRAM



European Bahá'í Youth Conference, Salzburg, Austria; December 25, 1971–January 3, 1972. Seen seated on the right are Hands of the Cause and members of the European Board of Counsellors.

WHOLEHEARTEDLY ADOPTED INCLUDE DEPLOYING TWENTYFIVE FOREIGN PIONEERS OPENING ONE HUNDRED LOCALITIES IN STATES SMALLEST BAHAI POPULATION INCREASING NUMBER COLLEGE CLUBS TO TWO HUNDRED UNDERTAKING INDIVIDUAL STUDY EPISTLE SON WOLF THIS YEAR . . .

Following the conference, Amatu'l-Bahá Rúḥíyyih Khánum proceeded to Vancouver, Canada, where she participated in a conference attended by 800 believers, the majority of them youth, who travelled from such far points as Alaska and the Northwest Territories in the north, and Hawaii and Samoa in the south, in order to be present. The ramifications of this conference would have effect in points as far distant as Iceland.

Austria: Six hundred people from twenty-five countries of the five continents attended the first International Bahá'í Youth Winter School, held between December 25, 1970, and January 3, 1971, at Salzburg. The attendants were stimulated by the presence of the Hands of the Cause Adelbert Mühlschlegel and John Robarts. Also in attendance was Mr. Erik Blumenthal, a member of the European Board of Counsellors, as well as Mrs. Mühlschlegel and Mr. Goltenboth, members of the Auxiliary Board in Europe. "A wonderful spirit prevailed at the school," one account stated, "and nineteen enquirers accepted the Faith." In addition to symposiums and discussions on youth-oriented themes, representatives of various National Youth Committees reported on the part that the youth are playing in the achievement of the goals of the Nine Year Plan. Out of the consultations within the conference arose a call to all the participants which was met with the following responses: three pioneers, thirty-two travelling teachers, and the establishment of twenty-four new fireside programmes. A highlight of the conference was the public appearance of the European "Dawn-Breakers" group—whose activities are reported elsewhere in this survey—at the Salzburg *Kongresshaus*, visited by an estimated 1,000 people. Excellent newspaper and radio publicity resulted from the activities of the school.

1971

Burma: The youth of Burma arose to achieve the goals following a conference attended by forty youth and ten adults at which a nine-month teaching plan was formulated and adopted. The plan, to end at Riḍván, 1972, called for youth volunteers to take the Message to 113 localities and to form seventy-nine additional

Local Spiritual Assemblies. All the major localities were marked on the map and the names of volunteers were assigned to their respective locations. The plan was submitted to the National Assembly and it was immediately adopted. The next day the volunteers began to execute the plan.

Discussion at the conference was spearheaded by Auxiliary Board member Firaydún Mithāqíyán who, before the conference began, visited Rangoon as well as Daidanaw (Kunjangun)—traditionally known as 'Abdu'l-Bahá's village—accompanied by members of the National Assembly. They also visited two other locations, holding meetings and teaching the Cause.

Belgium: A conference which was to have far-reaching results destined to affect the progress of the Faith throughout Europe was held at Oteppe-Namur in April, 1971. In response to the message of the Universal House of Justice, set out below, a two year youth campaign for Europe was launched:

"The rapidly growing range and effectiveness of the services of the Bahá'í youth in Europe over the course of the past few years have given us great encouragement and have raised high our hopes for the progress of the Cause of God on that continent. The two year youth teaching campaign on which you are now embarking has within it such potential for the winning of the goals of the Nine Year Plan that we attach to it the greatest importance.

"You who are now gathered in Namur in response to the call sent out by the Continental Board of Counsellors have been made responsible for working out the next stages of this audacious campaign, within the framework already agreed between the Counsellors and the National Spiritual Assemblies, and you may be sure that our prayers will surround you as we supplicate the Blessed Beauty to inspire your deliberations, unite your hearts and fire your enthusiasm, so that there may go out from this conference a ringing call, carefully conceived plans and clearly stated objectives, that will not only galvanize the youth of the continent but, through them, impart a mighty surge forward to the teaching work of the entire European Bahá'í Community.

"It is our earnest hope that the outriders of this youthful army of Bahá'u'lláh will win such victories by the time of the Conference in Fiesch



International Bahá'í Youth Conference, Oteppe-Namur, Belgium; April, 1971.



Bahá'í Youth Conference, Da-nang, Vietnam; August, 1971.

as will so inspire the far larger band of young Bahá'ís who will be gathered there that a wave of achievement, which will already have started to roll, will at that Conference gain speed and magnitude and revolutionize the progress of the Cause in Europe.

"Let those who set their hand to this vital enterprise press confidently forward, undeterred by any obstacles which may stand in their way, joyously assured of the unfailing assistance of the conquering power of Bahá'u'lláh, Whom we will supplicate to guide and reinforce every step you take for the promotion of His Cause."

Arising jubilantly from their deliberations, the youth cabled the Universal House of Justice:

> OVER ONE HUNDRED FIFTY YOUTH ALL EUROPEAN COUNTRIES GATHERED NAMUR STOP GREATLY INSPIRED MESSAGE STOP AWARE IMMINENCE MASS CONVERSION STOP PLEDGE SUPPORT TWO YEAR YOUTH CAMPAIGN STOP . . . YOUTH GALVANIZED WIN VICTORIES PREPARATION FIESCH STOP CONFIDENT ACHIEVING GOALS . . .

Italy: The National Bahá'í Youth School was held in Pisa from April 9–11. The programme consisted of study groups, round-table discussion and a day spent in teaching. "The Dawn-Breakers" performed in the square facing the Leaning Tower, having first obtained official permission. Eight people accepted the Faith as a result of a public meeting which was advertised by posters placed in various parts of the city. Three pioneer offers were extended by believers during the sessions of the school. The singing group, "The Dawn-Breakers" spent the weekend of May 1–2 in a goal area of the Nine Year Plan, Ischia Island, where the Faith was publicly proclaimed for the first time and some local young people enrolled. "A new spiritual consciousness is stirring in Italy," the National Assembly reported.

In June, Bahá'í youth held a National Youth Symposium in San Marino to discuss plans for the European School to be held in Switzerland in August. A public meeting was attended by leading personalities of the Republic. The spirit of the symposium attracted four new believers to the Faith.

Vietnam: A most successful Youth Conference was held in Da-Nang on August 9–10, 1971, attended by more than one hundred youth of that province. Their programme attracted five hundred people, spread great enthusiasm and brought more people into the Faith.

Germany: The Hand of the Cause William Sears, members of the European Board of Counsellors, the National Spiritual Assembly and members of the Auxiliary Board gathered with more than one hundred Bahá'í youth at the Youth Symposium in the vicinity of the Mother Temple of Europe at Langenhain. "A new spirit was born at this gathering," one reporter related. "Nine new believers accepted the Cause and twenty-six teaching teams arose. Out of it came the birth of the German 'Dawn-Breakers' chorus—radiant youth determined to spread the Faith of Bahá'u'lláh through songs of the heart. During one discussion session a group of about seventy-five hikers came to the House of Worship. We went to greet them and give them the Message of the New Day—we never returned to the discussion!"

India: New Delhi was the venue for the first Bahá'í Youth Conference for Western Asia, held on August 27–30, 1971, to which had been invited youth from Írán, Pákistán, Ceylon, Malaysia, Nepal, Sikkim, Bhután, Arabia, Turkey, Burma, Afghánistán and India. A total of nearly 350 youth gathered to consult on their role in furthering the work of the Cause. The Hand of the Cause Raḥmatu'lláh Muhájir keynoted the theme of the conference: "Pioneering—Challenge to Bahá'í Youth". He assisted the youth in formulating a nineteen-month teaching plan the chief goals of which were the proclamation of the Faith in universities and colleges, the opening of new districts, the enrolment of new tribes, a campaign for the distribution of Bahá'í literature, increased use of newspaper advertisements and the involvement of youth in preparing translations of literature into additional languages.

Mr. S. Vasudevan of the Board of Counsellors in Western Asia presented the message of the Universal House of Justice:

"We send our heartfelt greetings to all the young champions of Bahá'u'lláh who have assembled in New Delhi on this auspicious occasion. You have met to consider what you can do to give further impetus to the great youth movement presently flourishing throughout the Bahá'í world.

"You and your contemporaries in other lands have seized the banner of Bahá'u'lláh and are raising it high in the vanguard of the Army of Light now advancing toward a victorious conclusion of the Nine Year Plan. The time and circumstances cry out for the Message you have to offer. Praise God that the Bahá'í youth are arising to the challenge of the hour.

"As you deliberate on the needs and the opportunities in your areas you will be in our thoughts and in our prayers at the Holy Shrines. May the Almighty shower His blessings and confirmations on the youth of Western Asia and give them the resources, the enthusiasm and the guidance to attain their hearts' desire in service to the Cause."

Dr. Chellie Sundram of the Continental Board of Counsellors in South-eastern Asia was also present and participated actively.

When the call for pioneers was made, forty-three youth responded and others pledged to go at a later period.

Groups of Bahá'ís visited various colleges where they were warmly received. Many principals of the colleges expressed delight that Bahá'í youth would come to the campus to spread the message of love and unity. In most instances, the youth were invited to address the students in their classrooms.

A number of youth stayed on for a week after the conference ended. "At last count, 2,000 people embraced the Cause in the conference period and the days following it," one report stated.

Iceland: Creative decisions taken by the National Assembly of Canada which was responsible for preparing its "daughter" community, Iceland, to achieve Assembly status at Riḍván, 1972, resulted in extraordinary developments in that country. "The opening phase of proclamation was launched at a Victory Conference in December, 1970," the Canadian Assembly reported. "The youth themselves took a leading role in the planning and teaching that resulted in the declaration of thirty new Icelandic believers in January, 1971, thus doubling the number of Bahá'ís in Iceland." As a result, the Canadian Assembly reorganized the membership of all Bahá'í committees in Iceland so that youth were fully represented at the decision-making level, provided a subsidy so that at least five Icelandic believers, three of them youth, could attend the Canadian Convention at Riḍván and invited the Icelandic community to organize a team to undertake a summer teaching project in the Faroes Islands, in

cooperation with the National Spiritual Assembly of the United Kingdom.

Switzerland: Approximately 1,200 youth from fifty countries gathered from July 31 to August 11, 1971, for the European Youth Conference at Fiesch, in the mountain valley of the River Rhône in the heart of Europe. The location, near the source of rivers which flow down in all directions to the seas, seemed to symbolize the work of the conference, the objective of which was to channel the teaching effort towards all countries of the Continent and bring about the entry by troops into the Faith of Bahá'u'lláh.

In January, 1971, the Universal House of Justice requested the Hand of the Cause Raḥmatu'lláh Muhájir to visit Europe and establish a two-year youth teaching plan to be coordinated by the Continental Board of Counsellors under whose aegis the Fiesch Conference was held, organized by the Bahá'í youth of Switzerland and Italy. An immediate goal of the two-year teaching plan was the launching of a vigorous campaign by the youth and the convocation of the Fiesch Conference, with semi-annual meetings scheduled in other European countries.

The Swiss Conference was preceded during June and July of 1971 by the visit of a team of thirty youth from the United States. An international team of young believers contributed know-how, enthusiasm and momentum, notably Linda Marshall, Shanta Murday, Robert Phillips, Jeremy Phillips and others. Successes registered in this preliminary period gave proof that a new receptivity existed in Europe.

Special guests at the conference included the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum—who attended at the request of the Universal House of Justice—and Adelbert Mühlschlegel. Other speakers were Betty Reed, Erik Blumenthal and Anneliese Bopp of the European Board of Counsellors, Donald Witzel of the South American Board, and Dr. B. Himmatí who represented the National Spiritual Assembly of Germany. A particularly cherished visitor was Mr. Saichiro Fujita who embraced the Cause as a youth in 1905 and who has spent long years in the Holy Land in the service of 'Abdu'l-Bahá and Shoghi Effendi.

A beautiful letter of greeting from the Universal House of Justice was read:

"The course of history has brought to your generation an unprecedented opportunity and challenge. The rejection of the old world by youth, in all countries, is shared by Bahá'ís and non-Bahá'ís alike. Unlike your non-Bahá'í contemporaries, however, you have something to put in its place—the World Order of Bahá'u'lláh.

"That Bahá'í youth are fully capable of meeting the challenge which evolution has placed before them has already been demonstrated. Now, in this conference at Fiesch, as you gird yourselves to launch a campaign in Europe—a continent which has 'entered upon what may well be regarded as the opening phase of a great spiritual revival that bids fair to eclipse any period in its spiritual history' —we urge you to consider that the more you understand the purpose of Bahá'u'lláh and the method by which He will achieve that purpose, the greater will be your success.

"Our hopes for your two-year campaign are boundless, and visualize nothing less than a tremendous forward surge in the spiritual revival referred to by our beloved Guardian. Our confidence in your ability to perform the task is unshakeable, and we assure you of our firm conviction that your efforts will be assisted by God to the degree to which your supplications and sacrifices are poured forth in His path.

"Dear friends, we delight in your enthusiasm, admire your accomplishments, give thanks for your dedication and pray that an ever-increasing outpouring of divine bounties and confirmations may reward your efforts in the service of the Blessed Beauty."

A moment of excitement was provided when Amatu'l-Bahá Rúḥíyyih Khánum joined the youth in the launching of 1,200 balloons, to each of which was attached a message from the conference with a reply card. The "Glad Tidings" floated across several ranges of the Alps and replies were returned from countries as far away as Austria, Italy and Yugoslavia. Literature was sent to 400 enquirers who replied, and visits were made to those nearby who requested further information.

The climax of the conference was a public meeting in the village of Fiesch attended by 1,500 enquirers of various backgrounds. An estimated 200 accepted the Cause during the conference.







European Bahá'í Youth Conference, Fiesch, Switzerland; July 31–August 11, 1971. The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum (right) is seen assisting in the launching of 1,200 balloons to each of which was attached Bahá'í literature.

Excellent publicity was obtained. International news agencies sent releases and photographs abroad. Prepared news items and edited interviews were broadcast in five languages to several continents. Amatu'l-Bahá was interviewed by radio reporters and journalists. One press correspondent, after meeting Ruḥíyyih Khánum and several youth wrote: "It is a Youth without barrier we met in Fiesch, a Youth illumined with an inner joy, a communicative joy, in love with truth, seeking mutual comprehension and peace." As a further testimonial, he left his young daughter to attend the conference.

After the conference the youth travelled in teams teaching throughout Europe.

1972

Swaziland: During the first week of January, the first Bahá'í Youth Summer School in Southern Africa, was called by the Continental Board of Counsellors for that region, all members of the Board participating. Approximately seventy youth attended from Botswana, Malawi, Rhodesia, Zambia, Swaziland, Lesotho, South West Africa and the Republic of South Africa. Workshops and study classes were held and teams of youth engaged in teaching in nearby areas, welcoming thirty-seven new believers. Having sent greetings to the Holy Land, the youth were thrilled to receive a cabled reply from the Universal House of Justice. The youth also exchanged cables with the Salzburg conference where the Hand of the Cause Enoch Olinga was present linking the hearts of the youth of both continents in their common purpose of spreading the Message of Bahá'u'lláh.

Austria: The Hand of the Cause Adelbert Mühlschlegel, as well as Mr. Enoch Olinga, were with the 634 youth from various European countries who met in Salzburg during the first week of January to review the goals of the two year youth campaign and to discuss priorities and goals for the following summer when 150 youth from the United States would join with the youth of Europe in operation "Hand-in-Hand". The Hand of the Cause Enoch Olinga, known as "The Father of Victories" (Abu'l-Futúḥ), delighted the youth by singing songs composed by Bahá'ís of Africa, and read the message of the Universal House of Justice:

"It is now almost nine months since the representatives of European Bahá'í Youth gathered in Belgium to consult on the launching of the Two Year Youth Campaign. What were then ideals and hopes you now see as concrete accomplishments. You have with your own eyes seen what can be achieved when the believers enthusiastically and confidently set out to obey the divine summons to teach the Cause and are reinforced by the hosts of the Supreme Concourse—indeed many of you gathered in Salzburg are no doubt Bahá'ís now as a result of these stirring achievements.

"The great task has been well begun, but what has happened so far is but a foretaste of what is yet to come. Our thoughts are centred upon you and our prayers are with you. May Bahá'u'lláh inspire your deliberations, aid you to exemplify His Teachings in your lives and unloose your tongues to proclaim His Cause and teach His healing Message to all who have ears to hear."

The youth divided into teaching teams whose activities resulted in more than one hundred people embracing the Cause.

The related conferences held at Padova, Italy, from August 1–7 and at Plön, Germany, from August 12–17, were the last of the series of follow-up conferences which stemmed from the Namur conference held the previous year. The Hands of the Cause Adelbert Mühlschlegel, Enoch Olinga and Abu'l-Qásim Faizí were the inspiring forces of these final conferences, which were attended by more than 1,600 youth from more than forty countries who primarily devoted their discussion to the need for consolidating the exciting victories that had been recorded during the two year youth campaign.

India: The second Western Asia Youth Conference attracted 400 youth to Bangalore in July, 1972, where the Hand of the Cause Jalál Kházeh was an inspirational force. An important guest was the Governor of Mysore who spoke appreciatively of the Bahá'í Teachings and, expressing his good wishes for the success of the gathering, urged the participants to "carry this noble Message to the hearts of your countrymen." The growing popularity of the successful youth magazine *Glory*, published by the Bahá'í youth of India, was noted, and the first Asian youth musical "road-show" which had completed its first triumphant travel



European Bahá'í Youth Conference, Padova, Italy; August, 1972. In the left foreground are seen Hands of the Cause and members of the European Continental Board of Counsellors.



"The Dawn-Breakers" singing group of Italy performing at the Bahá'í Youth Conference, Dortmund, Germany; November, 1971.



Bahá'í Youth Conference, La Vega, Dominican Republic; November, 1971.



First Bahá'í Youth Summer School of Southern Africa; Swaziland, January, 1972.

circuit aided in winning more hearts to the Faith during the course of the conference. Teams of youth, after leaving the conference, visited high schools, colleges and universities, one group alone receiving invitations to address twelve institutions of learning and having the opportunity to present Bahá'í literature to officials at an additional eight schools.

Having surpassed all the goals they had set for themselves in their previous conference, the youth pledged to open to the Faith 260 colleges and 560 localities, construct seven local Ḥaẓíratu'l-Quds, consolidate the work in 238 villages which have Bahá'í residents, help develop model all-Bahá'í villages, send representatives to neighbouring countries to travel teach, and enrol 17,000 new believers during the final months of the Nine Year Plan.

Surinam: The first International Youth Conference held in Paramaribo, Surinam in December, 1972, was a joyous gathering for Bahá'í youth from Trinidad and Tobago, Aruba, Bonaire, Curaçao, Guyana, Surinam and French Guiana. The first activity was a courtesy call on His Excellency Johan Ferrier, Governor of Surinam, who was presented with a copy of *The Proclamation of Bahá'u'lláh*, and who remembered the visit he received three years earlier from the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum. The Governor was reported as saying that it was always a pleasure for him to meet Bahá'ís and that he hoped the Faith would make progress in Surinam the varied population of which, he said, matched Bahá'u'lláh's description of the human race as resembling *the fruits of one tree and the leaves of one branch*. Later the youth paid a courtesy call on the Minister of Justice, Mr. Jan H. Adhin.

Sessions during the three-day conference were tri-lingual (Taki-Taki, Dutch and English) and keynote speakers included youth from various areas, members of the Board of Counsellors, and Auxiliary Board members. Those assembled at the school also journied to Cole Kreek where they taught the Faith among the Bush Negroes.

Ecuador: The National Teaching Committee conceived the ambitious plan of holding a national school for children and invitations were sent to communities throughout the country. On March 19, approximately one thousand children between the ages of 8 and 12 gathered in Esmeraldas, up to that time perhaps one of the largest gatherings of Bahá'í children in the history of the Faith. This was accomplished in



First National Youth Conference of the Bahá'ís of Pakistan; 1972.



International Bahá'í Youth Conference, Cali, Colombia; January, 1973.

an area with extremes of climate and altitude change, primitive transportation, unpaved roads and for many of the participants involved a difficult journey across the snow-covered Andes. A joyful programme held the young ones in rapt attention. The children wore colourful native dress and each had pinned to his chest a large circular badge depicting the unity of the human race. One observer commented, "Each child wore his pin with undisguised pride, as if he had just received the highest honour as the most distinguished citizen of the world." It was felt that the conference and the follow-up material designed for the participants would prepare the children admirably for their future role as Bahá'í youth.

1973

Colombia: An International Youth Conference in Cali in January was combined with proclamation activities as a result of which thousands heard the Bahá'í Message. A Bahá'í exhibit in a park attracted approximately 800 people daily to receive information and literature. The second largest radio station presented six daily announcements in prime time and Bahá'í slides were shown for a month in two of the town's most popular movie houses. Thirty-two government leaders, including the mayor, were visited and presented with Bahá'í books, and 20,000 flowers, each with a Bahá'í quotation attached, were distributed to the public.

Argentina: The trio of conferences sponsored by the Continental Board of Counsellors in South America in Surinam, Colombia and Argentina was climaxed in February, 1973, by the gathering of approximately one hundred youth who met at Rosario del Tala, following the Summer School, to hold an international music festival designed to encourage the creation of original compositions by Bahá'í musicians. The outstanding entries were recorded and a cassette tape recording was distributed by the Board of Counsellors to youth committees in all the countries of South America. Public programmes held during the conference attracted other youth a number of whom embraced the Cause. Workshop sessions were

held on topics of particular interest to young people. Two members of the Auxiliary Board, both of whom are youth, from Brazil and Bolivia respectively, taught classes and participated in the activities of the conference. An American youth who attended stayed on as a pioneer. A number of the youth in attendance had played a leading role as travelling teachers, some of them internationally.

Mexico: The first International Youth Conference of Mexico brought together youth from El Salvador, Guatemala, Ecuador, Mexico and the United States—two hundred in total. Mrs. Carmen de Burafato of the Continental Board of Counsellors and Mr. Paul Lucas of the Auxiliary Board lent stimulus through their keynoting of the role of youth in building the New World Order. The conference which was held in Puebla City and in the institute at Acatepec—an institute named after the Hand of the Cause Amelia Collins—aroused widespread interest among visiting students who were attracted to the meetings by the Bahá'ís they met.

The conferences typified by those described above—numbers of which on a smaller scale were held in countries throughout the five continents—and the Oceanic and Intercontinental Conferences described elsewhere in this volume, which were well attended by youth, stimulated and reinforced the youth as they advanced "to the forefront" and "changed the face" of the teaching work.

PROCLAMATION THROUGH MUSIC

Interwoven with the conferences and the activities generating therefrom were the unnumbered teams of "musical ambassadors" of the Faith who served as travelling teachers and attracted thousands to investigate the Message of Bahá'u'lláh. Sometimes a youth would travel singly, equipped only with a guitar, a repertoire of songs with Bahá'í themes, and a desire to share the Bahá'í Teachings, financing his own national or international travels during vacation periods. Notable journeys were made by Phil Lucas extending from Alaska to Mexico, by Fiona Dunn of England who spent many months in Europe performing and training youth singers, and by May Hofman also of England, who spent eight months visiting seven African countries. Mr. and Mrs. Marvin Dreyer of El Salvador visited twelve countries throughout Latin America and the Caribbean.

Oftentimes musicians would form groups and make extended trips to distant points. Some groups whose activities were reported



International Bahá'í Youth Conference, Argentina; February, 1973.



"Great Day", the first Bahá'í Youth singing group of the Netherlands, 1972.

are "The Dawn-Breakers" of Australia and their European counterpart; the "New-Era Trio" who travelled throughout Central America and the Caribbean; the "Hand-in-Hand" music teams called "New Garden, South" and "New Garden, North" and others who participated in the work in Europe including "Talisman", "The Reli-Pops" and "Windflower", a multi-racial chorus from Alaska. In the United States, "The Jin-ai Singers" who formed in 1964, and the "Victory Chorus" of California, trained by Russ Garcia in 1966, made valuable contributions wherever they appeared. "The Crimson Ark" group were active in Uruguay and typical of the many groups formed in South America. "Jalál", one of the earliest groups in Canada, were acclaimed for their performance with the Saskatoon Symphony when they premiered their original composition "Love is the Mystery of Divine Revelation". "Collage" and "Geyser" were later Canadian groups. Before the conclusion of the Nine Year Plan, counterparts of these music groups had been formed in almost every country.

Great impetus was given the teaching work through established Bahá'í recording artists who brought the name of the Faith to the attention of vast radio and concert audiences, who composed music inspired by the Bahá'í Teachings and spoke of the Faith during interviews and performances. "Seals and Crofts" brought the Faith to the attention of a whole generation of those interested in contemporary music. On one engagement alone, in Japan, "England Dan and John Ford Coley", through their references to the Faith, brought it to the notice of an estimated three million people, the National Assembly reported. In his world travels, the distinguished "giant of jazz", John Birks "Dizzy" Gillespie—a youthful spirit—publicly proclaimed his affiliation with the Cause of Bahá'u'lláh, as did the American singer, Vic Damone, and the Italian pianist, Alfredo Speranza.

THE DAWN-BREAKERS OF EUROPE

The European Dawn-Breakers' roadshow, "A Plea for One World", was conceived over a cup of coffee at the Swiss winter school at Fiesch in December, 1968, by a group of Bahá'í youth from four countries: Charles Hamburger (Holland), Reza Reyhani (Germany), Dolores Eichenberger Woodtli (Switzerland) and May Hofman (England). In the



"The Dawn-Breakers of Europe" whose road show A Plea for One World *widely proclaimed the Bahá'í Faith throughout Europe commencing in 1969.*

spring of 1969 the team met for three days at the Frankfurt Temple with the distinguished arranger and composer, Russ Garcia, who lent encouragement and gave permission for use of the name "Dawn-Breakers", the name of his sailing craft which carried him on his teaching tour of the South Pacific islands and one already adopted by the youth chorus of Australia. With Reza managing, a script was designed by May, Barney Leith and Eddie Kollaart, staff was recruited and the show, produced by Mark Hofman, was launched at the Dutch summer school that year, by a troupe consisting of twenty-nine youth from Germany, France, Switzerland, Austria, Holland, Great Britain, the United States and Canada. The success of this medium for presenting the Faith became immediately obvious at the first public performance in Arnhem and as resistance to this innovative teaching format melted, a tour of fifteen cities in Holland, Germany and Belgium was launched, the troubadours transporting themselves at their own expense in a 40-seater coach bearing the legend: "Bahá'í Singing Group—Dawn-Breakers of Europe".

A second Dawn-Breakers group formed in 1970 participated in by youth from thirteen countries, spent five weeks touring nine European nations. Some financial aid was provided and the team was preceded on its tour by an advance publicity group led by Linda Marshall.

In a letter received by the troupe the Universal House of Justice commended them, noting that their initial tour in 1969 was "entirely spontaneous and organized by the youth themselves who paid their own expenses." Stating that it was fully aware "of the difficulties and even privations" experienced by the members of the cast, the Universal House of Justice encouraged the creation of national "Dawn-Breakers" groups in 1971 to be financially assisted by National Assemblies.

By the end of the Nine Year Plan a large number of European countries had achieved this, and through these teams the Faith was brought to the attention of countless thousands on the Continent.

A published report of the "mother" group who pioneered the roadshow reads:

"The purpose of the group was to present the Faith in a manner which would be easy to understand, calling attention to the fact that the Bahá'í Faith offers the solution to the problems with which the world is now faced. The language problem was solved by the use of a narrator, with action done in mime. In that



"Windflower", a multi-racial Bahá'í Youth vocal group formed in Alaska, photographed following a performance in Germany; February, 1973.

way, the narrator's script could be translated and adapted to the situation without unduly involving the cast.

"The theme of the show was one of search, centred on an 'Everyman' character who witnessed famine, greed, hatred, prejudice, despair and futility in a materialistic society in which he had gained success. The object of his search became apparent when, at last, he turned his attention to 'The Nightingale of Paradise' Whose divine call had been summoning him all along."

Widespread newspaper publicity was obtained wherever the teams performed—in parks, public squares and, when available, in more formal settings. "Glowing reports" received of their activities led the Universal House of Justice to write expressing "keen admiration for the wonderful service which the youth have rendered in Europe through this medium" and stating that the result has been "a turning point in the work of the Bahá'í youth" on the Continent.



American Bahá'í Youth team in Norway, 1972. This is one of many similar groups which participated in the "Hand-in-hand" teaching project throughout Europe.

2. THE LAWS GOVERNING THE SPIRITUAL LIFE

(The following excerpts from a letter written to an individual Bahá'í by the Universal House of Justice on February 6, 1973, were later sent to all National Spiritual Assemblies)

"JUST as there are laws governing our physical lives, requiring that we must supply our bodies with certain foods, maintain them within a certain range of temperatures, and so forth, if we wish to avoid physical disabilities, so also there are laws governing our spiritual lives. These laws are revealed to mankind in each age by the Manifestation of God, and obedience to them is of vital importance if each human being, and mankind in general, is to develop properly and harmoniously. Moreover, these various aspects are interdependent. If an individual violates the spiritual laws for his own development he will cause injury not only to himself but to the society in which he lives. Similarly, the condition of society has a direct effect on the individuals who must live within it.

"As you point out, it is particularly difficult to follow the laws of Bahá'u'lláh in present-day society whose accepted practice is so at variance with the standards of the Faith. However, there are certain laws that are so fundamental to the healthy functioning of human society that they must be upheld whatever the circumstances. Realizing the degree of human frailty, Bahá'u'lláh has provided that other laws are to be applied only gradually, but these too, once they are applied, must be followed, or else society will not be reformed but will sink into an ever-worsening condition. It is the challenging task of the Bahá'ís to obey the law of God in their own lives, and gradually to win the rest of mankind to its acceptance

"In considering the effect of obedience to the laws on individual lives, one must remember that the purpose of this life is to prepare the soul for the next. Here one must learn to control and direct one's animal impulses, not to be a slave to them. Life in this world is a succession of tests and achievements, of falling short and of making new spiritual advances. Sometimes the course may seem very hard, but one can witness, again and again, that the soul who steadfastly obeys the law of Bahá'u'lláh, however hard it may seem, grows spiritually, while the one who compromises with the law for the sake of his own apparent happiness is seen to have been following a chimera; he does not attain the happiness he sought, he retards his spiritual advance and often brings new problems upon himself.

"To give one very obvious example: the Bahá'í law requiring consent of parents to marriage. All too often nowadays such consent is withheld by non-Bahá'í parents for reasons of bigotry or racial prejudice; yet we have seen again and again the profound effect on those very parents of the firmness of the children in the Bahá'í law, to the extent that not only is the consent ultimately given in many cases, but the character of the parents can be affected and their relationship with their child greatly strengthened.

"Thus, by upholding Bahá'í law in the face of all difficulties we not only strengthen our own characters but influence those around us.

"The Bahá'í teaching on sexual intercourse is very clear. It is permissible only between a man and the woman who is his wife. In this connection we share with you extracts from four letters written on behalf of the Guardian which throw light on various aspects of the matter. One of them contains the paragraph that you quote in your letter.

> 'With reference to the question you have asked concerning the Bahá'í attitude towards the problem of sex and its relation to marriage.
>
> 'The Bahá'í Teachings on this matter, which is of such vital concern and about which there is such a wide divergency of views, are very clear and emphatic. Briefly stated the Bahá'í conception of sex is based on the belief that chastity should be strictly practised by both sexes, not only because it is in itself highly commendable ethically, but also due to its being the only way to a happy and successful marital life. Sex relationships of any form, outside marriage, are not permissible therefore, and whoso violates this rule will not only be responsible to God,

but will incur the necessary punishment from society.

'The Bahá'í Faith recognizes the value of the sex impulse, but condemns its illegitimate and improper expressions such as free love, companionate marriage and others, all of which it considers positively harmful to man and to the society in which he lives. The proper use of the sex instinct is the natural right of every individual, and it is precisely for this very purpose that the institution of marriage has been established. The Bahá'ís do not believe in the suppression of the sex impulse but in its regulation and control.'

(*From a letter dated September 5, 1938, to an individual believer*)

'The question you raise as to the place in one's life that a deep bond of love with someone we meet other than our husband or wife can have is easily defined in view of the teachings. Chastity implies both before and after marriage an unsullied, chaste sex life. Before marriage absolutely chaste, after marriage absolutely faithful to one's chosen companion. Faithful in all sexual acts, faithful in word and in deed.

'The world today is submerged, amongst other things, in an over-exaggeration of the importance of physical love, and a dearth of spiritual values. In as far as possible the believers should try to realize this and rise above the level of their fellow-men who are, typical of all decadent periods in history, placing so much over-emphasis on the purely physical side of mating. Outside of their normal, legitimate married life they should seek to establish bonds of comradeship and love which are eternal and founded on the spiritual life of man, not on his physical life. This is one of the many fields in which it is incumbent on the Bahá'ís to set the example and lead the way to a true human standard of life, when the soul of man is exalted and his body but the tool for his enlightened spirit. Needless to say this does not preclude the living of a perfectly normal sex life in its legitimate channel of marriage.'

(*From a letter dated September 28, 1941, to an individual believer*)

'Concerning your question whether there are any legitimate forms of expression of the sex instinct outside of marriage; according to the Bahá'í Teachings no sexual act can be considered lawful unless performed between lawfully married persons. Outside of marital life there can be no lawful or healthy use of the sex impulse. The Bahá'í youth should, on the one hand, be taught the lesson of self-control which, when exercised, undoubtedly has a salutary effect on the development of character and of personality in general, and on the other should be advised, nay even encouraged, to contract marriage while still young and in full possession of their physical vigour. Economic factors, no doubt, are often a serious hindrance to early marriage but in most cases are only an excuse, and as such should not be over stressed.'

(*From a letter dated December 13, 1940, to an individual believer*)

'As regards your question whether it would be advisable and useful for you to marry again; he feels unable to give you any definite answer on that point, as this is essentially a private affair about which you, and the friends around you or your local assembly are in a much better position to judge. Of course, under normal circumstances, every person should consider it his moral duty to marry. And this is what Bahá'u'lláh has encouraged the believers to do. But marriage is by no means an obligation. In the last resort it is for the individual to decide whether he wishes to lead a family life or live in a state of celibacy.'

(*From a letter dated May 3, 1936, to an individual believer*)

"You express surprise at the Guardian's reference to 'the necessary punishment from society'. In the *Kitáb-i-Aqdas* Bahá'u'lláh prohibits sexual immorality and in the Annexe to that Book states that the various degrees of sexual offences and the punishments for them are to be decided by the Universal House of Justice. In this connection it should be realized that there is a distinction drawn in the Faith between the attitudes which should characterize individuals in their relationships to other people, namely loving forgiveness, forbearance, and concern with one's own sins, not the sins of others, and those attitudes which should



Bahá'í youth who participated in the Inter-Faith Youth Devotional Service sponsored by the United Nations Association of Australia at Sydney Town Hall; October, 1972.

be shown by the Spiritual Assemblies, whose duty is to administer the law of God with justice.

"A number of sexual problems, such as homosexuality and trans-sexuality can well have medical aspects, and in such cases recourse should certainly be had to the best medical assistance. But it is clear from the teaching of Bahá'u'lláh that homosexuality is not a condition to which a person should be reconciled, but is a distortion of his or her nature which should be controlled and overcome. This may require a hard struggle, but so also can be the struggle of a heterosexual person to control his or her desires. The exercise of self-control in this, as in so very many other aspects of life, has a beneficial effect on the progress of the soul. It should, moreover, be borne in mind that although to be married is highly desirable, and Bahá'u'lláh has strongly recommended it, it is not the central purpose of life. If a person has to wait a considerable period before finding a spouse, or if ultimately, he or she must remain single, it does not mean that he or she is thereby unable to fulfil his or her life's purpose.

"In all this we have been speaking about the attitude that Bahá'ís should have towards the law of Bahá'u'lláh. You, however, as a doctor working mainly as a counsellor in family and sexual problems, will mostly be concerned with advising non-Bahá'ís who do not accept, and see no reason to follow, the laws of Bahá'u'lláh. You are already a qualified practitioner in your field, and no doubt you give advice on the basis of what you have learned from study and experience—a whole fabric of concepts about the human mind, its growth, development and proper functioning, which you have learned and evolved without reference to the teachings of Bahá'u'lláh. Now, as a Bahá'í, you know that what Bahá'u'lláh teaches about the purpose of human life, the nature of the human being and the proper conduct of human lives, is divinely revealed and therefore true. However, it will inevitably take time for you not only to study the Bahá'í teachings so that you clearly understand them, but also to work out how they modify your professional concepts. This is, of course, not an unusual predicament for a scientist. How often in the course of research is a factor discovered which requires a revolution in thinking over a wide field of human endeavour. You must be guided in each case by your own professional knowledge and judgement as illuminated by your growing knowledge of the Bahá'í teachings; undoubtedly you will find that your own understanding of the human problems dealt with in your work will change and develop and you will see new and improved ways of helping the people who come to you. Psychology is still a very young and inexact science, and as the years go by Bahá'í psychologists, who know from the teachings of Bahá'u'lláh the true pattern of human life, will be able to make great strides in the development of this science, and will help profoundly in the alleviation of human suffering."

3. IMPRESSIONS OF A BAHÁ'Í YOUTH FROM A JOURNEY ROUND THE WORLD

By GREGORY C. DAHL

MANY experiences of life defy verbal expression, reaching as they do beyond the limits of thought and conception to deeper worlds of meaning and feeling. Perhaps the spiritual world will always be just beyond the full grasp of man. Certainly in this imperfect time, when our understanding of spiritual forces is so limited, if a Bahá'í is granted a close view of the power and enthralling beauty of his Faith—albeit only a momentary view as on pilgrimage or during some especially significant Bahá'í event—the experience is such as to strike wonder and amazement into the heart. It is as though we were riding with ease upon the sea, and only occasionally were immersed to feel the power of the deep currents and witness the beauty of the fish and coral which all the while exist beneath us. A journey round the world visiting Bahá'ís is this type of experience—a momentary glimpse of tremendous forces at work, an enthralling romance with the true significance of the age in which we live, and an influence on one's own soul which cannot be compared to other experiences of life.

It was my great privilege to be able to experience this type of service to the Faith in 1972 and 1973. Taking advantage of the international air travel rule allowing unlimited stops on a given ticket between distant cities without additional charge, and having saved my funds and planned my trip assiduously during two years in the military service, I was able to travel for a year and visit Bahá'ís in over fifty countries in the Pacific, Asia, Africa and Europe. It was a rapid journey, with too little time in each place to do much more than meet the friends, encourage them, bring news and pictures of Bahá'ís in other places, share some songs, and take pictures. In fact for me it was rather like an audio-visual show, with scenes of tremendous drama and significance appearing briefly before me, only to be flashed away and to be replaced by others. But how can one express the preciousness of those brief moments, those vanishing experiences? Somehow Bahá'ís have a way of establishing themselves in one's heart and soul after only a few minutes or hours of friendship. And after all, many of the Bahá'ís that a travelling Bahá'í meets, stays with and gets to know, will be remembered by history as the great souls of the age—far more distinguished than the statesmen, industrial leaders and famous personalities of a dying order! The experiences of pioneering and sacrifice in the path of God have purified and spiritualized many a Bahá'í hero in the field, bringing forth some of the jewels of our time. How often was I reminded of Bahá'u'lláh's words: "*. . . fellowship with the righteous cleanseth the rust from off the heart*"!

Several general impressions remain with me from that trip, which I would like to try to express here. One is the tremendous growth and maturity of the Faith in recent years. We are all familiar with the statistics of the rapid expansion of our Faith; but what these statistics really mean is generally beyond our range of experience. Thus, to see the Faith functioning and growing in country after country, in islands and continents, in regions at war and those in peace, in democracies and kingdoms—literally every place that airplanes fly (and of course many others besides!)—was indeed breathtaking. It used to be that when international travellers set out to spread the Word of God for this age, they felt like lonely lights in dark regions, breaking new paths where no fellow-believers had trod before. For Americans and Persians this experience has become especially deep-rooted in our attitudes and expectations, since we sent out so many pioneers during the years of geographical expansion of our Faith. Now, however, one can travel to what seem the remotest parts of the earth, and find oneself welcomed at the airport or station by a representative of the national or local Assembly, and put immediately under their care and supervision. No longer is there an area of the world accessible to westerners that is not under the jurisdiction of properly



Suhs, a Ponapean Bahá'í youth (left) with visiting Bahá'í teacher, Greg Dahl (right) on their return from a teaching trip to villages in Ponape, Micronesia.



A Bahá'í teacher training institute held in a public school building in a village in southern Korea.



Bahá'í youth at the National Ḥaẓiratu'l-Quds, Singapore. Govindan, a Malaysian youth pioneer, is seen second from the left.

constituted Bahá'í administrative bodies, and the Bahá'í traveler is no longer an agent acting alone, but rather a part of a vast system of administration and teaching that girdles the globe. Indeed, these relatively new developments pose an interesting and vital challenge to the Bahá'í traveler, since he must continually find the balance between seeking the advice and guidance of local administrative bodies, which often requires considerable patience from hurried westerners, and independently offering suggestions and examples of successes in other places, which sometimes are timely and of great value, and at other times are ill-conceived and poorly suited to the local circumstances in a new place. Naturally a visitor has much to offer in perspective, diverse experience and enthusiasm which is of great value to Bahá'í communities he visits; but since these communities are now maturing in their own right, he must adjust his approach to harmonize with local efforts, and his plans must be screened and modified by administrative institutions more familiar than he is with local needs and problems. Bahá'í administration is beginning to come of age around the globe.

Oftentimes, as I observed this phenomenon in operation, I thought that Bahá'u'lláh's Teachings and especially His administrative order were like a vast sketch of a magnificent scene which He had left us—but without the colors filled in. Slowly, as various nationalities entered the Faith in force, we acquired new colors to fill in parts of the painting. For a long time only two or three colors were available, and so the painting was necessarily spotty and incomplete. Now, however, most of mankind is substantially represented in Bahá'í administration, and the richness and fullness of the painting in full color are beginning to be apparent. In time the splendor and completeness of this painting of Bahá'u'lláh's will astonish mankind.

Indeed, the achievement of the Faith in reaching all the various races and peoples of the earth is no accident; and watching this process has been for me a vivid and instructive contrast to the processes of division and polarization so evident in the world. The general law of human behaviour has always been that those who once get ahead have the power and resources to get farther ahead, so that enormous



Humá Ṣubḥání of Persia (left) and Parvín Bihí of India (right) with homefront teacher Samuel Akale, in Yaoundé, Cameroon, preparing to depart on a teaching journey of several weeks to northern Cameroon and Chad.

disparities of opportunity and well-being are created between men. For an American accustomed to affluence and easy living, to see the world and the incredible lack of opportunity facing most of mankind is a tremendous lesson in the absurd inequities of our time. This is especially so for the Bahá'í traveler, who frequently stays (if he wishes) with his Bahá'í hosts, sharing the living conditions of the people of the place he is visiting. How does one explain to one's Bahá'í brother and close friend in India or Fiji that an American youth can save from his military pay in two years enough to finance a year's world tour? It seems impossible to them! Indeed, it seems impossible that such differences can continue in the world. And yet, the Bahá'í system works on opposite principles. The Bahá'í community or individual who gets ahead is immediately expected to share its success with others through the sending of pioneers, circulation of travel teachers, or contribution of funds. For example, Malaysia was still stunned, at the time of my visit, by the fact that they had achieved such a sudden and unexpected expansion during the Nine Year Plan that they had been quickly asked to pro-

vide pioneers and assistance to nearby Asian countries and to Africa. They were still accustomed to thinking in terms of receiving assistance rather than giving it! It is in this way that the natural tendency toward inequalities that is inherent in the human condition has been moderated among Bahá'ís with a process of sharing, producing a sense of harmony, cooperation and family feeling that is in stark contrast to the animosities and distrust of nations and peoples. I was repeatedly astounded at how well and naturally my Bahá'í hosts in foreign lands, including villagers and struggling but impoverished families, accepted and welcomed me as their brother and Bahá'í comrade, despite my cameras, tape recorder, pictures, guitar, self-ironing shirts and other Western paraphernalia. Theirs was the much greater "culture shock", I'm sure!

Another aspect of the international development of the Faith which impressed me deeply was the interconnectedness and global scope of the Bahá'í administrative institutions I worked with so closely during my travels. My very first experience on the trip will illustrate the marvelous workings of this system. Shortly before I was due to depart from California for the South Pacific, word was received from the Continental Pioneer Committee in Australia, whose area extended over the Pacific, that a routing through Tahiti rather than through Hawaii would cost me no more and would be of greater value for the Faith. Unfortunately, however, an address for Bahá'ís in Tahiti was not available in the U.S. So an air letter was sent back to the Committee in Australia, with only a few days notice. This committee cabled the appropriate National Assembly, in New Caledonia (3,000 miles distant from Tahiti), who in turn cabled Bahá'ís in Tahiti, and these Bahá'ís met me at the airport! Meanwhile the World Centre was informed and a cable reached me in California with an address in case other efforts should fail. Thus the cable had circled the globe and the visitor was able to connect with Bahá'ís in a small island in the South Pacific. Indeed, we Bahá'ís often think of ourselves as inefficient because our standards are



Partial view of the audience at the Bahá'í Youth Conference, Padova, Italy; summer, 1972.

so high, but my experience has been that the international operation of the Faith is such as to rival the largest and best organized organizations on the face of the globe. Indeed, what other organization could summon the resources and personnel to arrange to have a visitor met and welcomed by a *native* in virtually any airport of the world (as I was welcomed in the first fourteen countries I visited), including, for example, Funafuti Atoll in the middle of the Pacific which has a population of perhaps 500. And our Bahá'í administrative personnel are not highly paid, well-trained employees, like those of governments and corporations. Their only reward is the privilege of service.

I cannot leave this subject without paying a tribute to the Institution of the Continental Boards of Counsellors, with whom I had the privilege of working closely. This Institution is yet another sign of the maturation and growing strength of the Cause. Travelling widely, each intimately familiar, from years of experience with the peoples, cultures, and Bahá'í history of their areas, the Counsellors are in perfect touch with the needs and problems of the Faith, and offer unparalleled and invaluable guidance and advice to the Bahá'í travelling teacher. Well I remember the problems of communication and planning that had to be surmounted when I visited Bolivia in 1967, before there were Counsellors. Today those difficulties are no longer, and indeed there is no obscure or forgotten region of the world for Bahá'ís!

Naturally Bahá'ís still struggle in many parts of the world for basic freedom of worship, for recognition of the Faith as an independent religion, for property rights, or for acceptance among a particular people or group not yet represented. But discouraging and insurmountable as these difficulties may seem to the Bahá'ís immediately involved, it is clear to the Bahá'í fortunate enough to travel that the world community of Bahá'ís is immensely strong and resourceful, with firm bonds of unity and communication linking the tens of thousands of Bahá'í centers that cover the globe, and that increasingly the local communities will benefit and draw strength and support from this diverse world-wide community that Bahá'u'lláh, with His unerring vision, knew would be the necessary instrument for the redemption of the world.

IV

THE BAHÁ'Í FAITH AND THE UNITED NATIONS

1. THE BEGINNINGS OF BAHÁ'Í RELATIONSHIP WITH UNITED NATIONS

IN the spring of 1947 the National Spiritual Assembly of the Bahá'ís of the United States and Canada was accredited to the United Nations Office of Public Information as a national non-governmental organization qualified to be represented through an observer. A year later the eight National Spiritual Assemblies then existing were recognized collectively as an international non-governmental organization under the title "Bahá'í International Community". These eight Assemblies were those of North America; the British Isles; Germany and Austria; Egypt and Súdán; 'Iráq; Írán (Persia); India, Pákistán and Burma; and Australia and New Zealand. Each National Spiritual Assembly in its application established the National Assembly of the United States as its representative in relation to the United Nations.

A significant action was taken in July, 1947,



Partial view of skyline of New York. In the left foreground is seen the United Nations complex. Offices of the Bahá'í International Community are located in the adjacent Carnegie Foundation Building at 345 East 46th Street.



Annual Conference of Non-Governmental Organizations held at United Nations headquarters, New York; May 31, 1972. In the centre are seen (left to right) Dr. Kurt Waldheim, Secretary-General of the United Nations, and Dr. Victor de Araujo, who served as Chairman of the United Nations Executive Committee of Non-Governmental Organizations during 1971 and 1972.

when the United Nations Special Palestine Committee addressed a letter to Shoghi Effendi Rabbání, Head of the Bahá'í Faith, resident at the Bahá'í World Centre in Haifa, requesting an expression of the Bahá'í attitude to the future of Palestine. In his reply, Shoghi Effendi made it clear that "Our aim is the establishment of universal peace in the world and our desire to see justice prevail in every domain of human society, including the domain of politics." The Guardian also pointed out his concern that "the fact be recognized by whoever exercises sovereignty over Haifa and 'Akká, that within this area exists the spiritual and administrative centre of a world Faith, and that the independence of that Faith, its right to manage its international affairs from this source, the rights of Bahá'ís from any and every country of the globe to visit it as pilgrims (enjoying the same privilege in this respect as Jews, Muslims and Christians do in regard to visiting Jerusalem) be acknowledged and permanently safeguarded."

With this communication the Guardian enclosed a summary of the history and teachings of the Bahá'í Faith which the Bahá'ís of the United States reprinted and distributed widely.

In addition to participation in a number of international and United States regional conferences, four Bahá'í documents were formally submitted: "A Bahá'í Declaration of Human Obligations and Rights", 1947; "A Bahá'í Statement on the Rights of Women", 1947; and "The Work of Bahá'ís in Promotion of Human Rights", 1948. On November 9, 1949, a letter was addressed to United Nations to formulate a method of worship acceptable for use in its future prayer building.

2. THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS 1954–1963

Adapted from the report of MILDRED R. MOTTAHEDEH, *Bahá'í International Observer at the United Nations*

THE period 1954 to 1963 was a highly eventful one, marking an increase of strength through the participation of the newly elected National and Regional Assemblies. These years witnessed as well, the desperate appeal to the United Nations to save the lives of the Persian Bahá'ís. As in previous years, the Bahá'í International Community sent delegates to many international, regional and state conferences.

In 1956 Shoghi Effendi appointed a special committee to be called into action for matters of international importance. Permanent members of the committee were Dr. Ugo R. Giachery, John Ferraby, 'Azíz Navídí, Dr. Amín Banání and Mildred R. Mottahedeh.

During the period of the Ten Year Crusade the Bahá'í observers accredited to the United Nations were the Hand of the Cause Ugo R. Giachery, Europe; Mrs. O. H. Blackwell, United States; and Mrs. Mildred R. Mottahedeh, International.

CHARTER REVISION CONFERENCE

When the United Nations wrote its Charter in 1945 in San Francisco, the member nations realized that changing world conditions might necessitate changes in its Charter. It therefore arranged for a Charter Revision Conference to be convened in 1955. In anticipation of this significant event each Bahá'í National Spiritual Assembly was solicited for suggestions which might be incorporated in Bahá'í proposals for Charter revision. Bearing these suggestions in mind, a carefully conceived pamphlet representing the first united effort of all the National Spiritual Assemblies in a non-Bahá'í field was prepared. Entitled "Proposals for Charter Revision Submitted to the United Nations by the Bahá'í International Community", a copy of this pamphlet, together with a covering letter written by the Executive Secretary, Mr. Horace Holley, was sent to each of the delegates at the Conference. In addition, copies were presented to officials of many universities, to librarians, and newspaper men. The distribution of this pamphlet is specially to be noted as a point of future reference.

Preceding the opening of the Charter Revision Conference, a "Festival of Faith" was held in the San Francisco Cow Palace. The seven Faiths represented were: Buddhist, Christian-Eastern Orthodox, Orthodox, Christian-Protestant, Hindu, Jewish, Muslim and Bahá'í. Mr. Arthur L. Dahl, Jr., representing the Bahá'í Faith, read a prayer taken from the words of 'Abdu'l-Bahá. Fifteen thousand people were present at the Festival and the programme was both televised and broadcast by several nations, as well as being widely covered by the press.

UNITED NATIONS NON-GOVERNMENTAL ORGANIZATIONS CONFERENCES

The Bahá'í International Community was represented in many international, regional and local conferences of United Nations Non-Governmental Organizations. Bahá'í delegations chosen from many racial backgrounds attended international conferences held in the New York and the Geneva headquarters of the United Nations. Their contributions to the discussions on various subjects were highly constructive and received serious attention.

On May 20–21, 1959, at the New York headquarters, a United Nations Conference for Non-Governmental Organizations was held on the problems of technical aid given by the United Nations and its specialized agencies in the social and economic fields. In connection with those in the social field, a delegation repre-

senting the Bahá'í International Community and the National Spiritual Assembly of the Bahá'ís of the United States presented a resolution recommending that Non-Governmental Organizations endeavour to obtain endorsements of the Genocide Convention from their respective organizations. Typical of local conferences, in the United States two delegates were sent each year to the Kansas Conference organized for the Non-Governmental Organizations in that state.

THE BAHÁ'Í APPEAL TO THE UNITED NATIONS

In May, 1955, a sudden, violent storm of persecutions against the Persian Bahá'ís broke loose—wanton murder, rape, imprisonment, desecration of Bahá'í graves, dismissal of Bahá'ís from the civil service, destruction of the dome of the Bahá'í National Headquarters in Ṭihrán by government officials, and destruction of the House of the Báb in Shíráz. In short, these acts, all denying human rights, threatened the existence of the entire community of Persian Bahá'ís. Cables to the Sháh and the Prime Minister from Bahá'ís all over the world brought no cessation of the persecutions. The frenzy of the mobs, who were not only unrestrained but actually encouraged, reached such heights that the possibility of a widespread massacre of the Persian Bahá'ís became very real. This massacre was, in fact, openly promised in the press and in public meetings.

In July, 1955, Shoghi Effendi cabled the Bahá'í International Community to lodge an appeal for immediate assistance with the United Nations. At that moment, the Economic and Social Council of the United Nations was meeting in Geneva, Switzerland, and it was to this Council, or to some division of it, that the petition would have to be addressed. The chances that the Bahá'ís could present their case in time to save their co-religionists was slim. It was well known that the files of the Human Rights Commission contained thousands of appeals for relief from religious persecution and that the United Nations was able to do very little to alleviate the distress of the victims. It was decided to send a committee to Geneva to make a desperate appeal for help. The Committee consisted of Dr. Ugo R. Giachery, Dr. Hermann Grossmann, John Ferraby, 'Azíz Navídí and Mildred R. Mottahedeh, each coming from a different country and meeting within thirty-six hours of the time that the decision had been taken to convene.

First, the Committee tried to get one of the delegates sitting on the Economic and Social Council to present their case from the floor of the Council. All delegates, except those from Communist or Arab countries, were interviewed and to each a strong appeal was made. At the same time, the Committee pressed for an interview with the Secretary-General of the United Nations. Despite days of ceaseless efforts, only the personal sympathy of many of the delegates was won. Each passing day brought news of still more violent attacks on the Persian Bahá'ís and the date for the promised massacre drew steadily closer. The Committee redoubled its efforts but without effect. The head of the Human Rights Commission could offer little hope. Though many were friendly and sympathetic, no delegate or organization wished to speak up for the Bahá'ís. The day of the adjournment of the Economic and Social Council was drawing near. It was decided to seek the assistance of a competent lawyer to frame the appeal. Mr. Max Habicht was chosen, though at the time, the Committee did not know that it was this same lawyer who had represented the Bahá'ís before the League of Nations.

The appeal, together with the evidence of the persecutions, was presented to the Secretary-General, to all members of the Economic and Social Council who had been interviewed, to the Human Rights Commission, to the Specialized Agencies, and to the International Non-Governmental organizations. A press conference was held and the news of the appeal circulated. The Committee could do no more in Geneva. With hearts made heavy by a sense of their failure to save their Persian brothers from extermination, they left Geneva to return to their native lands to launch a publicity campaign to arouse the public conscience.

A few days before the scheduled massacre, the Committee received the startling news that the Secretary-General, Dag Hammarskjöld, yielding to the pleas of the American delegates and of the High Commissioner for Refugees, Dr. G. J. van Heuven Goedhart, decided to send Dr. Goedhart to meet with Mr. Naṣru'lláh Intiẓám, chief Iranian delegate to the

United Nations, and his brother, Mr. 'Abdu'lláh Intiẓám, Minister of Foreign Affairs in Írán. The meeting took place in Bonn, West Germany, where the two brothers were visiting at the time. Their government had been certain that the United Nations would not intervene to save the Bahá'ís since the provisions of the Charter for upholding human rights and fundamental freedoms were only morally, not legally, binding. The intervention of the Secretary-General astounded the Iranian Government. This intervention, the efforts of prominent Bahá'ís in Írán, the appeals of the National Spiritual Assembly of the Bahá'ís of the United States to the American State Department, and the publicity campaign, brought an immediate end to the physical persecution and lifted the danger of massacre.

Economic reprisals against the Bahá'ís continued. Bahá'ís who had been summarily dismissed from civil service or from teaching posts were not restored to their posts. They were still denied the fundamental religious right of assembly for worship, and their centres were still being held by the government. After months of attempts by individual Bahá'ís in Ṭihrán and many appeals by the Americans to their State Department, Shoghi Effendi instructed the Bahá'ís to launch another appeal to the United Nations.

In July 1956, Dr. Amín Banání and Mildred Mottahedeh again went to Geneva. They spoke individually with the delegates of the Economic and Social Council, but were unable to get them to present the Bahá'í case. Finally, Dr. Jose Vincente Trujillo, the delegate from Ecuador and Chairman of the Social Commission, opened the session of that Commission with the following words:

" . . . In regard to prevention of discrimination against religious minorities, we have received many complaints. One of these, which, in my estimate, is of great importance, regards the curtailment of rights of a religious group in a country which is an honored member of the United Nations and which has a good record in human rights matters—I am referring to the complaints of a new religious group called the Bahá'ís which have been distributed to the Secretary-General and other delegates. I believe this matter should receive the close attention of the Subcommittee on Prevention of Discrimination and Protection of Minorities and should receive equal attention with other instances of religious discrimination. This new religion should be respected like all other religions in the world."[1]

ENDORSEMENT OF THE GENOCIDE CONVENTION

On April 10, 1959, representatives of the Bahá'í International Community presented to the President of the Human Rights Commission, Ambassador Gunewardene of Ceylon, a statement endorsing the Genocide Convention. For the second time, the National Spiritual Assemblies, representing Bahá'í communities located in North and South America, Europe, Africa, Asia, Australia and New Zealand, made a joint effort in regard to the United Nations.

Mr. H. Borrah Kavelin, Chairman of the National Spiritual Assembly of the Bahá'ís of the United States, made the following statement: "Mr. President, I have the honor and the privilege to present to you, as the keeper of the conscience of the United Nations and therefore of the world at large, documents which represent an act of conscience of my fellow co-religionists of more than eighty countries and territories.

"The resolution they have adopted reads: 'Since the teaching and practice of the oneness of mankind is the cornerstone of the religion revealed by Bahá'u'lláh, His followers throughout our jurisdiction recognize the vital importance of the Genocide Convention for assuring the protection of small and helpless races and peoples.

"The Bahá'ís of the world have endorsed the Genocide Convention as an expression of their firmly held conviction of the oneness of mankind and of the human race.

"Nations, races and religious groups are called upon to enrich, through their own inherent gifts, the common treasury of civilization. Therefore, the destruction of any one of them impoverishes the whole of the human race.

"Upon the preservation of this basic noble principle depend all the other efforts of the United Nations. By endorsing the Genocide Convention, the Bahá'ís express, through us,

[1] Further details of these appeals and the successful outcome appear in *The Bahá'í World*, vol. XIII, pp. 292–296.

the hope that all the nations of the world will rally around this great Convention."

Ambassador Ratnakirti Gunewardene re-replied in part as follows:

"Mr. Kavelin and Members of the Bahá'í International Community: I am greatly impressed by the endorsement of the Genocide Convention by eighty National and Regional Assemblies of the Bahá'ís, coming as they do from countries and territories all over the globe. This is a most powerful expression of world opinion. It makes us feel that our work here in the United Nations is supported indeed not only by the Governments, but by the people themselves..."

The Second Indian National Conference of Non-Governmental Organizations on United Nations Information was held at Vigyan Bhavan, New Delhi, from April 3 to 5, 1959. This Conference was opened by the Prime Minister, Shri Jawaharlal Nehru, with an address advocating the idea of the oneness of nations of the whole world, thus attaining the federation of all nations.

About one hundred non-governmental organizations of India were represented at this Conference, including political, semi-political, non-political, social welfare, trade unionist and some religious organizations. The Bahá'í Community was represented by Mrs. Shirin Fozdar, Dr. K. K. Bhargava, R. R. Williams and P. C. Auplish.

Among the most important resolutions passed by the Conference were those on peace, universality, universal education for peace, and a world language. Several resolutions sponsored by the Bahá'í delegates were also passed.

On May 17 and 18, 1960, the United Nations Office of Public Information, in co-operation with the Executive Committee of the Non-Governmental Organizations, called a meeting at United Nations Headquarters to discuss problems of co-operation "with the United Nations family in so far as its program affects the new nations." Each organization was invited to nominate two delegates and not more than three observers. In addition, each organization was asked to invite a member of its own executive governing board. Some 400 delegates and observers attended.

The Bahá'í International Community nominated Eugene Moye and Mildred Mottahedeh as delegates and Harriett Wolcott as observer. Charles Wolcott participated as secretary of the Bahá'í International Community.

During the final plenary session the non-governmental organizations were invited to submit statements regarding their work in the "new nations". The Bahá'í International Community submitted the following which became part of the record of the Conference:

"The Bahá'í International Community, representing the Bahá'ís of over eighty countries in all five continents of the globe, wishes to present a few of its achievements in the new nations.

"Community centres have been established both in rural and urban areas. In the urban areas, vigorous assistance has been provided the primitive peoples enabling them to integrate successfully into these more highly developed societies.

"Since a fundamental principle of the Bahá'í Faith is education for all, schools at various scholastic levels form an important part of a continuously expanding educational programme for adults as well as children.

"Each Bahá'í community endeavors to develop in its members a world point of view leading to a broader understanding of the fundamental oneness of the human race. This serves to eliminate the traditional prejudices between nations, races and religions.

"Since so many of our aims and those of the United Nations are identical, Bahá'í communities all over the world support a vigorous programme explaining the structure and purposes of the United Nations, an important part of which is the annual observance of United Nations and Human Rights Days.

"In the field of Human Rights, the equality of men and women has been firmly established in every Bahá'í community. In many of these communities situated in primitive areas where the status of women has been very low, women are now increasingly being elected to serve on governing bodies. Bahá'ís are active in the promotion of all fundamental Human Rights, even to the extent of the sacrifice of their own lives to preserve and uphold these principles on which the ultimate peace and security of all peoples depend."

During the conference our observers and delegates had many opportunities to meet members of the United Nations Secretariat and

members of other non-governmental organizations. Those attending on behalf of the Bahá'í International Community felt that the 1960 Conference was yet another step in the process of "strengthening our ties with the United Nations," one of the ten goals which the beloved Guardian had set for the World Centre of the Faith during the Ten-Year Crusade.

In 1962, for the second time in the nine-year period covered by this report, persecution of Bahá'ís made it necessary to appeal to the United Nations for redress. This time the events took place in Morocco in the form of arrests and imprisonment of a number of believers on April 12 of that year. It was not until October 31, however, that they were finally arraigned before the Regional Court of Nador, and not until December 10 that trial was finally held in the Criminal Court of Nador. Death sentences were imposed upon three, five were sentenced to life imprisonment, and one was sentenced to imprisonment for fifteen years.

As the session of the General Assembly of the United Nations was to close on the evening of December 21, telegrams were sent to thirty-five delegations appealing for help under the Genocide Convention, which is a part of International Law. The Bahá'í International Community wrote to U Thant, Secretary-General of the United Nations, and the British United Nations Association, quite independently, cabled U Thant requesting his intervention.[1]

[1] Further details concerning the Moroccan affair are reported in *The Bahá'í World*, vol. XIII, pp. 288–289.

3. DEVELOPMENT OF THE RELATIONSHIP BETWEEN THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS

1963–1968

In pursuance of this objective a number of measures were taken, the most significant of which was the decision that the status of the Faith in the world had reached a level justifying application for recognition by the United Nations of the Bahá'í International Community as a non-governmental organization with consultative status. To this end the Universal House of Justice decided to assume the function of representing the Bahá'í International Community in its relations with the United Nations, a responsibility which had been shouldered for many years, with great distinction, by the National Spiritual Assembly of the Bahá'ís of the United States.

The Universal House of Justice decided in 1967 that the volume and scope of the work of the Bahá'í International Community justified the appointment of a full-time observer. Mrs. Mildred Mottahedeh, who had performed devoted and distinguished part-time service in that office for nearly twenty years, asked to be relieved of the heavy responsibility, and Dr. Victor de Araujo was appointed Accredited Representative. Mrs. Mottahedeh accepted appointment as Alternate Representative of the Bahá'í International Community.

A number of valuable and constructive activities were carried out during the 1963–1968 period. In continuing its observer status as a Non-Governmental Organization, the Bahá'í International Community sent representatives to meetings open to it as well as maintaining current contact with the activities of the United Nations in New York and elsewhere. Bahá'í delegations attended the annual conferences of Non-Governmental Organizations associated with the United Nations and a delegation also attended the observances of the Twentieth Anniversary of United Nations held in San Francisco in June, 1965. At this gathering, as a token of appreciation and support of United



Dr. Victor de Araujo, appointed in 1967 by the Universal House of Justice as accredited representative of the Bahá'í International Community to the United Nations seen in his office.

Nations, the Bahá'í International Community presented to each delegation and to some of the officials a small, beautifully finished wooden box bearing on its cover the celestial and terrestrial globes of the world. The following message was attached:

> Presented in appreciation by the Bahá'í International Community on the occasion of the Twentieth Anniversary Commemorative Meetings of the United Nations, San Francisco, June, 1965.
>
> "*The earth is but one country and mankind its citizens.*" Bahá'u'lláh

Observances of United Nations Day and Human Rights Day were also held in many local communities throughout the Bahá'í world each year. The Bahá'í International Community continued to play an increasingly active role in promoting interest in United Nations activities.

One of the important assignments given by the Universal House of Justice to its representative was the presentation on behalf of the Universal House of Justice of *The Proclamation of Bahá'u'lláh* to fifty-six Heads of State *via* their ambassadors to the United Nations. This delicate mission was carried out with great success and with but few exceptions, for reasons beyond control, all the fifty-six ambassadors received this historic document.

In late 1965 the Bahá'í International Community established its own offices in New York, renting space in a new building facing the United Nations complex to the south. The Bahá'í United Nations Committee met for the first time in the United Nations Plaza Building in December, 1965.

4. THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS

1968–1973

By Victor de Araujo

THE most important development in the relationship of the Bahá'í world to the United Nations during the period 1968–1973 was the granting of consultative status to the Bahá'í International Community by the Economic and Social Council (ECOSOC) on May 27, 1970. The Universal House of Justice shared the news with the Bahá'í world in a cable reading in part:

> JOYFULLY ANNOUNCE BAHAI WORLD ATTAINMENT CONSULTATIVE STATUS UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL THEREBY FULFILLING LONG CHERISHED HOPE BELOVED GUARDIAN AND WORLD CENTRE GOAL NINE YEAR PLAN . . . SIGNIFICANT ACHIEVEMENT ADDS PRESTIGE INFLUENCE RECOGNITION EVER ADVANCING FAITH BAHAULLAH . . .

Earlier that year, at its meeting of February 12, 1970, the Committee on Non-Governmental Organizations, the thirteen-member functional committee of the Economic and Social Council responsible for the relationship of the ECOSOC with non-governmental organizations, had unanimously recommended to its parent body approval of the consultative status application submitted by the Bahá'í International Community in 1967. It remained for the Economic and Social Council, a few months later, during its resumed 48th session (officially at its 1691st meeting), to accept the recommendation of the NGO Committee, granting to the Bahá'í International Community consultative status, category II.

Consultative status, Category II is given to "organizations which have a special competence in, and are concerned specifically with, only a few of the fields of activity covered by the Council, and which are known internationally within the fields for which they have or seek consultative status." Consultative status, Category I—and there are hardly more than a dozen organizations in this classification—is granted to "organizations which are concerned with most of the activities of the Council . . . and whose membership, which should be considerable, is broadly representative of major segments of population in a large number of countries." Finally, a third category of "Roster" applies to "organizations which do not have general or special consultative status but which the Council, or the Secretary-General of the United Nations, considers can make occasional and useful contribution to the work of the Council, or its subsidiary bodies or other United Nations bodies within their competence."

Accreditation with the Economic and Social Council, a relationship established by Article 17 of the Charter of the United Nations, which provides that "the Economic and Social Council may make suitable arrangements for consultation with non-governmental organizations which are concerned with matters within its competence," marked a new stage in the relationship of the Bahá'í International Community with the United Nations. The Bahá'í International Community could now participate in all sessions of the Economic and Social Council and its subsidiary bodies, and could attend United Nations global and regional conferences and seminars organized under the jurisdiction of ECOSOC. Here, Bahá'í representatives—no longer purely observers—would be able to present pertinent written statements (and make oral statements as well) which would be widely circulated either by the Bahá'í International Community directly, or by the United Nations itself as one of its official documents, in English, French, and Spanish. The Bahá'í International Community would also now be "consulted" on studies being undertaken by the United Nations within the Bahá'í areas of competence for the time being

(such as human rights and the status of women), or on the substance of different United Nations resolutions which asked for the views of non-governmental organizations in consultative status.

The first such "consultations" came during 1972. The Bahá'í International Community was asked to reply to questionnaires on Development and on Decolonization, areas of much concern to the United Nations and in which the UN was seeking the close cooperation of non-governmental organizations.

In its reply to the questionnaire on the contribution of non-governmental organizations to the implementation of the International Development Strategy governing the UN goals for world development during the decade of the 1970s, as requested in the Economic and Social Council resolution 1580 (L), the Bahá'í International Community was able to explain its all-encompassing view on development. The passage below, representing part of its answer, was included in an official UN document (Conference Room Report #1, November 30, 1972), and circulated in English, French, and Spanish:

> The Bahá'í International Community, committed to development in an unlimited sense, views the moral and spiritual regeneration of man as the foundation for economic and social progress. This dedication to a change in attitude and the acceptance of certain principles such as universal compulsory education, the equality of men and women, the abolition of all forms of prejudice, the agreement of science and religion, resulting in the gradual end to superstition and meaningless dogma, the fundamental belief in the worth of the individual and the importance of his unique talents, the engagement in an occupation, such as arts or trade, made identical with the worship of God, and the realization of the organic wholeness of life, result in varying degrees, in different parts of the world, is an important contribution to the International Strategy for the Second Development Decade.

In its reply to the questionnaire on Decolonization, the first point made was that since

> the Bahá'í International Community is totally non-political, whether at the local, national, or international level, it does not carry on any direct activities "to assist in the achievement of the objectives of the Declaration on the Granting of Independence to Colonial Countries and Peoples and other relevant resolutions of the General Assembly", as requested in Economic and Social Council Resolution 1651 (LI).

The statement went on to add that,

> however, in a very positive way, the Bahá'í International Community . . . is deeply concerned with the spiritual, moral, social and physical well-being of all peoples. The commitment of the Bahá'í International Community to the organic oneness of mankind, to the concept of social justice as reflected in the principle of equal rights and privileges for all peoples and the responsibility of each individual for the well-being of his fellow man, shows clearly that in the non-political areas Bahá'í communities are working for the kind of world where full human rights will be established and upheld, and in which men will see each other as brothers working constructively for the good of the whole

and concluded by explaining:

> In an overall way, the Bahá'í International Community is contributing towards resolution 1651 (LI), as well as to the basic goals of the United Nations Charter in that it is a cross-section of humanity, representing the most varied religious and ethnic origins, almost all nationalities, classes, trades, professions, rich and poor, literate and illiterate, committed to the fundamental goal of a lasting world peace and an eventual world civilization.

The replies above suggest the possibilities available for presenting the Bahá'í point of view when the Bahá'í International Community is consulted on the degree of its involvement in United Nations programs, even in cases where the issues are of a political nature, in which no Bahá'í action is possible, such as in the area of Decolonization.

The first official participation of the Bahá'í International Community in attending sessions of the ECOSOC or its functional Commissions or Committees came about in the late summer

of 1970 at the 23rd session of the Sub-Commission on the Prevention of Discrimination and Protection of Minorities. Since then, the Bahá'í International Community has attended, either in New York or in Geneva, the annual sessions of the Economic and Social Council (the spring session in New York and the summer one in Geneva), of the Commission on Human Rights and its Sub-Commission on the Prevention of Discrimination and Protection of Minorities, of the Committee on Non-Governmental Organizations, and the biennial sessions of the Commission for Social Development and the Commission on the Status of Women.

As a result of its consultative status and its known concern for human rights, the Bahá'í International Community was invited to send representatives to special United Nations seminars for member-states in observance of International Year for Action to Combat Racism and Racial Discrimination, 1971. The first seminar was held in Yaoundé, Cameroon, June 16–29. At this important meeting to discuss answers to problems of racial discrimination, Dr. 'Azíz Navídí, representing the Bahá'í International Community, presented two statements explaining the Bahá'í point of view towards race and emphasizing the general principles concerning the oneness of mankind. In addition, both Dr. Navídí and Counsellor Dr. Mihdí Samandarí, who assisted him at this seminar, had many opportunities to discuss with governmental representatives the pertinent teachings of Bahá'u'lláh.

The second special UN governmental seminar was held in Nice, France, on August 24–September 6, 1971. The Hand of the Cause of God Dr. Ugo Giachery, assisted by Mr. Albert Lincoln and Miss Guilda Navídí, represented the Bahá'í International Community. Twice the Bahá'í participants were given the opportunity to present the Bahá'í viewpoint on specific subjects being discussed, drawing a great deal of attention and favorable comments from many government delegates.

Again, as an outcome of its consultative status, the Bahá'í International Community was invited to participate in the United Nations Conference on the Human Environment, held in Stockholm, Sweden, during the first two weeks of June, 1972. To this conference, which brought together representatives from over 100 governments to take the first steps toward global cooperation in caring for the human environment, the Bahá'í International Community, working closely with the National Spiritual Assembly of the Bahá'ís of Sweden, sent as its representatives Dr. Arthur Lyon Dahl, a marine ecologist, and Mr. Torleif Ingelog, a forest ecologist. A Bahá'í statement presented before one Conference session resulted in the improvement of some Conference recommendations. The Bahá'í delegation also contributed to a joint statement submitted to the Conference by the representatives of many non-governmental organizations.

A special pamphlet, *The Environment and Human Values—A Bahá'í View*, was prepared for the occasion and distributed to the 1,500 government delegates and 600 observers in attendance. Explaining "that the social structures of the world and the systems of values on which they are built cannot meet the new human needs," the brochure pointed out that the source of human values was to be found in religion—today, in the teachings of Bahá'u'lláh—and presented briefly the Bahá'í principles concerning the human environment. It concluded by mentioning the worldwide contributions already being made by Bahá'í communities in "creating both a world unified in its diversity and an environment promising justice and fulfillment for the whole of mankind."

The Bahá'í International Community was also actively represented at the Environmental Forum held in conjunction with that United Nations Conference, where many non-governmental groups came together to present their views and discuss environmental issues. It sponsored a large exhibit illustrating some of the Bahá'í principles mentioned in the Bahá'í environment pamphlet, and made available large quantities of Bahá'í literature. Bahá'í representatives also organized and took part in a number of seminars and workshops where there were many opportunities to explain the Bahá'í answer to the world's problems. Dr. Dahl observed in his report that the Bahá'í approach at the Conference "stood out as a positive program of action, laying the foundation for a new world society in harmony with its environment."

Since the sessions of the Economic and Social Council and its Commissions and Committees take place both at UN headquarters in



Mrs. Mary Sawicki, Administrative Assistant to Dr. Victor de Araujo, in the offices of the Bahá'í International Community.

New York and at the Palais des Nations in Geneva, the Bahá'í International Community, after consultation with the Universal House of Justice, appointed, in August, 1971, Mrs. Janet Lindstrom as its representative in Geneva; and later, in February, 1973, in response to the expanded needs of its consultative work, it appointed Dr. Marco G. Kappenberger as alternate representative, to assist Mrs. Lindstrom. In addition, to help with Bahá'í International Community activities in Africa, in 1971 Dr. 'Azíz Navídí was appointed Bahá'í International Community representative for the Continent of Africa. Alternate representatives appointed in New York, to assist the representative, Dr. Victor de Araujo, were Mr. John Miller, who replaced Mrs. Mildred Mottahedeh when she resigned in 1968, and later, when Mr. Miller left New York, Mrs. Annamarie Honnold.

Further, because of the gradually expanding operations of the United Nations office of the Bahá'í International Community, Mrs. Mary Sawicki was appointed Executive Assistant to Dr. de Araujo in July, 1972. A larger headquarters was also sought and found, still across from the United Nations, at 345 East 46th Street. This headquarters provides separate offices for the representative, his executive assistant, and for the United Nations Representative of the National Spiritual Assembly of the Bahá'ís of the United States, as well as a conference room, and space for secretarial, reception and mailing activities.

Soon after obtaining consultative status, the Bahá'í International Community became a member of the Conference of Non-Governmental Organizations in Consultative Status with the Economic and Social Council, and has participated actively, both in New York and in Geneva, in the work of committees organized by that Conference in the areas of human rights, status of women, and development. Such close connection with other non-governmental organizations in consultative status has permitted the Bahá'í International Community to co-sponsor statements, such as one presented to the Commission on the Status of Women at its 24th session, in 1972, in Geneva, supporting the proclamation of 1975 as International Women's Year, and a statement presented that same year to the President of the General Assembly at the General Assembly's 27th session, urging that a Draft Declaration on the

Elimination of Religious Intolerance be given priority in the work of that UN organ.

One new area of Bahá'í–United Nations co-operation concerned youth. In 1970, the Bahá'í International Community participated in the World Youth Assembly, a conference convened under United Nations auspices, at UN headquarters, as part of the observance of the 25th Anniversary of the United Nations, to explore issues of common concern to youth and the UN. Bahá'í representatives attended the plenary meetings of the World Youth Assembly and the sessions of its four commissions. Later, the Bahá'í International Community worked closely with the UN Headquarters Youth Caucus, a group of representatives and observers designated by a number of international non-governmental youth and youth-related organizations, which met with United Nations Secretariat officials to exchange information on matters of mutual interest, and co-sponsored a statement submitted to the Economic and Social Council (Document E/C.2/752, 7 September 1972) recommending the establishment of an International University.

Since the work of the United Nations in seeking solutions for the economic and social problems of humanity has now expanded to encompass the whole complex of human ills, the consultative status of the Bahá'í International Community will allow progressively greater opportunities for offering the Bahá'í answers needed to achieve the ultimate and lasting resolution of these problems.

The relationship of the Bahá'í world to the United Nations Office of Public Information (OPI), begun in 1948, continued to expand during the period 1968–1973. The Bahá'í International Community and many of its member-affiliates—National Bahá'í communities—participated in two important Regional Conferences of Non-Governmental Organizations sponsored by OPI in 1970 and 1972, the first, for the Continent of Africa, in Addis Ababa, Ethiopia, February 17–21, 1970; and the second, for South and Central America, and the Caribbean, in Buenos Aires, Argentina, August 21–25, 1972.

In Addis Ababa, one representative from each of seven National Spiritual Assemblies in Africa—Uganda and Central Africa; Kenya;



The conference room in the offices of the Bahá'í International Community, New York.



Conference of Non-Governmental Organizations held in Addis Ababa, February, 1971, attended by representatives of the Bahá'í International Community including (foreground, left to right) Mr. Ben Dlamini of Swaziland and Dr. Victor de Araujo.

Tanzania; Swaziland, Lesotho, and Mozambique; Cameroon Republic; Indian Ocean; and North East Africa—and from the Bahá'í International Community in New York, formed the largest delegation at the first Conference of Non-Governmental Organizations ever to be held in Africa. In this meeting, organized for the purpose of exploring ways in which national and international non-governmental organizations could support the work of the UN in Africa, the Bahá'í delegates participated fully both in plenary sessions and in the workshops. The Bahá'í delegation made many friends among participants and members of the UN Secretariat and the Economic Commission for Africa, and more than once Bahá'ís were praised for their efforts and dependability by the NGO Liaison Representative of the Ethiopian government, by the Chief of the Non-Governmental Section of OPI and by other UN personnel. In addition, in its official report of this Regional Conference, the United Nations Office of Public Information expressed its appreciation for the "valuable contributions of non-governmental organizations . . . in Addis Ababa by the NGO Hospitality Committee and at UN headquarters by the Advisory Committee of International NGO's with African affiliates." Bahá'ís had played a prominent role in both committees, through participation of the Bahá'í International Community and the National Spiritual Assembly of the Bahá'ís of North East Africa.

The same basic pattern of involvement of the Bahá'í International Community and National Spiritual Assemblies occurred in Buenos Aires. There, the representative of the Bahá'í International Community helped to coordinate the contribution of the six Bahá'í participants, one each representing the National Spiritual Assemblies of Argentina, Brazil, Bolivia, Chile, Paraguay and Uruguay. Again, the Bahá'ís participated extensively in plenary and workshop sessions, and although here also no official statements could be presented, the Bahá'í delegation had many opportunities to meet the United Nations speakers and the representatives of the other international and national non-governmental organizations to discuss matters of global social and economic development and the role of international law in world

peace, and to introduce, whenever appropriate, the most pertinent Bahá'í principles and teachings on these world problems.

The participation of the Bahá'í world in United Nations Day and Human Rights Day programs continued to expand in this period, assisted each year by new National Spiritual Assemblies and their communities. The Bahá'í International Community constantly encouraged National Spiritual Assemblies, through suggestions in circular letters, and mailings of United Nations information and materials, to make use of these two occasions to show close cooperation with the aims and activities of the United Nations, thereby helping to fulfill the goal of the Nine Year Plan of strengthening the ties of the Bahá'í world with the UN. Accordingly, Bahá'í communities throughout the world supported the UN in its observances of International Year for Human Rights (1968), International Education Year (1970), and International Year for Action to Combat Racism and Racial Discrimination (1971), and the UN Office of Public Information continued to warmly recognize and welcome the close cooperation of the Bahá'í world in educating the public regarding the UN aims and activities toward global peace and unity.

The Bahá'í International Community continued to participate fully in the Annual Conferences organized for non-governmental organizations at UN headquarters by the United Nations Office of Public Information. The delegations of the Bahá'í International Community and of the National Spiritual Assembly of the Bahá'ís of the United States were invariably composed of Bahá'ís of different racial and national backgrounds, of both sexes and of different age groups. The Bahá'í International Community representative and alternate also attended regularly the weekly September-through-May briefings organized by the Office of Public Information on current developments in the full range of United Nations programs. This information enabled the Bahá'í International Community to keep abreast of the current programs of the United Nations and to disseminate this information to its member-affiliates throughout the world.

This period of development of the Bahá'í International Community's relationship with the United Nations also saw the establishment of closer ties between national Bahá'í communities and United Nations Information Centres (UNIC)—overseas branches of the Office of Public Information. Many National Spiritual Assemblies became listed with the appropriate UNIC, an informal kind of accreditation comparable to the more formal relationship of the National Spiritual Assembly of the United States with the United Nations Office of Public Information in New York. This relationship was especially of benefit in organizing locally more effective United Nations and Human Rights Day programs. In this connection, to further assist National Spiritual Assemblies to strengthen the ties of their communities with local UN offices and officials, in 1972, on his way to the Non-Governmental Conference in Buenos Aires and on his return, the representative of the Bahá'í International Community visited all South American countries (except the Guyanas) and Panama, where he not only met with National Spiritual Assemblies and their communities to explain and discuss the Bahá'í relationship to the United Nations, but, accompanied by members of those Assemblies, called on UN officials to discuss close cooperation between the national and local Bahá'í communities and the UN.

Bahá'í International Community cooperation with the Office of Public Information was further recognized through the election of Dr. Victor de Araujo to membership on the executive Committee of Non-Governmental Organizations with OPI throughout this period. He also served as Officer—as Vice-Chairman during 1969 and 1970, and as Chairman during 1971 and 1972. This Bahá'í participation further increased the prestige of the Bahá'í International Community at the United Nations.

As in the past, the Bahá'í International Community office in New York assisted with matters of protection and recognition of the Bahá'í world community. Under the direction and guidance of the Universal House of Justice, contacts were made on many occasions with the United Nations Missions and Secretariat. Here again a growing understanding of the non-political and constructive nature of the activities of the Bahá'í community, created through a more intensive involvement of the Bahá'í International Community in the work of the UN, as a result of its consultative status, made access to key United Nations officials



The Hand of the Cause Ugo Giachery, observer for the Bahá'í International Community at the United Nations Seminar on "The Danger of Recrudescence of Intolerance"; Nice, 1971. Miss Guilda Navídí, sitting at his right, acted as public relations representative.

easier when a clear presentation of the Bahá'í position was called for to foster the official recognition of the Faith or to prevent discrimination against a Bahá'í community.

Throughout this period, Bahá'í National Spiritual Assemblies, those administrative bodies whose communities comprise the Bahá'í International Community and are its member-affiliates throughout the world, responded with an awareness of their participation as National Non-Governmental Organizations, both in the consultative accreditation of the Bahá'í International Community with the Economic and Social Council and in its relationship with the UN Office of Public Information. The expanding cooperation that developed may be seen by the most willing assistance that the Bahá'í National Assemblies of Africa and South America gave to the Bahá'í International Community and the United Nations in sending representatives to the Addis Ababa and Buenos Aires Conferences, through the valuable assistance given by National Assemblies to Bahá'í delegations attending conferences, seminars and meetings outside New York, and through the efforts exerted by Bahá'í communities in participating at grass root levels in an ever greater number and variety of UN Day and Human Rights Day programs. This close cooperation was a most important factor in forging closer ties between the Bahá'í world and the UN and contributed to the prestige and recognition of the Bahá'í Faith, in United Nations and international circles, as a dynamic force committed to world unity.

Proposals for Charter Revision Submitted to The United Nations by the

BAHÁ'Í INTERNATIONAL COMMUNITY

National Spiritual Assemblies of the Bahá'ís of

AUSTRALIA
NEW ZEALAND

BRITISH ISLES

CANADA

CENTRAL AMERICA

EGYPT
SUDAN

GERMANY
AUSTRIA

INDIA
PAKISTAN
BURMA

IRAN

IRAQ

ITALY
SWITZERLAND

SOUTH AMERICA

UNITED STATES

May 23, 1955

Mr. Dag Hammarskjöld
Secretary-General
United Nations
New York, N.Y.

Dear Mr. Secretary-General:

The Bahá'í International Community, in its capacity of an international nongovernmental organization, submits recommendations for revision of the Charter of United Nations and the Statute of the International Court of Justice.

These recommendations constitute the considered views of the twelve[1] National Bahá'í Assemblies representing the Bahá'ís of Írán, India, Pákistán and Burma, Australia and New Zealand, 'Iráq, Egypt and Súdán, Germany and Austria, Italy and Switzerland, the British Isles, Canada, Central America, South America and the United States. Their participation unites a wide diversity of national, racial and religious backgrounds in one common concept of the structure needed to establish justice and peace.

In submitting its recommendations the Bahá'í International Community is concerned with the desperate condition into which the nations and peoples of the world have fallen. The seeds of destruction are sown within as well as without the present membership of United Nations. No minor and legalistic adjustment of the Charter, the Bahá'ís are convinced, can restore the supremacy of moral law in the conduct of human affairs nor seize control of events from the chaos which engulfs mankind. The Bahá'ís appeal to every enlightened and responsible statesman associated with United Nations to grasp, before it is too late, this providential opportunity to create a political organism commensurate with the new and unprecedented character of the world in our time.

The Bahá'í recommendations are based upon three apparent truths: that real sovereignty is no longer vested in the institutions of the national state because the nations have become interdependent; that the existing crisis is moral and spiritual as well as political; and that the existing crisis can only be surmounted by the achievement of a world order representative of the peoples as well as the nations of mankind.

The Bahá'í concept of world order is defined in these terms: A world Super-State in whose favor all the nations of the world will have ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. This State will have to include an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the Commonwealth; a World Parliament whose members are elected by the peoples in their respective countries and whose election is confirmed by their respective governments; a Supreme Tribunal whose judgment has a binding effect even in cases where the parties concerned have not voluntarily agreed to submit their case to its consideration.

Since action by peoples as well as governments is essential, the Bahá'í recommendations include the proposal that consideration of revision by United Nations be accompanied by wide dissemination of the principles of international relations and the calling of peoples' conventions to register the general will.

Impossible as the achievement of world order may appear to traditionalist or partisan, mankind is passing through a crucial stage likened to that of an individual entering maturity and using new powers and faculties beyond the grasp of irresponsible youth. Unassailable is the position that any lesser international body represents a compromise with the forces of disaster and destruction.

In support of its thesis the Bahá'í International Community presents with this letter an annex citing references to the subject in Bahá'í writings, and an annex proposing specific revisions.

Sincerely,

BAHÁ'Í INTERNATIONAL COMMUNITY

[1] Since the submission of these Proposals for Charter Revision the number of National Spiritual Assemblies comprising the Bahá'í International Community has (1973) increased to one hundred and thirteen. See *Bahá'í Directory*, p. 702.

5. BAHÁ'Í PROPOSALS TO THE UNITED NATIONS FOR CHARTER REVISION

THE experiences of the last decade have demonstrated the need for certain fundamental changes in the charter of the United Nations if that organization is "to save succeeding generations from the scourge of war . . ., reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small; to promote social progress and better standards of living in larger freedom."

In order to insure the realization of the principles proclaimed in the Preamble of the Charter of the United Nations, that organization must be given real authority and military power to maintain Peace and uphold international Justice; it must operate in accordance with the principle of equality of nations large and small; it must become the guarantor of human rights, faith in which was so eloquently proclaimed in the Preamble.

The authors of the Charter foresaw a time when its terms would need revision and provided, in articles 108 and 109, for changes and revisions. In this connection, the Bahá'í International Community submits, in addition to its statement of principle, a number of specific and general suggestions listed below.

I. Membership in the United Nations being an indispensable condition for the preservation of international peace, no nation should be allowed to leave the organization. It is therefore proposed that Article 6 of the Charter be amended to read:

> *A member of the United Nations which has persistently violated the Principles contained in the present Charter may be subjected by the General Assembly, upon recommendation of the Security Council, to economic and other sanctions, and, in extreme cases, may be compelled by force to abide by the principles of the Charter.*

II. In order to give the General Assembly more freedom of discussion, it is suggested that Article 12 of the Charter and all references to it which occur in any other Article (such as Articles 10, 11, 35, etc.) be eliminated.

III. It is suggested that membership in the General Assembly be apportioned according to some form of proportionate representation and Paragraph 1, of Article 18 of the Charter, be amended accordingly.

IV. The Principle of the equality of nations large and small, proclaimed in the Preamble, must not be disregarded or contradicted in any article of the Charter. Therefore, it is suggested that Article 23 be changed to read:

1. *The Security Council shall consist of eleven Members of the United Nations elected by the General Assembly for a term of two years, no retiring member being eligible for immediate re-election.*
2. *Each member of the Security Council shall have one representative.*

All reference to permanent members of the Security Council found in any of the articles of the Charter to be eliminated.

V. In conformity with Article 23 (as revised), Paragraph 2 of Article 27 shall read:

> *Decisions of the Security Council shall be made by an affirmative vote of seven members; provided that in decisions made under Chapter VI, and under Paragraph 3 of Article 52, a party to the dispute shall abstain from voting.*

Paragraph 3 of Article 27 to be eliminated.

VI. The maintenance of peace being a task incumbent upon all members of the United Nations, it is proposed that the first sentence of Paragraph 2, Article 47, be amended to read:

> *The Military Staff Committee shall consist of the Chiefs of Staff of the members of the Security Council or their representatives.*

VII. In the interests of justice, it is proposed that Article 50 be amended to read:

> *If preventive or enforcement measures against any state are taken by the Security Council, any other state, whether a member of the United Nations or not, which finds itself confronted with special economic problems arising from the carrying out of those mea-*



United Nations Seminar on "The Evils of Racial Discrimination", Yaoundé, Federal Republic of Cameroon, June, 1971. The Bahá'í International Community was represented by Dr. 'Azíz Navídí (centre). To the left is seen Dr. Mihdí Samandarí of the Continental Board of Counsellors in Central and East Africa. In the back row, centre, is Mr. Mbeng Jacob Ayukotang, Auxiliary Board member, and in front of him, Mrs. Zora Banks. Next to her is Mr. Carl Jones Enoachuo, Chairman of the National Spiritual Assembly.

sures, shall have the right to ask the Security Council for a solution of its problems.

VIII. Having been written and adopted during the course of the Second World War, the United Nations Charter at times reflects the feelings and conditions which prevailed then and which do not exist any longer. It is inappropriate to perpetuate the use of the term *enemy* in relation to certain states which must inevitably cooperate in the establishment and the maintenance of world peace. It is suggested that Paragraph 2 of Article 53, as well as references to "enemy states" in any other article of the Charter, be eliminated.

IX. In the interests of Justice, which is the only principle upon which the edifice of durable peace can be raised it is proposed that the International Court of Justice be given compulsory jurisdiction in all legal disputes between states and Article 35 of the "Statute of the International Court of Justice" be amended to read:

1. *The jurisdiction of the Court comprises all cases and all matters especially provided for in the Charter of the United Nations or in treaties and conventions in force.*
2. *The states parties to the present Statute declare that they recognize as compulsory* ipso facto *and without special agreement, the jurisdiction of the Court in all legal disputes concerning:*
   a. *the interpretation of a treaty;*
   b. *any question of international law;*
   c. *the existence of any fact which, if established, would constitute a breach of an international obligation;*
   d. *the nature or extent of the reparation to be made for the breach of an international obligation.*
3. *In the event of a dispute as to whether the Court has jurisdiction, the matter shall be settled by the decision of the Court.*

X. It is recommended that the United Nations adopt a Bill of Rights, which guarantees to every individual freedom of speech, of the press, of religion, and of thought, as well as freedom from racial and religious discrimination, freedom from arbitrary arrest and imprisonment, equality of sexes, equality before law, equality of opportunity, and other basic human rights. The individual human being is a spiritual as well as a physical creation and the purpose of society is to provide for the evolution of spiritual qualities in a framework of unity sustained by law.

V

RECOGNITION OF THE BAHÁ'Í FAITH

DOCUMENTATION

THE Bahá'í Faith has been officially recognized by governments—national, state, provincial and municipal—in more than three hundred countries, significant territories and islands of the world. Previous volumes of *The Bahá'í World* have included hundreds of facsimiles of certificates, proclamations, statutes and other documents attesting recognition of the Faith in a variety of aspects such as the incorporation of its administrative institutions, legalization of Bahá'í marriage certificates and recognition of Bahá'í Holy Days.

As the Faith grows the volume of documentation increases to the point where it is no longer feasible to publish an exhaustive compilation of these documents. In this volume, therefore, is included only a sampling of the certificates of incorporation or other documents attesting recognition of the Bahá'í Faith obtained by National Spiritual Assemblies between Riḍván, 1968, and Riḍván, 1973, a few certificates of incorporation of Local Spiritual Assemblies and a few examples of documents recording other forms of civil recognition.

1. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES

In previous volumes, certificates of incorporation or other documents attesting recognition of forty-six National Spiritual Assemblies have been reproduced. The following ten are representative of the forms of recognition obtained by National Spiritual Assemblies during the period covered by this volume.

1. Certificate issued by the Minister of Justice granting recognition to the National Spiritual Assembly of the Bahá'ís of Spain; June 20, 1968.
2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Papua and New Guinea; April 28, 1970.
3. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Jamaica; April 29, 1970.
4. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Taiwan; December 8, 1970.
5. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Nigeria; December 22, 1970.
6. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Bangladesh; June 2, 1972.
7. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Puerto Rico; September 13, 1972.
8. Certificate of the Department of Justice granting recognition to the National Spiritual Assembly of the Bahá'ís of Rwanda; March 24, 1973.
9. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Seychelles, Ordinance No. 14 of 1973 of the Legislative Assembly of Seychelles, assented to March 29, 1973.
10. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Uruguay; April 12, 1973.

MINISTERIO DE JUSTICIA

SUBSECRETARIA

REGISTRO DE ASOCIACIONES CONFESIONALES NO CATOLICAS

Reg.- 2
Ref.- 85.

Con fecha 17 de los corrientes se me comunica lo siguiente:

"Visto el escrito dirigido a este Departamento por D. Fernando San[illegible]Milián, D. Agustín García Palomino, D. Antonio Jiménez Gutiérrez y D. Francisco Soto Lashoras, y la documentación que se acompaña, formulando petición de reconocimiento legal de la Asociación confesional no católica "Asamblea Espiritual Nacional de los Bahá'ís de España", con domicilio en Madrid, calle Luis Cabrera, nº 36, y habida cuenta de que se cumple cuanto se previene en los artículos 15,2 de la Ley 44/1.967 de 28 de junio, regulando el ejercicio del derecho civil a la libertad en materia religiosa, y 2º. de la Orden ministerial de 5 de abril de 1.968, así como que se acreditan los extremos mencionados en el nº 3 del artículo 2º. de la citada Orden ministerial, de conformidad con la propuesta elevada por la Comisión de Libertad Religiosa, este Ministerio ha tenido a bien acordar el reconocimiento de la Asociación confesional no católica ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE ESPAÑA," cuyos representantes legales son los peticionarios antes mencionados y D. Emilio Egea Martínez, D. Isidro Torrella Arnau, D. Djalal Forghani, D. Miguel Medina Rojas y D. Rauhullah Mahrakhani, y su consiguiente inscripción en el Registro establecido por el artículo 36 de la Ley a los efectos del artículo 14 de la misma para permitirlos y garantizarles el ejercicio de las actividades que les son propias conforme al régimen establecido en la Ley 44/1.967 de 28 de junio. El posible ejercicio de actividades de otro género habra de atenerse a lo dispuesto en la Ley de Asociaciones de 24 de diciembre de 1.964, y en su caso, a la legislación especial que regule la materia de que se trate por lo que en tal sentido ha de entenderse lo previsto en los Estatutos de dicha Asociación confesional".- Lo que traslado a V.S. a los efectos oportunos, acompañando la documentación del expediente incoado.- Dios guarde a V.S. muchos años.- Madrid, 17 de Junio de 1.968.- EL SUBSECRETARIO PRESIDENTE DE LA COMISION.- Sr. Jefe del Registro de Asociaciones Confesionales no Católicas.- Ministerio de Justicia".

MINISTERIO DE JUSTICIA
REGISTRO GENERAL
13 JUL 1968
SALIDA

En ejecución de dicho acuerdo se ha procedido a la inscripción en este Registro, con el número 2 de la Asociación confesional no católica "Asamblea Espiritual Nacional de los Bahá'ís de España".

Contra la expresada resolución caba interponer, en el plazo de quince días hábiles, recurso de súplica ante el Consejo de Ministros, que deberá presentarse en la Presidencia del Gobierno.

1. Certificate issued by the Minister of Justice granting recognition to the National Spiritual Assembly of the Bahá'ís of Spain; June 20, 1968.

Reg. [illegible] TERRITORY OF PAPUA AND NEW GUINEA Form 3

Associations Incorporation Ordinance 1966

CERTIFICATE OF INCORPORATION OF AN ASSOCIATION

THIS is to certify that [illegible]

in pursuance of Section 9 of the *Associations Incorporation Ordinance* 1966,

has this day [illegible]

been incorporated under that Ordinance

Given under my Hand and Seal this [illegible]

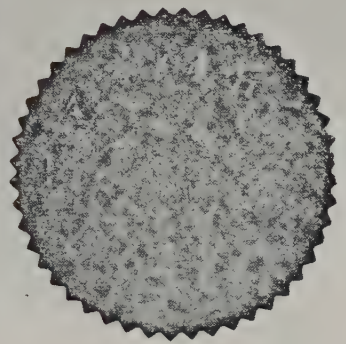
day of [illegible], 19[illegible]

[L.S.] Registrar of Companies

[illegible]

2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Papua and New Guinea; April 28, 1970.

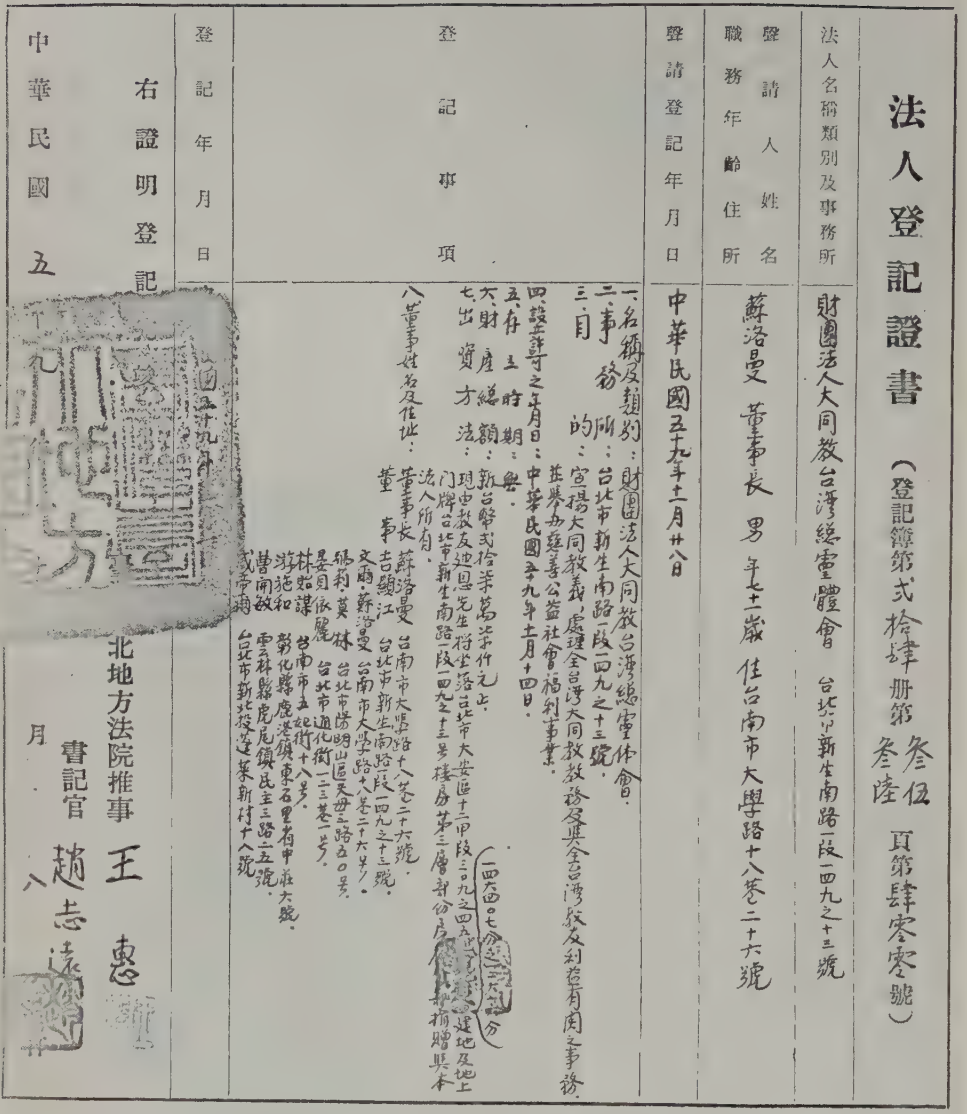
I, GLAISTER CONSTANTINE PERRY, Registrar of Companies of the Island of Jamaica DO HEREBY CERTIFY that all the requisitions of the Companies Act, 1965, in respect of registration were complied with by "NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF JAMAICA LTD." and that the said "NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF JAMAICA LTD." was duly incorporated as a Limited Company on the TWENTY-NINTH day of APRIL One Thousand Nine Hundred and Seventy with registered number 7847..



GIVEN under my hand and Seal at Spanish Town in the parish of Saint Catherine and Island of Jamaica this TWENTY-NINTH day of APRIL One Thousand Nine Hundred and Seventy.

Registrar of Companies.

3. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Jamaica; April 29, 1970.



法人登記證書（登記簿第式拾肆冊第叁佰叁拾陸頁第肆零零號）

法人名稱類別及事務所：財團法人大同教台灣總靈體會 台北市新生南路一段一四九之十三號

聲請人姓名：蘇洛曼

職務年齡住所：董事長 男 年七十歲 住台南市大學路十八巷二十六號

聲請登記年月日：中華民國五十九年十月廿八日

登記事項：

一、名稱及類別：財團法人大同教台灣總靈体會。

二、事務所：台北市新生南路一段一四九之十三號。

三、目的：宣揚大同教義，處理全台灣大同教教務及與全台灣教友利益有關之事務。

四、設立許可之年月日：中華民國五十九年十月十四日。

五、存立時期：無。

六、財產總額：新台幣式拾柒萬柒仟元正。

七、出資方法：現由教友迎恩先生將坐落台北市大安區十二甲段三〇九之四九（一四五〇七分之三六〇分）建地及地上門牌台北市新生南路二段一四九之十三號建物贈與本法人所有。

八、董事姓名及住址：

董事長 蘇洛曼 台南市大學路十八巷二十六號。

董 事 吉顯江 台北市新生南路一段一四九之十三號。

文爾·蘇洛曼 台南市大學路十八巷二十六號。

楊莉·莫林 台北市陽明山區天母三路五之五。

晏因依麗 台北市通化街一二三巷一弄。

林始謀 台南市五妃街十八號。

游猶和 彰化縣鹿港鎮東石里有中莊六號。

曹南啟 雲林縣虎尾鎮民主三路二五號。

武宗海 台北市新北投莊敬段十八號。

登記年月日：

右證明登記

中華民國五十九年十月廿八日

北地方法院推事 王惠

書記官 趙志遠

4. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Taiwan; December 8, 1970.

Lands 29

No. 10...



FEDERAL REPUBLIC OF NIGERIA

The Land (Perpetual Succession) Act, Cap. 98

CERTIFICATE OF INCORPORATION

of the Registered Trustees of THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF NIGERIA.

I HEREBY CERTIFY THAT:

EBENEZER ADERAYO OBADEYI, KINGSLEY JOHN UMOH, FREDERICK BASSEY ASSAM, MARY ELIZABETH MAXWELL, EBENEZER AMATA, ERNEST SAMPSON OKON, JAMES OLOWOKERE, OSCAR NJOJANG, DANIEL THOMAS UDOBOT.

the duly appointed Trustees of THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF NIGERIA.

have this day been registered as a corporate body, subject to the below mentioned conditions and directions.

GIVEN under my hand at Lagos this 22nd day of December 1970

COMMISSIONER FOR INTERNAL AFFAIRS
FEDERAL MINISTRY OF INTERNAL AFFAIRS
LAGOS.

CONDITIONS AND DIRECTIONS

"This Certificate is liable to cancellation should the objects or the rules of the body be changed without the previous consent in writing of the Minister or should the body at any time permit or condone any divergence from or breach of such objects and rules"

COMMISSIONER

DPDL 1289/967, 250

5. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Nigeria; December 22, 1970.

C/204,

Bangladesh.

Certificate of Registration of Societies.

ACT XXI OF 1860.

No. 3736-B/75 of 1971-1972.

I hereby certify that National Spiritual Assembly of the Bahais of Bangladesh.

has this day been registered under the Societies Registration Act, XXI of 1860.

Given under my hand at Dacca this Second day of June One thousand nine hundred and Seventy Two.

Registrar of Joint Stock Companies,
EAST PAKISTAN.

J. S. C.-36.

GPPD—8-2—Gest.—1218/56-2-152/66 (C)—(C-210)—3-3-67—1,000

6. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Bangladesh; June 2, 1972.

Commonwealth of Puerto Rico

Department of State

Acting

I, MARIA A. SUAREZ, Assistant Secretary of State of the Commonwealth of Puerto Rico, Do Hereby Certify: That the following is a true and correct copy of the Certificate of Incorporation of "ASAMBLEA ESPIRITUAL DE LOS BAHA'IS DE PUERTO RICO, INC.", a non-profit corporation organized under the laws of Puerto Rico, on July 10, 1972, at 9:00 A.M., File No. 6465. --------

In Witness Whereof, I have hereunto set my hand and affixed the Great Seal of the Commonwealth of Puerto Rico, at the City of San Juan, this thirteenth day of --- September ------, A. D., nineteen hundred and seventy two -.

María A. Suárez
Acting Assistant Secretary of State

7. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Puerto Rico; September 13, 1972.

ARRETE MINISTERIEL N° 17 102/Pol
DU 24 Mai 1973 ACCORDANT LA PERSONNALITE CIVILE A L'ASSOCIATION "ASSEMBLEE SPIRITUELLE NATIONALE DES BAHA'IS DU RWANDA".

LE MINISTRE DE L'INTERIEUR ET DES AFFAIRES JUDICIAIRES,

Vu l'édit du 25 avril 1962 relatif aux Associations Sans But Lucratif;

Vu la requête introduite en date du 10 janvier 1972 par le Représentant Légal et le Représentant Légal Suppléant de l'association "Assemblée Spirituelle Nationale des Baha'is du Rwanda",

ARRETE :

Article premier.

La personnalité civile est accordée à l'association "Assemblée Spirituelle Nationale des Baha'is du Rwanda" qui a son siège social à Kigali et qui a pour objet la propagation de l'enseignement Baha'is et les principes de l'amour désintéressé dont tous les prophètes parlent.

Article deux.

Sont agréés :

- En qualité de Représentant Légal de l'association "Assemblée Spirituelle Nationale des Baha'is du Rwanda" Monsieur le Docteur TAAID ATTAULLAH, Médecin résidant à Kigali.

- En qualité de Représentant Légal Suppléant de la même association Monsieur SEMANYENZI Alphonse, interprète résidant à Kigali.

Kigali, le 24 Mai 1973

A SECRETAIRE

ITEKA RYA MINISTRI N° 17 102/Pol
RYO KUWA 24 Gicurasi 1973 LIHA UBUZIMA-GATOZI UMULYANGO WITWA "ASSEMBLEE SPIRITUELLE NATIONALE DES BAHA'IS DU RWANDA".

MINISTRI W'UBUTEGETSI BW'IGIHUGU N'UBUCAMANZA,

Amaze kubona iteka ryo kuwa 25 mata 1962 ryerekeye imilyango idaharanira inyungu;

Amaze kubona urwandiko rubimusaba rwo kuwa 10 mutarama 1972 yohererejwe n'Uhagaraliye umulyango "Assemblée Spirituelle Nationale des Baha'is du Rwanda" n'Umusimbura we,

ATEGETSE :

Ingingo ya mbere.

Ubuzima-gatozi buhawe umulyango witwa "Assemblée Spirituelle Nationale des Baha'is du Rwanda" ufite inteko yawo i Kigali kandi ugamije gukwiza hose inyigisho ya Baha'u'llah no kwigisha ihyo urukundo rwimazeyo abahanuzi bose bavuga.

Ingingo ya kabili.

Yemerewe kuba Uhagaraliye umulyango "Assemblée Spirituelle Nationale des Baha'is du Rwanda" Bwana Dogteri TAAID ATTAULLAH, Muganga utuye i Kigali.

Naho usamusimbura mu guhagaralira uwo mulyango ni Bwana SEMANYENZI Alfonsi, ukora akazi k'umusemuzi utuye i Kigali.

Kigali, kuwa 24 Gicurasi 1973

8. Certificate of the Department of Justice granting recognition to the National Spiritual Assembly of the Bahá'ís of Rwanda; March 24, 1973.

SEYCHELLES

Ordinance No. 14 of 1973.



I Assent,

B. GREATBATCH
Governor.

31 March, 1973.

An Ordinance to Incorporate the National Spiritual Assembly of the Baha'is of Seychelles and to empower it with the approval of the Governor to Permit the Establishment of local Spiritual Assemblies as corporate bodies.

ENACTED by the Governor with the advice and consent of the Legislative Assembly.

1. This Ordinance may be cited as the National Spiritual Assembly of the Baha'is of Seychelles (Incorporation) Ordinance, 1973. Short title.

9. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Seychelles, Ordinance No. 14 of 1973 of the Legislative Assembly of Seychelles, assented to March 29, 1973.

MINISTERIO DE EDUCACION Y CULTURA

Sírvase citar

D. m. Nº 819628

ANTECEDE Serie Nº

TESTIMONIO.-MINISTERIO DE EDUCACION Y CULTURA.- Montevideo, 10 de abril de 1973.- VISTO: los estatutos de - la asociación civil denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DEL URUGUAY", con sede en esta - Capital, presentados al Poder Ejecutivo a los efectos del reconocimiento de su personería jurídica. CONSIDERANDO: que ellos no contienen disposición alguna contraria a la legislación nacional, ATENTO a lo dictaminado por la Asesoría Letrada de este Ministerio y por el - señor Fiscal de Gobierno de 2do.Turno, y a lo dispuesto por el numeral 1° inc. n) de la resolución del Poder Ejecutivo No. 798, de 6 de junio de 1968, relativa a la delegación de atribuciones del señor Presidente de la República. EL MINISTRO DE EDUCACION Y CULTURA,en ejercicio de las atribuciones delegadas, RESUELVE: 1o. APRUEBANSE los estatutos de la asociación civil denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DEL URUGUAY", con sede en esta Capital, a la que se le reconoce la calidad de persona jurídica, de acuerdo con el art.21 del Código Civil, bajo condición de quedar sujeta a sus propios estatutos y a las disposiciones legales y reglamentarias vigentes y que en lo sucesivo se dictaren.-2o. AUTORIZASE la expedición de testimonios que la institución interesada solicite, de la presente resolución y de los estatutos aprobados.-3o. PU-//

SIGUE

//BLIQUESE, insértese en el Registro correspondiente y pase a la Comisión Especial Honoraria de Contralor de Asociaciones Civiles a los fines pertinentes.-JOSE M. ROBAINA ANSO.-Ministro de Educación y Cultura.- Es copia fiel del original que obra en la carpeta No.327-63 y a pedido de parte interesada se expide el presente - en Montevideo, a los doce días del mes de abril de mil novecientos setenta y tres.----------

EL SECRETARIO GENERAL

CARLOS M. TUR

10. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Uruguay; April 12, 1973.

2. INCORPORATION OF LOCAL SPIRITUAL ASSEMBLIES

In previous volumes, certificates of incorporation of one hundred and ninety Local Spiritual Assemblies have been reproduced. The following are selected from the more than nine hundred that were obtained during the period covered by this volume.

1. Act of the Parliament of Trinidad and Tobago for the incorporation of the Local Spiritual Assembly of the Bahá'ís of Port-of-Spain. Assented to March 24, 1970.
2. Certificate of Incorporation of Local Spiritual Assembly of the Bahá'ís of Stavanger, Norway; December 22, 1970.
3. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Uma, Fiji; May 13, 1971.
4. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Port-Vila, New Hebrides; February 4, 1972.
5. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Bwitengi, Tanzania; November 15, 1972.
6. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Concepción, Belize; December 28, 1972.
7. Act of the Parliament of the Republic of Liberia for the incorporation of the Local Spiritual Assembly of the Bahá'ís of Gbota, Bong County, Liberia. Assented to March 29, 1973.

4th Session Second Parliament Trinidad and Tobago
19 Elizabeth II

TRINIDAD AND TOBAGO

Act No. 10 of 1970

[L.S.]

AN ACT for the incorporation of a body to be known as "The Local Spiritual Assembly of the Baha'is of Port-of-Spain."

[*Assented to 24th March,* 1970]

Preamble

WHEREAS a representative body of the Baha'is of Port-of-Spain named the Local Spiritual Assembly (hereinafter called the "Assembly") has been constituted consisting of a Chairman, Vice-Chairman, Secretary, Treasurer and five other members.

1. Act of the Parliament of Trinidad and Tobago for the incorporation of the Local Spiritual Assembly of the Bahá'is of Port-of-Spain. Assented to March 24, 1970.

ATTEST

om godtakelse av erklæring fra prest/forstander i trossamfunn

FYLKESMANNEN i Oslo o - Akershus
attesterer herved å ha godtatt skriftlig erklæring fra

Synnøve Bore, Vårliveien 14, Hillevåg, Stavanger,
(Navn og adresse)

som prest/forstander i

Lokalt Åndelig Råd for Baha'is i Stavanger,
(Trossamfunnets navn)

at han som ~~prest~~/forstander samvittighetsfullt vil oppfylle de plikter som er pålagt stillingen i eller i hjemmel i lov.

Oslo, den 22. DEC. 1970

R. Finsnes
konsulent

Akershus Fylkesmannsembete

Skjemaet av fylkesmennene fra Statens trykkekontrol[illegible]

[illegible] 50 0 1 70

ATTEST

om registrering av trossamfunn

FYLKESMANNEN i Oslo og Akershus
attesterer herved at

Lokalt Åndelig Råd for Baha'is i Stavanger,
(Trossamfunnets navn)

Synnøve Bore, Vårliveien 14, Hillevåg, Stavanger,
(Trossamfunnets adresse)

den 22. DEC. 1970 er registrert ved dette embete.

Registreringen kunngjøres i Norsk lysingsblad og medfører de rettigheter og plikter som er fastsatt i lov av 13. juni 1969 (nr. 25) om trudomssamfunn og ymist anna, og i forskrifter som er fastsatt i henhold til samme lov.

Akershus Fylkesmannsembete

Oslo, den 22. DEC. 1970

[illegible]

GA - 7801 [illegible]
Rekvireres av fylkesmennene fra Statens trykkekontrol[illegible]

[illegible]

2. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Stavanger, Norway; December 22, 1970.

[illegible] OF ALL NAMES OF [illegible] FOR FIJI

OF M.

[illegible] OF [illegible] BAHA'IS OF UMA

PURSUANT TO THE REGISTRATION OF BODIES REGISTRATION ORDER NO. CAP 27

NAMES OF PRINCIPALS

1. MR. EMERO RAWI, Villager of Uma, Rabi Island
CHAIRMAN

2. MR. MAJOR MATHUMPA, Villager of Nuku, Rabi Island
SECRETARY

3. MR. ENOIL VURANOVO, Villager of Nuku, Rabi Island
TREASURER

Dated at Nuku this 9th day of May, 1971

Emeri Rawi

Enoila Vuranovo

Witness Peter L. Woodrow.

Approved by the National Spiritual Assembly of the Bahá'ís of the Fiji Islands (Incorporated)

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE FIJI ISLANDS
SEAL OF

Pamela Dickey Chairman

Irene Fullam Secretary

Dated at Suva this day of May, 1971

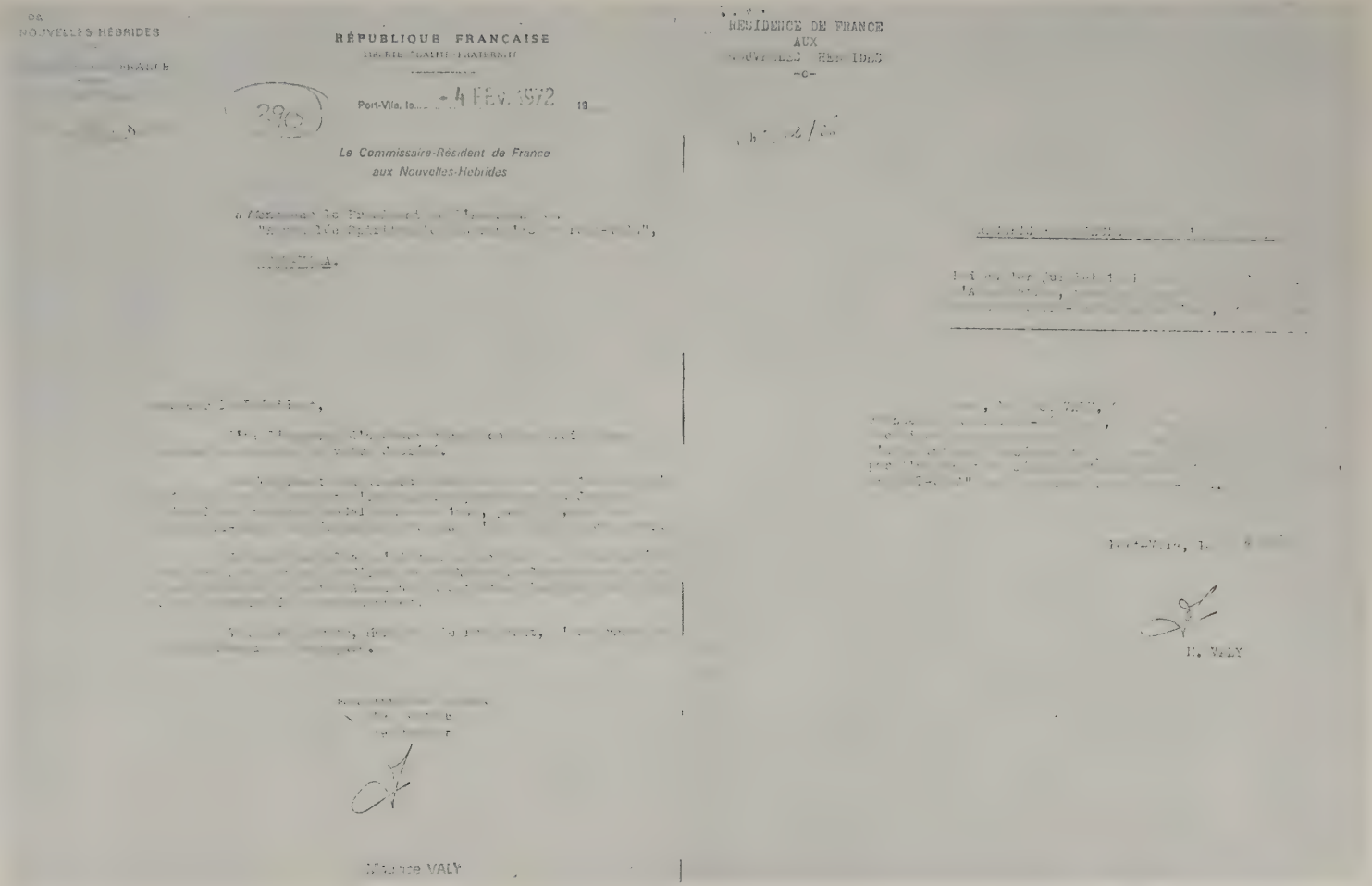
No. 112127

[illegible] MAY '71 at 2.15 pm

(Sgd.) M. D. Khan,

[illegible] Registrar of [illegible]

3. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Uma, Fiji; May 13, 1971.


NOUVELLES HÉBRIDES

RÉPUBLIQUE FRANÇAISE

Port-Vila, le 4 Fév. 1972 19

Le Commissaire-Résident de France
aux Nouvelles-Hébrides

RESIDENCE DE FRANCE
AUX

-c-

Maurice VALY

4. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Port-Vila, New Hebrides; February 4, 1972.

Form T.I. 8

The Trustees' Incorporation Ordinance (Cap. 375)

CERTIFICATE OF INCORPORATION

THIS IS TO CERTIFY that THE REGISTERED TRUSTEES OF THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF BWITENGI

is a body incorporated under the provisions of the Trustees' Incorporation Ordinance, 1956; SUBJECT to the following conditions, that is to say—First that such body corporate shall not, without first obtaining my consent in writing acquire any estate or interest in land; and Secondly, that such body corporate shall not, without like consent, use or permit or suffer to be used any land vested in it otherwise than in direct fulfilment of the trusts for which such body corporate is established.

GIVEN at Dar es Salaam under my hand this 15 day of NOVEMBER, 19 72

Administrator-General of Trustees.

5. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Bwitengi, Tanzania; November 15, 1972.

THE GENERAL REGISTRY

Belize City,

British Honduras.

IN THE MATTER OF CHAPTER 206 OF THE LAWS OF BRITISH HONDURAS REVISED EDITION, 1958.

AND

In the Matter of SPIRITUAL ASSEMBLY OF THE BAHA'IS OF CONCEPCION

I hereby certify that

SPIRITUAL ASSEMBLY OF THE BAHA'IS OF CONCEPCION

is this day incorporated under chapter 206 of the Laws of British Honduras Revised Edition 1958 and that the Company is Limited.

GIVEN under my hand and the Seal of the General Registry this 28th *day of* DECEMBER *one thousand nine hundred and* SEVENTY TWO.

Registrar of Companies.

6. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Concepción, Belize; December 28, 1972.

AN ACT TO INCORPORATE THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF GBOTA, BONG COUNTY, LIBERIA

It is enacted by the Senate and House of Representatives of the Republic of Liberia, in Legislature Assembled:

Section 1. That from and immediately after the passage of this Act, the Spiritual Assembly of the Baha'is of Gbota, Liberia, consisting of Borbor Kpangbai Chairman; Johnny Reeves, Vice Chairman; Patrick Kollie, Secretary; Tokpah Reeves, Treasurer; George Jawee, John Belleh, Fineboy Karmine Joskpee John E. Freeman, members, and all others who now are and may hereafter become officers and members, is hereby constituted a body politic and corporate under the name and style of "THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF GBOTA, BONG COUNTY, REPUBLIC OF LIBERIA."

Section 2. The Spiritual Assembly of the Baha'is of Gbota shall have perpetual existence and shall have authority to contract, sue and be sued, plead and be impleaded in any court of this Republic having competent jurisdiction; to purchase or otherwise acquire and hold property, real, personal and mixed, up to the value of FIFTY THOUSAND DOLLARS ($50,000.00).

Section 3. The aims and purposes of the Spiritual Assembly of the Baha'is of Gbota, Bong County, shall be as follows:

(a) To administer the affairs of the Baha'is Religion for the benefit of the Baha'is of the Town of Gbota in accordance with religious teachings and administrative principles of said religion; and in conformity with the functions of a Local Spiritual Assembly as defined in the by-laws adopted by the National Spiritual Assembly of the Baha'is of West Africa and published by that body for the information and guidance of Baha'is throughout Liberia, Sierra Leone and Guinea or any other region wherein Baha'is shall desire to avail themselves of such guidance and where such published by-laws are not found to be in conflict with the existing laws of the state or territory. These purposes are to be realized by means of devotional, humanitarian and spiritual character;

(b) To purchase, receive, hold, possess, convey and dispose of such real and personal property as may be necessary or convenient to carry out the objects of said corporation; and to sue and be sued up to an amount of Fifty Thousand Dollars ($50,000.00); and

(c) To make by-laws, not inconsistent with any existing laws, for the government of its affairs and the management of its property.

Section 4. The principal office of said religious organization shall be located in Gbota Town, Bong County, and it may establish as many other subordinate field offices within the County as are necessary to carry out effectively its purpose.

Section 5. Said religious organization is hereby vested with full power and authority to make and establish by-laws and regulations for its governance and to do all other acts and things done by similar bodies corporate as are not repugnant to the Constitution and Laws of the Republic.

Section 6. The Spiritual Assembly of the Baha'is of Gbota as a religious and educational organization shall be exempt from the payment of such taxes as provided by specific provisions of the Statute Laws of the Republic of Liberia with respect to such organizations, but its accounts showing receipts and expenditures shall always be open to inspection by any official designated by the Minister of Finance.

Section 7. This Act shall become effective immediately upon publication.

Any law to the contrary notwithstanding.

Approved March 29, 1973.

PUBLISHED BY AUTHORITY
GOVERNMENT PRINTING OFFICE
MINISTRY OF FOREIGN AFFAIRS
MONROVIA, LIBERIA
MAY 22, 1973

7. Act of the Parliament of the Republic of Liberia for the incorporation of the Local Spiritual Assembly of the Bahá'ís of Gbota, Bong County, Liberia. Assented to March 29, 1973.

3. A SELECTION OF OTHER DOCUMENTS RECORDING OFFICIAL RECOGNITION OF THE BAHÁ'Í FAITH

Riḍván 1968 to Riḍván 1973

1. Certificate of Registration of a Bahá'í symbol granted to the National Spiritual Assembly of the Bahá'ís of France; November 27, 1968. Other Bahá'í symbols were registered at the same time and separate Certificates of Registration obtained.
2. Certificate of Bahá'í marriage, Malaysia (Malaya); April 16, 1970.
3. Circular No. 1, 1970, of The United Republic of Tanzania, granting leave of absence on Bahá'í Holy Days to Bahá'ís in government service.
4. Amendment enacted by the Legislature of the State of Hawaii recording recognition of Bahá'í New Year (Naw-Rúz) as a Bahá'í Holy Day, approved and signed by the Governor, May 6, 1971.
5. Licence authorizing Bahá'í marriages under The Law of Marriage Act, 1971, Section 30. The United Republic of Tanzania; May 7, 1971.
6. Senate Bill No. 39 of the Legislature of the State of West Virginia, U.S.A., recognizing the legality of Bahá'í marriage. Assented to February 4, 1971.
7. Extract from the *Government Gazette* of the Republic of Singapore giving recognition to Bahá'í Holy Days; December 15, 1972.
8. Circular of the Department of Education, Gilbert and Ellice Islands, permitting children of Bahá'í parents to absent themselves from school on Bahá'í Holy Days; October 5, 1972.
9. Licence authorizing Bahá'í marriages, Western Samoa; December 12, 1972.
10. Letter dated March 14, 1973, from the Commissioner of the Public Service of Australia granting leave of absence on Bahá'í Holy Days to Bahá'ís in government service.
11. English translation of a letter dated April 13, 1973, from the Ministry for Educational Affairs, Iceland, permitting Bahá'í students to absent themselves from school on Bahá'í Holy Days.
12. House Concurrent Resolution No. 128 of the Legislature of the State of Michigan, U.S.A., "commending the Detroit Bahá'í Spiritual Assembly and the Wayne State University Bahá'í Club for the month-long proclamation of the Bahá'í Faith, April 21–May 23, 1973" . . . in celebration "of the successful conclusion of the Nine Year Plan which marked the unprecedented growth of the world-wide Bahá'í community."

INSTITUT NATIONAL
de la
PROPRIÉTÉ INDUSTRIELLE

26 bis, Rue de Léningrad - PARIS (8e)

DEMANDE D'ENREGISTREMENT D'UNE MARQUE

» du 31 décembre 1964)

1 MANDATAIRE - Nom et a...

Monsieur ... Lambert
SERVICE ECO
37 Champs-Elysées
75 - PARIS 8e

... HAL DES
... Association Culturelle
11 Rue de la Pompe
75 - PARIS 16e

3 Couleurs ... Elle sera apposée sur tous les pro...

Modèle de la Marque

BAHA'I

4 Produits ou services désignés

Edition de livres, revues, éducation - institution d'enseignement - culte - imprimés journaux périodiques - objets d'art - bijoux - sculptures.

5 Classes de produits ou services 14 - 16 - 41 - 20

6 Renouvellement du dépôt opéré le ... à ...
et enregistré sous le N ...

... cation de la ... antérieur (ou d'un certificat de garantie) Date ...

(A remplir et signer par le Déposant)

PIÈCES REMISES PAR LE DÉPOSANT

— Demande d'enregistrement de la Marque, en 3 exemplaires 3
— Modèle de la marque en N + 3 exemplaires (N étant le nombre de ... ses énumérées au recto)! 1
— Cliché typographique ... 1

S'il y a lieu (cocher le carré correspondant et compléter)

☒ — 1 PROCURATION (1) (dépôt effectué par un mand...
☐ 1 exem... ... à ...
☐ 1 copie ... du dépôt étranger (revendication de priorité,
☐ — 1 déclara... ... des droits a... ... le cas droits ne justifie pas ...
☐ — 10 exemplaires du règlement de la marque co...
(Date de l'homologation du règlement

(1) La PROCURATION doit être annexée à l'original de la dem...

— Le soussigné déclare opérer le dépôt faisant l'objet de la présente demande d'enregistrement de marque, conformément à la loi du 31 décembre 1964

Fait à Paris le 27.11.1968
(Signature)

Taxes perçues au profit de l'I.N.P.I. :
— Taxe de dépôt (50 F) ... 50 F
— Taxes par classes de produits ou de services (15 F par classe) 60 F

S'il y a lieu :
— Surtaxe de 50 % (extension à l'Italie) ..
— Taxe de revendication d'un droit de priorité (20 F) ..
— Taxe de dépôt d'un règlement de marque collective (40 F) ..
— Taxe supplémentaire de retard (20 F) ..
... effectuée dans les 6 mois de l'expiration du ...

TOTAL ...

PROCÈS-VERBAL DE DÉPOT

N. de dépôt : 73019

La demande visée ci-dessus a été déposée
le 27 NOV. 1968
à 15 heures minutes

Visa

Ch. Cavagna

Timbre du Greffe

1. Certificate of Registration of a Bahá'í symbol granted to the National Spiritual Assembly of the Bahá'ís of France; November 27, 1968.

FEDERATION OF MALAYA

THE REGISTRATION OF MARRIAGES ORDINANCE, 1952

CERTIFIED COPY OF AN ENTRY IN A REGISTER

(Section 7. Rule 6)

№018985

Register of Marriages for North East District in the State of Penang.

Entry No. 18/70 Marriage Contracted on the 25th January, 1970 at the Old Frees' Association, Penang.

	Husband	Wife
Name in full	LIM KOK HOON (i/c: 3111217)	CHOW KIM FOONG (i/c:3249200)
Age at date of marriage	25	24
Birthplace	Kedah	Kedah
Religion (and caste)	Baha'i	Baha'i
Marital condition	Bachelor	Spinster
Father's name in full	LIM HWA HONG	CHOW TEE ENG

Contracted according to the rites, ceremonies, customs or usages of the Baha'i religion in the presence of Mrs.Shantha Sundram, Miss Khoo Siew Thay and Mr.Seow Ewe Teong.

Registered by me this 16th day of April, 1970, upon the application of Lim Kok Hoon now residing at 30 Fettes 2nd Avenue, Fettes Park, Penang, and Chow Kim Foong now residing at 30 Fettes 2nd Avenue, Fettes Park, Penang, the parties married, supported by the evidence of certificate of Baha'i marriage and newspaper cutting of their marriage in Straits Echo dated 26.1.1970

Sgd: Lim Bor Yee

Dy. Registrar of Marriages, North East District, Pg.

In accordance with the provisions of the Registration of Marriages Ordinance, 1952, and of the Rules made thereunder I certify that the above is a true and exact copy of Entry No. 18/70 in the Register of Marriages for North East District, in the State/Settlement of Penang.

Issued free of charge

under Section 7(1)

Lim Kok Hoon

Dy. Registrar of Marriages, Penang

Dy. Registrar of Marriages, Registrar General of Marriages, Penang

2. Certificate of Bahá'í marriage, Malaysia (Malaya); April 16, 1970.

Ref. No. VPC/H. 10/1/50 16th January, 1970

GOVERNMENT CIRCULAR No. 1 OF 1970

RELIGIOUS FESTIVALS—1970

Leave of absence may be granted to employees on the following dates of the Religious Festivals during 1970. All employees, including those who do not normally receive pay for days on which they do not work, are entitled to leave of absence with pay on *TWO* of the dates listed below. But it is emphasized that in the public interest, while individual choice will be respected as far as possible, the question of which religious festivals (up to a total of two) are taken as full holidays by each person must primarily be a matter for departmental arrangement according to the exigencies of the service and within the absolute discretion of Principal Secretaries, Heads of Divisions and Administrative Secretaries.

Festivals	*Dates on which Festivals fall during 1970*
ARYA SAMAJ:	
Makar Sakranti	14th January
Basant Panchmi	10th February
Sita Ashtmi	1st March
Dayanand Bodh Ustav	6th March
Lekhram Day	11th March
Holi	22nd March
Arya Samaj Foundation Day	7th April
Ram Navmi	15th April
Hari Tritya	5th August
Shravani Upkram Balidam Day	17th August
Krishna Janma Ashtmi	24th August
Vijaya Dashmi	10th October
Deepawali	30th October
Shradanand Balidan Day	23rd December
BAHAI'S:	
Feast of Naw Ruz	21st March
First Day of Ridvan	21st April
Ninth Day of Ridvan	29th April
Twenty-fifth Day of Ridvan	2nd May
Declaration of the Bab	23rd May
Ascension of Baha 'u'llah	29th May
Martyrdom of the Bab	9th July
Birthday of the Bab	20th October
Birthday of Baha 'u'llah	12th November
BUDDHIST—NAMO BUDDHAYA:	
Ceylonese New Year	13th and 14th April
Thrice Saarid of Lord Gautoma Buddha	25th, 26th May
CHRISTIAN:	
Ascension Day	15th May
Assumption Day	15th August
All Saints Day	1st November
HINDU:	
Birthday Shri Guru Gobind Singh Ji	13th January
Makar Sankrati	14th January
Vasant Panchami	10th February
Sita Ashtami	1st March
Dayanand Bodhustav	6th March
Maha—Shivratri	6th March
Lekhram Day	11th March
Holi	22nd March
Arya Samaji Foundation Day	7th April
Baisakhi	13th April
Ram—Navmi	15th April
Nahvir Jayanti (Birthday of Lord Mahavir)	19th April
Savansari (Last day of the Religious week of Paryushan Parv)	4th and 9th May

3. Circular No. 1, 1970, of The United Republic of Tanzania, granting leave of absence on Bahá'í Holy Days to Bahá'ís in government service.

To be made one and ten copies

HOUSE OF REPRESENTATIVES
SIXTH LEGISLATURE, 19 71
STATE OF HAWAII

H.B. NO. 804 H. D. 1

A BILL FOR AN ACT

RELATING TO THE HOLY DAY OF THE BAHA'I FAITH.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

SECTION 1. Chapter 8, Hawaii Revised Statutes, is amended by adding a new section to be appropriately designated and to read as follows:

"Section 8- Baha'i New Year's Day. The 21st day of March shall be known as Baha'i New Year's Day, provided that this day is not and shall not be construed to be a state holiday."

SECTION 2. This Act will take effect upon its approval.

H. B. NO. 804

A BILL FOR AN ACT

RELATING TO THE HOLY DAY OF THE BAHA'I FAITH.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

SECTION 1. Chapter 8, Hawaii Revised Statutes, is amended by adding a new section to be appropriately designated and to read as follows:

"Section 8- Baha'i New Year's Day. The 21st day of March shall be known as Baha'i New Year's Day, provided that this day is not and shall not be construed to be a state holiday."

SECTION 2. This Act will take effect upon its approval.

APPROVED this 6th day of May, 1971

GOVERNOR OF THE STATE OF HAWAII

4. Amendment enacted by the Legislature of the State of Hawaii recording recognition of New Year (Naw-Rúz) as a Bahá'í Holy Day, approved and signed by the Governor, May 6, 1971.

RGMF. 3

EL

THE UNITED REPUBLIC OF TANZANIA

The Law of Marriage Act, 1971—Section 30

LICENCE TO CELEBRATE MARRIAGES

In exercise of the powers conferred upon me by Section 30 of the Law of Marriage Act, the under-mentioned person is hereby licensed to celebrate in marriages in Tanganyika in the form mentioned below:

Name	*Religion*	*Sect/Community*
HUSSEIN SHABANI AKIDA	THE BAHA'I FAITH	NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF TANZANIA

Dar es Salaam

..7TH MAY,.....19.71..

(V. O. SLESSER)

Registrar-General

G P Dsm 765/4-71/10m

5. Licence authorizing Bahá'í marriages under The Law of Marriage Act, 1971, Section 30. The United Republic of Tanzania; May 7, 1971.

ENROLLED

Senate Bill No. 39

(By Mr. Brotherton)

[Passed February 4, 1971; in effect ninety days from passage.]

AN ACT to amend and reenact sections twelve, twelve-a and twelve-c, article one, chapter forty-eight of the code of West Virginia, one thousand nine hundred thirty-one, as amended, relating to persons authorized to perform marriages, the qualifications and bonding of those so authorized, the performance of marriage ceremonies and records with respect thereto.

Be it enacted by the Legislature of West Virginia:

That sections twelve, twelve-a and twelve-c, article one, chapter forty-eight of the code of West Virginia, one thousand nine hundred thirty-one, as amended, be amended and reenacted to read as follows:

6. Senate Bill No. 39 of the Legislature of the State of West Virginia, U.S.A., recognizing the legality of Bahá'í marriage. Assented to February 4, 1971.

LOCAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF SINGAPORE

In the Bahá'í Calendar nine days have been set aside to commemorate Holy Days. They are as follows: —

First day of Ridván (Declaration of Bahá'u'lláh)		April 21
Ninth day of Ridván	...	April 29
Twelfth day of Ridván	...	May 2
Anniversary of the declaration of the Báb	...	May 23
Anniversary of the birth of Bahá'u'lláh	...	November 12
Anniversary of the birth of the Báb	...	October 20
Anniversary of the ascension of Bahá'u'lláh	...	May 29
Anniversary of the martyrdom of the Báb	...	July 9
Feast of Naw-Rúz (Bahá'í New Year)	...	March 21

The Bahá'í day starts and ends at sunset, and consequently the date of the celebration of Bahá'í feasts should be adjusted to conform to the Bahá'í calendar time.

7. Extract from the Government Gazette *of the Republic of Singapore giving recognition to Bahá'í Holy Days; December 15, 1972.*

GILBERT AND ELLICE ISLANDS COLONY

EDUCATION DEPARTMENT,
P.O. Box 263,
BIKENIBEU, TARAWA.

5th October, 1972

F: 2/4/3
3/10/3

To: Principal, Tarawa Teachers' College,
Headmaster, King George V - Elaine Bernacchi School,
Headteachers, Government and Island Council Primary schools.

Baha'i Holy Days

The National Spiritual Assembly of the Baha'is observes nine Holy Days during the year. These days are:
March 21st, April 21st, April 29th, May 2nd, May 23rd, May 29th, July 9th, October 20th, and November 12th.

2. Work is suspended on these Holy Days and parents of the Baha'i Faith have the obligation of keeping their children away from school on these days in accordance with this important tenet of their religion.

3. Heads of schools are requested to accept letters from Baha'i parents explaining their childrens' absence from school on Holy Days as reasonable and valid. When school examinations or other important functions are being held on Baha'i Holy Days, it is hoped that parents will see their way clear to sending their children to school.

for Director of Education

8. Circular of the Department of Education, Gilbert and Ellice Islands, permitting children of Bahá'í parents to absent themselves from school on Bahá'í Holy Days; October 5, 1972.

WARRANT OF LICENCE AS MARRIAGE OFFICER

In exercise of the powers vested in me by the Constitution pursuance of the provisions of Section 6 of the Marriage Ordinance 1961, I, MALIETOA TANUMAFILI II C.B.E., Head of State acting on the advice of the Minister of Justice DO HEREBY LICENSE the persons named in the schedule hereto as Marriage Officers for Western Samoa.

SCHEDULE

1. Mr. Tofilau Leala Tasi
2. Mr. Leaitu Sofaea
3. Mr. Sione Malifa
4. Mr. Samuel Ale Ale

GIVEN under my hand at Apia, Western Samoa this 12th day of December 1972.

Malietoa Tanumafili

HEAD OF STATE

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'I

9. Licence authorizing Bahá'í marriages, Western Samoa; December 12, 1972.

PUBLIC SERVICE COMMISSIONER'S DEPARTMENT

TELEPHONE 302046

STATE OFFICES
MURRAY STREET

10 MURRAY ST
HOBART, TAS. 7000

14th March, 1973.

[illegible],
[illegible],
[illegible] Apostle,
[illegible],
[illegible].

Dear Sir,

I [illegible] your letter of [illegible], [illegible] you seek the release [illegible] Days each year [illegible] officers or [illegible] service.

[illegible] observance of solemn [illegible] member of the public service [illegible] leave, subject to the convenience of the department for which he works.

Any member of the Service who is an adherent of the Bahá'í Faith may, therefore, lodge with the permanent head of his Department an application for recreation leave or, in the absence of any such credit, an application for leave without pay for the days in question. If his application does not inconvenience the operations of the Department the permanent head may grant the recreation leave or, in the case of leave without pay, recommend it for my approval.

I trust that the foregoing information will clarify the issue recently raised by you.

Yours [illegible],

COMMISSIONER

10 Letter dated March 14, 1973, from the Commissioner of the Public Service of Australia granting leave of absence on Bahá'í Holy Days to Bahá'ís in government service.

FÉLAGSMÁLARÁÐUNEYTIÐ

Reykjavík, 12. apríl 1973.

Db. 8.S. 1. nr.
(óskast tilgreint í svari)

Hér með sendist yður afrit af bréfi, er þetta ráðuneyti hefur í dag ritað dóms- og kirkjumálaráðuneytinu varðandi erindi yðar, dags. 23. f.m., er sent var þessu ráðuneyti og snertir viðurkenningu íslenzkra yfirvalda á helgum dögum Bahá'ía.

F.h.r.

Hallgrímur Dalberg

Lögmálanefnd Andlegs
Þjóðráðs Bahá'ía á Íslandi,
fr. Erla Guðmundsdóttir, ritari,
Óðinsgötu 20,
Reykjavík.

THE MINISTRY FOR EDUCATIONAL AFFAIRS (Please refer)
Reykjavik, 13 April 1973 Db: Ý-1
BThÞhk

The Ministry, acknowledging receipt of your letter, dated the 23rd of last month, hereby agrees, that students in schools within the obligatory educational system and state schools, are free to be absent from school on the holy days of the Bahá'ís, or on 21 March, 21 and 29 April, 2, 23 and 29 May, 12 Novebmer and 20 October, with the stipulation, that this absence will not create difficulties within the school schedule, and that the students in question will bring their studies up to a normal level as far as loss of tuition caused by such absence is concerned, without any aid from, and without any cost to the schools. This permission does not apply, however, when examinations are taking place on the above mentioned dates.

The School principals of each respective school shall be informed by the Bahá'í authorities, at the beigänning of each school year, of those students concerned within each school.

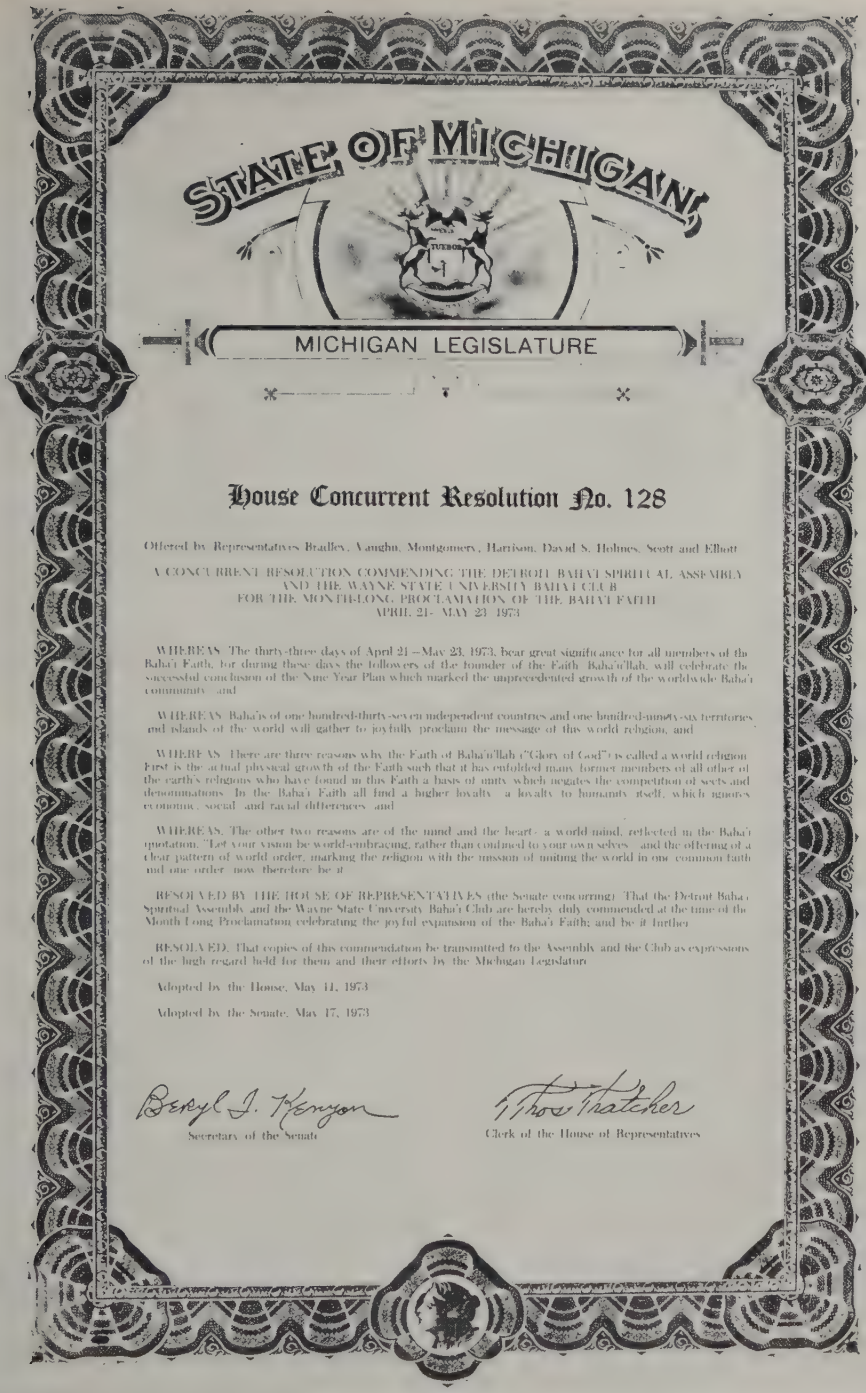
This permission will be in effect for the time being, or until otherwise determined.

/s/ MAGNUS T. OLAFSSON

/s/ BIRGIR THORLACIUS

National Spiritual Assembly
of the Bahá'ís of Iceland
c/0 Erla Gudmundsdottir
Odinsgotu 20, Reykjavik
LEGAL COMMITTEE TRANSLATION

11. English translation of a letter dated April 13, 1973, from the Ministry for Educational Affairs, Iceland, permitting Bahá'í students to absent themselves from school on Bahá'í Holy Days.



STATE OF MICHIGAN

MICHIGAN LEGISLATURE

House Concurrent Resolution No. 128

Offered by Representatives Bradley, Vaughn, Montgomery, Harrison, David S. Holmes, Scott and Elliott

A CONCURRENT RESOLUTION COMMENDING THE DETROIT BAHAI SPIRITUAL ASSEMBLY AND THE WAYNE STATE UNIVERSITY BAHAI CLUB FOR THE MONTH-LONG PROCLAMATION OF THE BAHAI FAITH APRIL 21- MAY 23 1973

WHEREAS, The thirty-three days of April 21 – May 23, 1973, bear great significance for all members of the Baha'i Faith, for during these days the followers of the founder of the Faith, Baha'u'llah, will celebrate the successful conclusion of the Nine Year Plan which marked the unprecedented growth of the worldwide Baha'i community; and

WHEREAS, Baha'is of one hundred-thirty-seven independent countries and one hundred-ninety-six territories and islands of the world will gather to joyfully proclaim the message of this world religion; and

WHEREAS, There are three reasons why the Faith of Baha'u'llah ("Glory of God") is called a world religion. First is the actual physical growth of the Faith such that it has enfolded many former members of all other of the earth's religions who have found in this Faith a basis of unity which negates the competition of sects and denominations. In the Baha'i Faith all find a higher loyalty, a loyalty to humanity itself, which ignores economic, social and racial differences; and

WHEREAS, The other two reasons are of the mind and the heart- a world mind, reflected in the Baha'i quotation, "Let your vision be world-embracing, rather than confined to your own selves," and the offering of a clear pattern of world order, marking the religion with the mission of uniting the world in one common faith and one order; now, therefore, be it

RESOLVED BY THE HOUSE OF REPRESENTATIVES (the Senate concurring), That the Detroit Baha'i Spiritual Assembly and the Wayne State University Baha'i Club are hereby duly commended at the time of the Month Long Proclamation celebrating the joyful expansion of the Baha'i Faith; and be it further

RESOLVED, That copies of this commendation be transmitted to the Assembly and the Club as expressions of the high regard held for them and their efforts by the Michigan Legislature.

Adopted by the House, May 11, 1973

Adopted by the Senate, May 17, 1973

Beryl J. Kenyon
Secretary of the Senate

Thos Thatcher
Clerk of the House of Representatives

12. House Concurrent Resolution No. 128 of the Legislature of the State of Michigan, U.S.A., "commending the Detroit Bahá'í Spiritual Assembly and the Wayne State University Bahá'í Club for the month-long proclamation of the Bahá'í Faith, April 21–May 23, 1973" . . . in celebration "of the successful conclusion of the Nine Year Plan which marked the unprecedented growth of the world-wide Bahá'í community."

VI

IN MEMORIAM

ṬARÁZU'LLÁH SAMANDARÍ
1874–1968

Ṭarázu'lláh (Ornament of God) was the name given by Bahá'u'lláh to the son of Samandar,[1] one of the nineteen Apostles of Bahá'u'lláh, and Ma'ṣúmih Khánum Farhádí, both from families of early Bábís. 'Abdu'l-Bahá called him Mírza Ṭaráz and bestowed upon him many honorifics including Ṭaráz-i-Iláhí (The Divine Adornment). The beloved Guardian addressed him as Jináb-i-Samandarí and appointed him a Hand of the Cause, one of the twelve in the first contingent, on December 24, 1951.

Ṭarázu'lláh Samandarí was born in 1874, in Qazvín, Persia, and was brought up by his parents and his grandmother, who was one of the companions of that immortal early heroine of the Faith, Ṭáhirih. His upbringing is described by 'Abdu'l-Bahá, in a prayer revealed for him:

> *. . . I supplicate before the Throne of Thy mercifulness and the threshold of Thy oneness that Thou mayest rain down Thy manifold confirmations and favours upon this servant of Thine who was born in the cradle of Thy love, nourished from the breast of Thy knowledge, reared in the lap of Thy servitude, nurtured in the bosom of Thy life-giving Faith, until such time as he was fully developed through the outpourings of Thy bounty, attained maturity through Thy loving kindness and turned his face with devotion toward Thy countenance, with his heart wholly centred on Thee and his reliance completely placed in Thee . . .*

The life of Ṭarázu'lláh Samandarí, his character and the quality of his service to the Faith, are best described by the pens of 'Abdu'l-Bahá and Shoghi Effendi. 'Abdu'l-Bahá designated him in Tablets as "*a luminous candle*", "*a cause of happiness of souls*", "*a mine of joy*", and "*a cause of happiness of hearts*".

[1] Shaykh Kázim, surnamed "Samandar". See *The Bahá'í World*, vol. III, p. 80.

The exceptional number of years of Ṭarázu'lláh Samandarí's active service commenced in early youth and ceased only with his passing in his ninety-fourth year. His service spanned the last years of the ministry of Bahá'u'lláh, the whole of the ministries of 'Abdu'l-Bahá and Shoghi Effendi, and extended through the period of stewardship of the Hands of the Cause. He lived to witness the election of the Universal House of Justice in 1963 and 1968.

Because educational facilities were limited in the Persia of his childhood, and often denied to the children of Bahá'ís, Ṭarázu'lláh was taught at home by Mullá 'Alí who was praised by Bahá'u'lláh as the first teacher to put into practice the Bahá'í principles of education. The child learned Persian and Arabic grammar, the simple bookkeeping of that period and calligraphy. At the age of thirteen he entered the office of his father who was a merchant.

Ṭarázu'lláh became one of the most distinguished calligraphers of Persia. He records that as soon as he could write well he started to copy Tablets and prayers, and this he continued to do his whole life. Many volumes of Scriptures have been copied in his beautiful handwriting. By this means he became well versed in the Bahá'í Writings and could refer to relevant texts on any matter discussed or problem presented to him. The Divine Teachings absorbed and sustained him; he felt no need to refer to other writings. Throughout his long life and wide travels he was always accepted as a highly educated man; not even the learned imagined that he was without formal training. This was perhaps the fulfilment of a prayer revealed for him by 'Abdu'l-Bahá:

> *O Lord my God! Graciously aid him to attain this glorious bounty and to partake of this rare privilege. Gladden his bosom with the light of Thy knowledge and loose his tongue through the vitalizing breaths of Thy celestial might. Enable him to intone the verses of divine unity in the assemblies of the detached and to chant with sanctified melody in the rose gardens of Thy singleness. Grant him the joy of gazing upon the resplen-*

dent light of Thy mercy in the mystic Paradise and enable him to reveal the evidences of Thy grace amongst Thy servants by the manifestation in his luminous temple of the signs of Thy bounty . . .

As a youth the desire of Ṭarázu'lláh's heart was to gain admittance to the presence of Bahá'u'lláh who was then an exile in the Turkish penal colony of 'Akká. The pilgrimage of his brother and cousin increased his ardour for meeting his Beloved. This bounty was conferred upon him in 1891 when he made the arduous journey of several weeks from Persia to the Holy Land, accompanied by his sister and his maternal aunt, Hájar Khánum. For six months he was in the entourage of Bahá'u'lláh in 'Akká and he remained about four weeks after the passing of the Blessed Beauty in 1892. Bahá'u'lláh received him, three days after his arrival, in the House of 'Abbúd, and on other occasions in Bahjí, the garden of Riḍván and elsewhere. Bahá'u'lláh has declared that the bounty of gazing once upon the countenance of one's Lord is equal to the sum total of the charitable deeds of past and future generations. Such a blessing was bestowed upon Ṭaráz Effendi, and on many occasions he shared his memories of this priceless experience, the most memorable time being at the World Congress in London, seventy-two years later (in 1963) when he spoke to nearly 7,000 Bahá'ís from all parts of the world.

During his pilgrimage, he had the supreme honour on two occasions to be in the presence of Bahá'u'lláh at the time of revelation. Although he acknowledged that this experience was impossible to describe, he said the Words poured forth like a mighty torrent, while the greatest majesty was evident in His person. On other occasions, Bahá'u'lláh manifested His own title "Mazlúmíyyih" (Wronged One).

On the morning of Naw-Rúz, Bahá'u'lláh sent Ṭaráz Effendi a gift of clothes, a robe, a shirt, a cummerbund and socks. The same day He received the friends in a small garden. The famous poets, Nabíl and 'Andalíb, had composed poems for the occasion. The garden was adorned with citrus trees; rain was drizzling. On this day the friends gathered at the Feast had the supreme bounty of hearing Bahá'u'lláh revealing verses. A banquet was served and Ṭaráz Effendi and other friends accompanied the Blessed Beauty on His return to Bahjí.

An account of the celebration of the First Day of Riḍván is given in the words of Ṭarázu'lláh Samandarí:

"On the First Day of Riḍván, I and three other pilgrims were present, sitting on the floor, facing Bahá'u'lláh, Who was sitting on a chair. He started to chant the *Tablet of Sulṭán* with great majesty and grandeur, for about half an hour. He occasionally made a gesture with His hand or moved His foot and the power felt while He was proclaiming 'O Sulṭán!' was overpowering. The spiritual experience, the ecstasy, is beyond description.

"At the end, He said, 'Ṭaráz Effendi, arise and present a rose each to the friends.' The roses were spread on a sheet of dazzling whiteness on His bed. I obeyed His command and He said, 'Give Us Our share also.' I offered Him a rose and He bade me take one for myself. Then blessing us, He dismissed us from His presence.

"Another Day of Riḍván. He received us in the Garden of Riḍván—all friends, residents and pilgrims gathered together with utmost bliss in that Paradise, the envy of all the gardens of the world. The great poet, 'Andalíb, recited an ode he had composed for the occasion. Bahá'u'lláh showered bounties on all present, who were standing before Him in rows, giving them with His own hands rosewater, sweetmeats and oranges—and to 'Andalíb, a bottle of rosewater and two oranges!"

One day Ṭarázu'lláh accompanied the beloved Master, 'Abdu'l-Bahá, to Bahjí and witnessed His deep reverence in paying homage to His exalted Father. As soon as the windows of the Mansion were visible, He prostrated Himself, bowing His forehead to the ground, although there was a drizzle of rain. Ṭaráz Effendi followed His example.

From Bahá'u'lláh, Ṭarázu'lláh received a clear indication of the station of 'Abdu'l-Bahá as shown by the following incident. After two weeks indisposition, during which time he had not been able to be in the presence of Bahá'u'lláh, Ṭaráz Effendi went to Bahjí and meeting one of the children of the Holy Family begged her to ask for permission for him to enter the presence of Bahá'u'lláh. This was granted. Bahá'u'lláh remarked that Ṭarázu'lláh had complained that he had not been in His presence for two weeks, and asked if he had not



Ṭarázu'lláh Samandarí

seen the Master. When he answered, "Yes, my Lord, every evening and every morning," Bahá'u'lláh asked him, "Then why did you complain that you did not have the reward of pilgrimage?" implying that meeting the Master was as meeting Himself.

He was amongst the pilgrims and friends who were summoned to the presence of Bahá'u'lláh while He was lying in bed ill and being attended by His family. His voice was clear, but softer, because of the fever He had contracted; He spoke about the importance of unity.

The intensity of the shock of losing his Beloved was so great that Ṭarázu'lláh had no desire to live, but 'Abdu'l-Bahá protected him. He was present with a large number of other pilgrims and resident believers when the Book of the Covenant was read. 'Abdu'l-Bahá instructed the pilgrims to relate all they had witnessed on their return to Persia. Ṭaráz Effendi departed about four weeks later, travelling through Turkey to avoid an area of cholera. The journey was on mules and the homebound pilgrims met the believers *en route*.

Ṭaráz Effendi received permission to make another pilgrimage in 1898. With a group of friends from Persia he stayed in 'Akká for four months and ten days, in the society of 'Abdu'l-Bahá, gaining in spirituality and knowledge.

Several times he begged 'Abdu'l-Bahá for martyrdom, but the Master told him he must live to serve the Faith with the spirit of martyrdom, saying: *Be sure, whatever I have desired for Myself, I have desired for you.*

One day, 'Abdu'l-Bahá with about eighty friends, proceeded from the Garden of Riḍván to the Shrine of Bahá'u'lláh in procession, each one carrying a pot of flowers and chanting odes and poems in praise of the Blessed Beauty. 'Abdu'l-Bahá told them this would be commemorated in the future by kings coming with bared heads and bare feet, carrying jewelled pots of flowers.

In 1908, Ṭaráz Effendi made a third pilgrimage in a period when conditions in the Holy Land were very unsettled; 'Abdu'l-Bahá's life was in danger and the enemies of the Faith were emboldened by events which seemed momentarily to assure their ascendancy. Ṭaráz Effendi was given a Bahá'í ring by the Master and shown a long scroll on which were inscribed the names of four hundred believers of America, with their declaration of loyalty to 'Abdu'l-Bahá and the Covenant. On the last day of his pilgrimage 'Abdu'l-Bahá gave him an envelope containing a Tablet for the friends in Persia, and the scroll from America, with the instruction that he and his companion should visit the communities and call the believers together in groups of nine, and ask them to make a covenant of unity in the Covenant of Bahá'u'lláh, explaining to them that the loss of each soul is the loss of all, the gain of one, the gain of all; each should be ready to sacrifice for the others. Each of the nine should, in turn, make a covenant with another group of nine. The original scroll from America is now in safekeeping at the World Centre.

During many of his visits to 'Abdu'l-Bahá at this time, he would hear of the importance of detachment and service to the Cause. This was in preparation for the announcement by 'Abdu'l-Bahá that when Ṭaráz Effendi returned to Persia it should not be to work any longer in his father's office, but to spend his time travelling throughout that country, teaching and increasing the knowledge of the friends. 'Abdu'l-Bahá told him that he should go on His behalf, like Himself, with detachment and enkindlement—*as a globe of fire.*

After a pilgrimage of forty days Ṭaráz

Effendi returned to Persia where he met his appointed partner for his journeys, Mr. 'Alí Akbar Rafsanjání. They spent some months in Ṭihrán learning from a Bahá'í doctor rudiments of medicine sufficient to enable them to deal with simple ailments. This was done to facilitate their journeys throughout Persia. Only two years previously a severe outbreak of persecutions had afflicted the Persian Bahá'í community and the enemies of the Cause were still ready to create trouble for the believers. The utmost wisdom had to be exercised. Against this background the pair embarked on a journey which was to last for five years and take them to many places in Turkistán and Persia, including remote villages. They travelled by mule, donkey, horse-drawn carriage and often on foot, always at the risk of attack by highwaymen. They were confirmed in carrying out 'Abdu'l-Bahá's instructions. A new life of activity came into existence. In many of His Tablets, 'Abdu'l-Bahá expressed His satisfaction at these journeys and encouraged other friends to follow in their footsteps in spreading the Teachings.

Around 1895, Ṭaráz Effendi married his second cousin whose name, Ṭarázíyyih, was the feminine form of his own. She had been born a few months after him and had been given the name chosen by Bahá'u'lláh. She was a Farhádí, being related to his mother. During the lengthy journey of her husband Ṭarázíyyih received a beautiful Tablet from 'Abdu'l-Bahá offering consolation in their separation and praying that this temporary separation would be the cause of eternal reunion; whereas other unions end in separation, unity of spiritual aspiration and service elevated a marriage to the station of a real union, a meeting that has no end.

Ṭarázu'lláh Samandarí writes about one of his happiest experiences when his wife was instrumental in opening a Bahá'í school for girls in Qazvín (Tavakkul), at a time when he was teaching in Shíráz. It is recorded in his notes that the news flooded him with "a new life and immeasurable joy; I raised my hands to thank 'Abdu'l-Bahá, and tears of happiness streamed from my eyes, that my life-partner had received this confirmation." Ṭarázíyyih acted as principal of the school which was the result of the combined efforts of the friends in Qazvín. The school became a means of establishing a firm and dignified relationship between Bahá'ís and others and attracted the daughters of even the most fanatical elements of the town. Ṭarázíyyih received another Tablet from 'Abdu'l-Bahá in which He bestowed words of praise and encouragement and promised that she would be showered with endless bounties from every direction.

While Ṭarázu'lláh Samandarí was in Shíráz in 1909, the enemies of the Faith attacked the Bahá'ís of Nayríz and despoiled their property. Eighteen Bahá'ís suffered martyrdom. Through the activity of Ṭaráz Effendi and 'Alí Akbar Rafsanjání, and with the help of influential friends, the refugees were returned to their homes and the community resettled. It was at this very time that, on Mt. Carmel, 'Abdu'l-Bahá laid to rest the earthly remains of the Báb in the mausoleum He had constructed, that sacred dust having been in concealment and moved from place to place for a period of sixty years. In a Tablet written shortly thereafter to one of the friends in Persia 'Abdu'l-Bahá said that although the martyrdom of the friends was the cause of His shedding tears and was a heart-burning grief, the spiritual significance of the death of those innocent friends was a great bounty of God and a source of joy in the Abhá Kingdom. 'Abdu'l-Bahá consoled the hearts of the Persian friends by saying that on the day the remains of the Báb were interred on Mt. Carmel a cablegram had been received from the believers in America announcing that a site had been selected for the construction of the first Bahá'í Temple of the West.[1]

At the end of 1909 and beginning of 1910, their five-year teaching journey behind them, 'Alí Akbar Rafsanjání and Ṭaráz Effendi travelled to the Holy Land through Bombay and spent two months in the presence of 'Abdu'l-Bahá who showered them with love and expressed the utmost appreciation of their devoted services which, He said, would never be effaced from the hearts and memories of the friends who had met them. Because of his poor health, Ṭarázu'lláh Samandarí was advised to return to Qazvín where he remained for approximately seventeen years during which he taught actively, carried on a wide correspondence with many Bahá'í centres, served as secretary of the Spiritual Assembly,

[1] *God Passes By*, Shoghi Effendi, p. 276.

produced a Bahá'í newsletter which was circulated wherever Persian was read, and, at the instruction of the Guardian, he engaged in copying and verifying the authenticity of the countless Tablets revealed to the friends in Persia during the Heroic Age of the Faith, a task which required his close supervision for two years and resulted in the compilation of eighteen volumes of these priceless documents. One copy was sent to the Holy Land and one to the Spiritual Assembly of Ṭihrán.

About six years after the passing of 'Abdu'l-Bahá, at the suggestion of the Spiritual Assembly of Ṭihrán and with the full approval of Shoghi Effendi, who, in a letter written in November, 1927, addressed him as a "strong pillar" and an outstanding example of "obedience and dedication", Ṭarázu'lláh Samandarí resumed travel teaching. In that same month he journeyed with his wife and youngest son to Ádhirbáyján, after which he never had a settled home anywhere. The remaining forty-one years of his life were spent in travelling and teaching.

Space does not permit giving, even in outline, an account of his activities during these years; his own diary records them and reflects his dedication, self-sacrifice, detachment and the enthusiasm and joy he derived from service to the Cause of God. The nature and value of his contribution in this period is best illustrated by a few brief extracts from the many letters he received from the beloved Guardian:

"April 24, 1928

... Verily, thou art a faithful custodian of the fortified citadel and a dedicated servant and promoter of the religion of the Lord. Thou art in the foremost rank of teachers...

November 1, 1928

. . . The brilliant, the continuous and sincere services of that chosen one of the Lord of all beings are engraved on my heart and inscribed in permanent characters in the records of the Abhá Kingdom; the passage of ages and centuries cannot efface them..."

In subsequent communications Shoghi Effendi addressed him as "an Apostle of the Crimson Ark", a "strong pillar of the luminous Faith of God", and a "Knight of the arena of detachment" (June 19, 1933); a "foremost exemplar for the righteous" and "a true herald of the Greatest Name" (October, 1934); "the most distinguished of friends" (December 22, 1939); and "the shining lamp among Bahá'í teachers" (December 25, 1940).

For a few months in 1933, at the request of the Central Spiritual Assembly of Ṭihrán,[1] Ṭaráz Effendi managed the national office, dealing with correspondence and receiving visitors, but the beloved Guardian requested him to resume his journeys. In the autumn of 1940 he and his wife were granted permission to make the pilgrimage to the Holy Land. During the fifty days spent there Shoghi Effendi surrounded them with kindness and made use of Ṭarázu'lláh Samandarí's ability by giving him a number of original Tablets to identify. When Ṭarázu'lláh referred to his age and weakened health preventing him from serving as he had before, the Guardian replied that the "first" period of his service had terminated and gave him the responsibility of encouraging the friends of Persia to pioneer to nearby countries. On their return journey they were asked to visit various communities. On his arrival in Ṭihrán, he immediately met the National Spiritual Assembly. A pioneer committee was formed and through his encouragement a number of believers arose to establish the Faith in other areas.

In 1944 he was asked to go to Shíráz to protect the Faith from mischief-makers and he remained there a number of years. During this time his wife died at her pioneer post in Zanján, Persia, not having seen her husband for three years. At her death on November 7, 1947, the Guardian wrote a moving letter of consolation praising the services of "that dear handmaiden of the Ancient Beauty", who had engaged in "spreading the Word of God . . . with absolute detachment and steadfastness." She resides now, he wrote, "in the loftiest mansions of heaven".

An outstanding service which he rendered in this period was the securing of the original manuscript of the *Kitáb-i-Íqán* which he sent to the Holy Land. His intercontinental travels commenced shortly after his appointment as a Hand of the Cause in 1951 and took him to the Far East and the West. He attended all four Intercontinental Conferences[2] at the opening

[1] The National Spiritual Assembly of Persia was formed in 1934.

[2] Kampala, Uganda, February, 1953; Wilmette, Illinois, U.S.A., April–May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953.

of the Guardian's Ten Year Crusade in 1953 and visited a number of centres in the United States and Europe.

After attending the funeral of the beloved Guardian in London in 1957 he journeyed to the Holy Land to attend the conclave of the Hands of the Cause and was present at all subsequent conclaves. During these visits he was able to identify a large number of Tablets.

In subsequent years he travelled extensively in Africa, the Middle East, the Far East and Asia, traversing the globe as in an earlier period he had traversed his homeland from hamlet to hamlet. A new generation of Bahá'ís felt themselves blessed to be in his presence at the World Congress in London in 1963.

The celebration of the centenary of Bahá-'u'lláh's proclamation of His Message in September/October, 1867, to the kings and rulers of the world opened with a visit in September, 1967, by a few appointed representatives of the Bahá'í world to the site of the house in Adrianople where the historic *Súriy-i-Mulúk* was revealed; Ṭarázu'lláh Samandarí was one of the Hands of the Cause who participated in "this joyful and pious act".[1] Immediately thereafter he travelled to the United States to represent the Universal House of Justice at the Intercontinental Conference in Wilmette. He was now ninety-two years old. His presence in the conference was deeply appreciated and inspired the 3,000 or more friends gathered to hear the only surviving Hand of the Cause whose eyes had been blessed by beholding Bahá'u'lláh, and his ears by hearkening to His Words. In spite of the cold he welcomed the programme for his tour of Alaska, Canada, the United States, England and Germany. In America he was able to meet thousands of friends in special conferences held in key towns where friends from outlying areas would gather. The Faith was proclaimed by means of press and radio interviews, public meetings and addresses in universities. A remarkable degree of respect was shown him by members of the press, all of whom extended the length of the interviews; in reality, it was the Hand of the Cause himself who conducted these gatherings and the atmosphere was always sympathetic.

Ṭaráz Effendi was an arresting figure—small, trim, upright, with quick movements—and he walked so swiftly that few could keep pace with him. His eyes were penetrating and dark, his hair neat and black (it never became quite white), his hands strong and sensitive and his voice clear and resonant. His rapidity of movement and mental agility remained with him to the end of his life. He personified courtesy, dignity and kindliness.

He was a very early riser and neat and methodical in his ways. Coming from a background where women were veiled and transport was primitive, he was able to adapt himself to life in modern America, while retaining his innate dignity. He had some attractive, old-fashioned habits, such as keeping his prayer books and Scriptures wrapped in silk squares or in little cotton bags; and he kept his clothes, which were neat and simple and limited in number because of the long years of continuous travel, neatly folded and wrapped in cotton squares.

He rested only to gain strength to work and was always ready to serve others. Children and youth were drawn to him. Generations of youth inspired by his encouragement and example have matured as ardent, active Bahá'ís acknowledging that it was he who set them on the path of service.

As age drew on him he would say with a smile, "Different organs of my body are trying to resign, one by one. I tell them: 'I won't accept this! As you came together, you must leave together!' " His wish was fulfilled; his mind was lucid, his sight clear, his voice ringing, his hearing sharp, his step firm and swift, his hand steady and his spirit radiant until the end.

Although barely recovered from a serious illness which had stricken him but a short time before, Mr. Samandarí came to the Holy Land in late August, 1968, to attend the centenary commemoration of Bahá'u'lláh's arrival on those shores. Here Ṭaráz Effendi's health deteriorated and he was taken to hospital where many friends visited him and found his radiance undimmed. He survived to see the day commemorating the arrival of Bahá'u'lláh and peacefully passed away on September 2, 1968. An account of his passing appeared in U.S. *Bahá'í News*, No. 452, November, 1968:

> ". . . Jináb-i-Samandarí attained his wish —to die in the Holy Land . . . His funeral, by God's intervention, was an unforgettable

[1] The Universal House of Justice, Riḍván Message, 1965.

part of the historic and eventful week of activities associated with the pilgrimage of an unprecedented number of friends from both East and West.

Nearly one thousand souls attended, most of them joining the funeral cortège proceeding from the Master's House, where the service was held, to the Bahá'í cemetery at the foot of Mt. Carmel . . . The funeral was one of the largest and most impressive since the time of the Master."

He rests beside the heroic and immortal Ḥájí Mírzá Ḥaydar 'Alí,[1] in fulfilment of a wish he had often expressed.

On September 3, 1968, the Universal House of Justice notified the Bahá'í world of the passing of the one Bahá'u'lláh had named "The Ornament of God":

WITH SORROWFUL HEARTS ANNOUNCE PASSING HAND CAUSE GOD SHIELD HIS FAITH DEARLY LOVED TARAZULLAH SAMANDARI NINETY-THIRD YEAR HIS LIFE ON MORROW COMMEMORATION CENTENARY BAHAULLAHS ARRIVAL HOLY LAND STOP FAITHFUL TO LAST BREATH INSTRUCTIONS HIS LORD HIS MASTER HIS GUARDIAN HE CONTINUED SELFLESS DEVOTED SERVICE UNABATED UNTIL FALLING ILL DURING RECENT TEACHING MISSION STOP UNMINDFUL ILLNESS HE PROCEEDED HOLY LAND PARTICIPATE CENTENARY STOP EVER REMEMBERED HEARTS BELIEVERS EAST WEST TO WHOSE LANDS HE TRAVELLED BEARING MESSAGE HIS LORD WHOSE COMMUNITIES HE FAITHFULLY SERVED THIS PRECIOUS REMNANT HEROIC AGE WHO ATTAINED PRESENCE BLESSED BEAUTY YEAR HIS ASCENSION NOW LAID REST FOOT MOUNTAIN GOD AMIDST THRONG BELIEVERS ASSEMBLED VICINITY VERY SPOT BAHAULLAH FIRST TROD THESE SACRED SHORES STOP REQUEST ALL NATIONAL ASSEMBLIES HOLD MEMORIAL SERVICES INCLUDING FOUR MOTHER TEMPLES BAHAI WORLD BEFITTING LONG LIFE DEDICATED EXEMPLARY SERVICE LORD HOSTS BY ONE ASSURED CENTRE COVENANT LOVING WELCOME PRESENCE BAHAULLAH ABHA KINGDOM STOP EXTEND LOVING SYMPATHY ASSURANCE PRAYERS MEMBERS DISTINGUISHED FAMILY.

MIHDÍ SAMANDARÍ

[1] *Star of the West*, vol. XI, p. 343; *'Abdu'l-Bahá* by H. M. Balyuzi, p. 525.

HERMANN GROSSMANN

1899–1968

DEEPLY REGRET ANNOUNCE PASSING HAND CAUSE HERMANN GROSSMANN GREATLY ADMIRED BELOVED GUARDIAN STOP HIS GRIEVOUS LOSS DEPRIVES COMPANY HANDS CAUSE OUTSTANDING COLLABORATOR AND BAHAI WORLD COMMUNITY STAUNCH DEFENDER PROMOTER FAITH STOP HIS COURAGEOUS LOYALTY DURING CHALLENGING YEARS TESTS PERSECUTIONS GERMANY OUTSTANDING SERVICES SOUTH AMERICA IMMORTALIZED ANNALS FAITH STOP INVITE ALL NATIONAL SPIRITUAL ASSEMBLIES HOLD MEMORIAL GATHERINGS BEFITTING HIS EXALTED RANK EXEMPLARY SERVICES.

Universal House of Justice

To relate the story of Hermann Grossmann is to describe a life spent entirely in the service of the New Revelation. It is perhaps of subtle significance that he was born to German parents in Rosario, Argentina on February 16, 1899 and was raised by a family who radiated love and tolerance. In Rosario people of different races and religions lived together in friendship and freedom, an atmosphere reinforcing the liberal influence of his home. He was born on the eve of the birth of the twentieth century when the established order was beginning to crumble. The sun of a new epoch in the history of mankind was rising, the era of the unity of mankind on this planet, becoming continually smaller by rapidly escalating technological progress.

When Hermann was ten years old the family returned to Germany. The young boy looked upon the country of his ancestors with eyes different from those of his peers. Where others were encouraged to follow blindly prejudices acquired in infancy, Hermann had doubts which stimulated him to search for truth.

Towards the end of World War I he had to serve in the German army in France. He returned to Germany saddened and weary, his questing mind and sensitive nature plagued by questions: Is it the fate of human society to be forever burdened with misery, hatred and destruction? How long must it continue like this? If a wise Creator created mankind for love and sent great effulgent Beings again and again to illumine the earth and to cause His creatures to progress spiritually, is it perhaps



Hermann Grossmann

time for a new Messenger to come? The distress of the world, the universal ferment, the radical changes which were becoming increasingly apparent caused the young man to wonder whether such a great Teacher was still living or had recently lived. Only the Manifestation of God, he reasoned, could bring Teachings that would restate the purpose of life for the individual and society and forge a new pattern of society to rise in visible triumph from the ashes of a moribund order.

These and many other questions troubled Hermann Grossmann during his years as a student of arts and political science, his thoughts and his longing being reflected in the poems and essays he wrote and the pictures he painted during this period. In 1924 he graduated as a doctor of Political Science at Hamburg.

Hermann's earnest search for meaning and purpose eventually led him to the Teachings of Bahá'u'lláh; he met Harlan and Grace Ober[1] in Leipzig, Germany in the summer of 1920. This well-known American Bahá'í couple were returning to the United States after being on pilgrimage in the Holy Land where they had visited 'Abdu'l-Bahá. It was at the behest of 'Abdu'l-Bahá that Mr. and Mrs. Ober were in Leipzig where they accepted an invitation from the Theosophical Society to speak about the Bahá'í Faith. Here it was that Hermann first encountered the Bahá'í Teachings which were to have such an important bearing on his future life. In later years he would frequently recount the circumstances of that fateful encounter.

Arriving late at the gathering, Hermann entered the softly lighted room and saw a woman of radiant countenance standing at the speaker's table. Mrs. Ober at that moment was voicing the Utterance of Bahá'u'lláh that all men are the leaves of one tree and the flowers of one garden. The truth of these words struck a responsive chord in the young man. Later, Mrs. Ober approached Hermann and said, "I think I was speaking your thought." "Yes, indeed," he replied, "but tell me what it is." His recognition of the truth of the Message was instantaneous; his acceptance, wholehearted.

The same night Mrs. Lina Benke also spontaneously embraced the Cause. Shortly afterwards her husband, George Adam Benke[2], also accepted. The services rendered by Mr. Benke in Bulgaria before his death in 1932 demonstrated "such an exemplary spirit of devotion that the Guardian felt impelled to call him the first European martyr for the Faith".[3]

Soon the three—Hermann and the Benkes—were eagerly visiting each day with Miss Alma Knobloch[4] who was residing in Leipzig at that time. Through these meetings their knowledge grew, their faith deepened. Miss Knobloch had accepted the Cause in 1903 and at the request of 'Abdu'l-Bahá had settled in Germany in 1907 to assist in the firm establishment of the Faith in that country.

In answer to his grateful and enthusiastic letter to 'Abdu'l-Bahá in Haifa, Hermann received the following Tablet from the Master dated December 9, 1920:

O thou who hast been guided by the light of divine guidance:

Thy letter hath been received. It indicated that thou hast turned thy face toward the Abhá Kingdom. Yield thee thanks unto God

[1] See "In Memoriam", *The Bahá'í World*, vol. VIII, p. 656; vol. XIII, p. 866.

[2] ibid., vol. V, p. 416.

[3] Letter dated June 21, 1956, written on behalf of Shoghi Effendi to the National Spiritual Assembly of Germany.

[4] See "In Memoriam", *The Bahá'í World*, vol. IX, p. 641.

that thou hast been enabled to rend the veils asunder, to gaze on the beauty of the Sun of Reality, and to walk in the path of the Kingdom. Thou shouldst be eternally obliged and thankful to those who were the cause of thy guidance, inasmuch as they conferred heavenly life upon thee and enabled thee to be admitted into this resplendent Kingdom. Upon thee rest the Glory of the Most Glorious.

When Hermann returned to Hamburg, it was to his great joy that both his mother and his sister, Elsa Maria, accepted his beloved new Faith. It was at this time that he found his life partner, Anna, who espoused the same ideals as he did. Their harmonious marriage brought them deep happiness.

With dedication and devotion, Hermann Grossmann began at once to serve the Bahá'í Cause, first in Hamburg, then in Weinheim and later in Neckargemünd. The house he built in the last-mentioned location increasingly became a focal point for Bahá'í activity. People of every background and rank entered its doors and were made welcome. In this hospitable home where his dearest ones—his wife, his parents, his sister and his children—lived by his side, one could experience from the beginning and with increasing intensity the warm, all-encompassing wholeness which distinguishes the Faith of Bahá'u'lláh throughout the world from all other spiritual impulses, ideologies or socio-religious organizations of ancient or modern origin: God—the Manifestation—the revealed Teachings—the transformation of the individual through prayer and service—the social order created by the Divine Pen. The spirit of these Teachings permeated the Grossmann household and was reflected in the lives of its members.

In the interval between the two world wars much was crystallized that is now universally recognized by the growing Bahá'í world community including a clear understanding of the nature of Bahá'u'lláh's covenant with mankind, seen both historically and theologically. Revealed texts comprising the Words of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá were translated into inspiring English by Shoghi Effendi and widely distributed throughout the world. These authentic translations were published in many tongues. The writings of the Guardian—his essays, letters, commentaries, and expositions—gave to the Bahá'ís an ever increasing insight into the significance of the Bahá'í Revelation. From the abundance of the Bahá'í Teachings the topics which most interested Hermann Grossmann were Bahá'u'lláh's reconciliation of the unifying purpose of science and religion, and His challenge to mankind to realize unity in diversity, and Hermann emphasized these two themes in his teaching of Bahá'í youth. Over the years he carefully compiled texts on these and related subjects with a view to their use in a future Bahá'í university. His *Institute for Religion and Science*, compiled during the German Five Year Plan (1948–1953) won the approval of Shoghi Effendi. Hermann used these compilations consistently as a basis for his own publications. His major writings about the Faith include: *The Economic Question and Its Solution According to the Bahá'í Teachings; The Dawn of a New Age; A Changeover to Unity; What is the Bahá'í Religion?* He also translated into German *The Seven Valleys* (Bahá'u'lláh) and *Paris Talks* ('Abdu'l-Bahá).[1]

In the 'twenties a promising worldwide cooperation developed between the Bahá'ís and Esperantists. Outstanding early Bahá'í teachers such as Dr. J. E. Esslemont, Martha Root and others learned Esperanto. Lydia Zamenhof,[2] the youngest daughter of Dr. Ludwig L. Zamenhof, the inventor of Esperanto, joined the Bahá'í Faith and translated many Bahá'í books into this new language. Hermann Grossmann also took up this idea and for a period of time during the 'twenties, and often at great sacrifice, published in Esperanto a monthly magazine for Bahá'ís, *La Nova Tago*, (The New Day) which enjoyed a worldwide circulation. In 1928 Hermann and Anna became the parents of a daughter, Susanne Bahíyyih, and five years later a son, Hartmut Harlan, was born.

About this time the Bahá'ís of Europe began to hold their first summer schools, an activity which had met with much success in the United States and which was strongly encouraged by

[1] See *The Bahá'í World*, vol. XIII, p. 384.

[2] See "In Memoriam", *The Bahá'í World*, vol. X, p. 533. In August, 1944, eighteen years after accepting the Bahá'í Faith, Lydia Zamenhof was cremated in the Jewish death-camp in Treblinka, near Warsaw, Poland. " . . . dauntless Lydia Zamenhof," cabled Shoghi Effendi, " . . . her notable services, tenacity, modesty and unwavering devotion fully merit high tribute . . ."

the Guardian. A few dozen Bahá'ís met, sometimes for a few days, sometimes for a week or more, to deepen their knowledge of the fundamental verities of the Bahá'í Faith through lectures and discussion. Evening social gatherings reflected a happy holiday mood and warmhearted friendship. The "Häusle" (Little House) near Esslingen, Germany was then a place known and loved far and wide for such meetings. Hermann Grossmann often taught there. In 1932 he wrote his book *The Dawn of a New Age*.

A peak experience in the life of Hermann Grossmann was the pilgrimage he made with his wife and sister in March and April, 1937 when they visited the Bahá'í Holy places in Haifa. For nine days he had the benefit of being in the presence of Shoghi Effendi who, in his conversations with the pilgrims, returned again and again to the subject of the embryonic administrative order of the Bahá'í Faith. Hermann was particularly concerned with finding ways and means of increasing the awareness of the Bahá'ís of this important aspect of the evolving World Order of Bahá'u'lláh, the full implications of which were yet but dimly envisioned by the friends in Europe and elsewhere.

Hermann brought with him to Haifa, as a gift for Shoghi Effendi, the original Tablet he had received from 'Abdu'l-Bahá in 1920. The Guardian warmly accepted the document and returning with it the next day asked Hermann if he were aware that it was a highly significant Tablet. After a moment's hesitation, Hermann replied that indeed one sentence had always been of special importance to him: *Thou shouldst be eternally obliged and thankful to those who were the cause of thy guidance . . .* But Shoghi Effendi while affirming the value of that response, said that he considered 'Abdu'l-Bahá's words . . . *thou hast been enabled to rend the veils asunder . . . and to walk in the Path of the Kingdom* to be most significant for Hermann.

The breadth of vision of the Guardian, his clever answers and penetrating insights, his encouragement and suggestions, served to heighten the zeal of the enthusiastic pilgrims and were a source of inspiration in all their future years of service to the Cause. By the time they left Haifa the heartfelt devotion, respect and tender affection they had always felt for Shoghi Effendi had become even more deeply rooted. Hermann Grossmann placed his love for the Guardian at the very centre of his being and a desire to bring happiness to his beloved became the animating purpose of his life. Shoghi Effendi's unexpectedly early death in 1957 was thus to be a most painful and cruel loss in his life.

Although Hermann returned to Germany in April, 1937 with a renewed determination to serve the Cause, ominous clouds were gathering and in June of that year Hitler imposed a ban on the Bahá'í Faith in Germany. Bahá'í books were confiscated and destroyed, the homes of Bahá'ís were searched and the friends were interrogated or imprisoned. The internal and external political situation became more critical and plunged the world into a devastating war. In his professional life Hermann suffered concealed hostility, sometimes open brusqueness and contempt, from his colleagues who were Nazi sympathizers.

After long and strenuous negotiations with the Gestapo, he succeeded in effecting the elease of his imprisoned sister. Later he spoke as a witness in the defence of nine believers who were tried by a Nazi court. In September, 1944 he himself was brought to trial and subjected to punishment.

Most of the early compilations of Bahá'í texts were seized and destroyed or irretrievably lost by the Gestapo. In that dark hour Hermann said, "If I did not think that it was a sacrifice for Bahá'u'lláh, I could not bear the loss." Nevertheless, he immediately turned to the task of making new compilations. The little literature which had been saved formed the basis of the national Bahá'í archives. The short compilations, teaching aids and study outlines which Hermann prepared from the Bahá'í literature he had managed to preserve were mimeographed and bound in hard cover thus meeting the immediate need of supplying Bahá'í literature to the German Bahá'í community as it struggled to arise with new strength amid the ruins of the country. The Grossmann home in Neckargemünd was spared destruction and many found there warmth, light and consolation. In 1945 the Bahá'í community of Germany, strengthened by the tests it had undergone, prepared itself to welcome within its fold those Germans who, shattered by the catastrophe, found their way to the Faith of

Bahá'u'lláh; later, of course, as prosperity returned to the nation, a general attitude of materialism prevailed. In this interval Hermann produced various small but extremely useful books such as *A Change-over to Unity*, and a new edition of his pre-war work *The Dawn of a New Age* flowed from his pen.

Although Shoghi Effendi had alluded to certain individuals posthumously as Hands of the Cause it was in 1951 that he announced the appointment of the first contingent of living Hands of the Cause of God. Hermann Grossmann was among the first twelve raised to this station by Shoghi Effendi. In subsequent years the number of Hands of the Cause was increased to twenty-seven. Among their duties was the teaching of the Faith and the protection of the Bahá'í community from those who would seek to violate Bahá'u'lláh's covenant. In this period Hermann Grossmann mainly devoted himself to a study of the nature of Divine Covenants throughout religious history. The result of his researches was the publication, in 1956, of the small but fundamentally important book *God's Covenant in Revealed Religions*.

Hermann and Anna Grossmann returned to Haifa in the spring of 1957 for their second pilgrimage. From the treasury of his wisdom the Guardian traced for them the dazzling unfoldment of the World Order of Bahá'u'lláh. In particular, Shoghi Effendi discussed with them the design for the Mother Temple of Europe[1] to be constructed in the Taunus, near Frankfurt, the plans for which they had brought with them on behalf of the National Spiritual Assembly of the Bahá'ís of Germany.

In the tragic period following the death of Shoghi Effendi in the autumn of 1957, Hermann Grossmann brought the whole ardour of his being to bear on the discussions in the Holy Land when the Hands of the Cause gathered there; his breadth of vision and capacity to find a judicious balance were a valued factor in those vital consultations.

During his first pilgrimage to the Holy Land in 1937, Shoghi Effendi had unexpectedly asked Hermann if he would care to return to South America. Hermann replied that it had taken him a long time to accustom himself to Germany but that he was now happy in that country. With an enigmatic smile the Guardian commented that perhaps one day Hermann would be happy to go back to Latin America. Hermann was to remember those words of the Guardian when, in 1959, the Hands of the Cause asked him to return to South America to assist the friends there in completing their goals of the Ten Year Crusade. At that time there were only two National Spiritual Assemblies in that vast continent, each responsible for five countries.[2] The Ten Year Crusade of Shoghi Effendi called for the establishment of ten National Spiritual Assemblies.

Hermann's first return visit to South America in 1959 took him around the entire continent and into the countries of the interior. An attack of typhoid and the strain on his system imposed by the high altitudes of the altiplano adversely affected his health and forced him to temporarily postpone further travels. As a result of the enthusiastic and optimistic reports he carried back to Haifa the Hands of the Cause decided to establish Riḍván, 1961 for the formation of the ten new national bodies.

In January, 1960 Hermann once again returned to South America, this time accompanied by his wife. This was to be his longest visit to the area. Indefatigably he travelled throughout the whole continent for more than seven months helping the friends create the conditions necessary for the election of their National Spiritual Assemblies. Again at Riḍván, 1961 he traversed the continent to witness the birth of these new national institutions, inspiring them to pursue their activities with vigour, and successfully protecting them from the intrigues of the opponents of the Faith. Again and again he called upon the friends to take the Teachings of Bahá'u'lláh to the indigenous people, so dearly loved by Shoghi Effendi, and found extreme happiness in visiting the Indian believers himself and in visiting Punta Arenas, in the straits of Magellan, the southernmost Bahá'í community in the world.

Hermann started on his last journey through South America in 1962. Distinct signs of exhaustion had begun to show. Once more it was his galvanizing enthusiasm and iron will that took him from place to place and allowed him to bring "to a good end", as he later

[1] Dedicated July 4, 1964.

[2] The Regional National Spiritual Assembly of Argentina, Chile, Uruguay, Paraguay and Bolivia; and the Regional National Spiritual Assembly of Brazil, Peru, Colombia, Ecuador and Venezuela.

described it, one of his most difficult tasks in one of the countries in South America. Many seeds were sown at that time which subsequently blossomed and were reflected in the growth of the Faith in South America. The spiritual ties with the friends, the progress of the Cause in the countries of South America, the recollections of his visits there, were all a source of happiness to him until his last days. Nor was his love for Germany in any way diminished, for it was in that country that he had found the Faith of Bahá'u'lláh, and where he had served the longest, and in the German language he had developed superlative skill. Hermann's affections emanated from a deep love for humanity which radiated out to and was sensed by those who came close to him; this love made every country of the world a homeland to him.

The health of this courageous servant of the Almighty had weakened through hardship, self-denial, and the rigours of his travels, and although he had the bounty of witnessing, in April, 1963 the election of the first Universal House of Justice, the crowning of the Ten Year Crusade, and of participating in the World Congress in London, his travels became shorter and less frequent after these events. Increasingly he retired to his home and study. In 1965 he wrote *What is the Bahá'í Religion?* following in 1966 with *The Bahá'í Believer and the Bahá'í Community*.

Hermann Grossmann's separation from this perishable world was harmonious, though not without physical discomfort. On July 7, 1968 his soul was removed from the world's bustle and lifted to the invisible realm of peace and joy.

The life span of a human being has been described by Bahá'u'lláh as shorter than a breath; it is little more than a deep breath taken before advancing to the eternal life beyond. The breath is the symbol of life, the centre of our earthly corporeal existence, the symbol of the receipt and bestowal of gifts. The life of Hermann Grossmann was rich in fulfilment; he received and gave generously of the gifts of the spirit.

We have all been richly endowed, we who are permitted to live in this New Day whose advent the Great Ones of the past longed to witness. Let us be found worthy in passing on to others the Message of Bahá'u'lláh, the greatest gift.

ADLEBERT MÜHLSCHLEGEL

MÚSÁ BANÁNÍ

1886–1971

PROFOUNDLY MOURN PASSING DEARLY LOVED HANDCAUSE MUSA BANANI RECALL WITH DEEP AFFECTION HIS SELFLESS UNASSUMING PROLONGED SERVICES CRADLE FAITH HIS EXEMPLARY PIONEERING UGANDA CULMINATING HIS APPOINTMENT AS HAND CAUSE AFRICA AND PRAISE BELOVED GUARDIAN AS SPIRITUAL CONQUEROR THAT CONTINENT STOP INTERMENT HIS REMAINS AFRICAN SOIL UNDER SHADOW MOTHER TEMPLE ENHANCES SPIRITUAL LUSTRE THAT BLESSED SPOT STOP FERVENTLY PRAYING SHRINES PROGRESS HIS NOBLE SOUL STOP MAY AFRICA NOW ROBBED STAUNCH VENERABLE PROMOTER DEFENDER FAITH FOLLOW HIS EXAMPLE CHEER HIS HEART ABHA KINGDOM STOP CONVEY FAMILY MOST TENDER SYMPATHIES ADVISE HOLD MEMORIAL MEETINGS ALL COMMUNITIES BAHAI WORLD BEFITTING GATHERINGS MOTHER TEMPLES.

Universal House of Justice

Músá Banání was born into a Jewish family in Baghdád in 1886. He was four years old when his father died. The years of extreme hardship and physical and emotional privation that followed were only partially relieved by the care and compassion of an elder brother. He left home and migrated to Persia when he was barely twelve. The grim struggle for existence left him no opportunity for schooling. To the end of his life he could only read and write Persian and Arabic in the Hebrew alphabet that he was taught as a small child.

In Persia his elder brother came into contact with the Bahá'ís and accepted the Faith, but Músá Banání had no interest in his brother's spiritual concerns. In 1911 he was living as a merchant in the Persian city of Kirmánsháh, when an event occurred that was to transform his life. A prominent Bahá'í teacher, Fáḍil Mázandarání, accompanied by Siyyid 'Abdu'l-Ḥusayn Ardistání, passed through the town on a mission by 'Abdu'l-Bahá. At a Bahá'í gathering they were photographed with members of the Kirmánsháh community, including Músá Banání's older brother. Shortly afterwards the two Bahá'í teachers were arrested and maltreated. The photograph was used by the authorities to round up the Bahá'ís and force them to recant their faith. Músá Banání



Músá Banání

was mistakenly arrested for his brother due to their physical resemblance. In the prison he witnessed the radiant and heroic refusal of his cell-mate, Mr. Abrár, a frail old man, to recant his Faith despite cruel torture. But Músá Banání was glad to obtain his own release by telling the authorities that he was not a believer and reviling the faith of Bahá'ís. From that moment, Músá Banání was seized by a profound spiritual convulsion, a tumult of the soul. He reproached himself bitterly for having glibly denounced a Faith of which he knew so little. His efforts to dispel his ignorance of the Cause led to his becoming a Bahá'í.

The transformation of his life and values was so complete as to amaze many of his associates. One of his earliest resolves after accepting the Faith was to marry only a Bahá'í girl so that his children would be brought up firmly in the Faith. Ironically, several years later when he married, he recognized his father-in-law to be Siyyid 'Abdu'l-Ḥusayn Ardistání, the same Bahá'í teacher whose visit to Kirmánsháh in 1911 had set off the chain of events that led to his acceptance of the Bahá'í Teachings.

In 1934 Músá Banání made his first pilgrimage to the Holy Land. Twenty-six days were spent in the presence of the beloved Guardian, an experience which created an intense flame of love and loyalty that melted and fused the essence of Músá Banání's being. His devotion to Shoghi Effendi remained the hallmark of his character to the end of his life. The Guardian, in turn, perceived the simplicity, directness, unbounded energy, and spiritual potential of Músá Banání and nurtured these qualities by showering a joyful love upon him. Even at that stage the Guardian told a group of pilgrims that Músá Banání "is one equal to a thousand". Some could not understand why the Guardian spoke so glowingly of an unlettered man.

In Persia he was able to channel his active and decisive temperament in service to the Faith. His work as a member of the national committee charged with the responsibility of identifying and acquiring historic sites associated with the Cause culminated in the purchase and subsequent restoration of the House where Bahá'u'lláh was born in Ṭihrán.

In 1950, soon after Shoghi Effendi raised the call for the opening of Africa to the Faith, Músá Banání made the most decisive move of his life. Although his enterprise and activity had made him a man of considerable means, he put an abrupt end to all his business concerns and left Persia. Together with his wife, Samíḥih, his daughter, Violette, his son-in-law, 'Alí Nakhjavání, and his grand-daughter, Bahíyyih, he pioneered to Africa in 1951 and settled in Kampala, Uganda, a country hitherto unopened to the Bahá'í Faith.[1]

If the nature of Músá Banání's services in Africa could be summed up it would be best expressed as "instant, exact and complete obedience" to the wishes of Shoghi Effendi. It was his confident, exuberant, unhesitating and instantaneous fulfilment of the Guardian's instructions that brought great joy to Shoghi Effendi and caused him to speak so lovingly of Músá Banání to those around him. In 1952, when he made his second pilgrimage, the teaching effort in Africa was already bearing fruit. It was an exciting period in the development of the Cause and a joyous reunion occurred. Daily the beloved Guardian would give him specific and detailed instructions for the successive stages of expansion and consolidation of the Faith in Africa. But not until the

[1] *Messages to the Bahá'í World*, 1950–1957, Shoghi Effendi; p. 26.

Banánís took leave of the Guardian on the final day of their pilgrimage did he tell them that he had already announced to the Bahá'í world the appointment of Músá Banání as a Hand of the Cause of God.[1] True to his unassuming nature and with characteristic directness, Músá Banání protested: "I am not worthy. I cannot read or write. My tongue is not eloquent. Give this mantle to 'Alí Nakhjavání who is doing the lion's share of teaching in Africa." But the Guardian replied: "It is your arising that has conquered the continent. 'Alí's turn will come."

The years of intense activity that followed witnessed the true spiritual conquest of Africa, the building of the Mother Temple of that continent and the establishment of an expanding number of Regional and National Spiritual Assemblies. At all times Músá Banání was able to communicate to others his sense of urgency and totality of effort. In the spring of 1954 the Guardian instructed him by cable to purchase a site for the Mother Temple of Africa.[2] Although he had just undergone eye surgery of a serious nature requiring intensive post-operative care and rest, Músá Banání interrupted his period of recuperation, launched and personally led a search, and within the week was able to cable Shoghi Effendi that the site had been selected and purchased, news which the Guardian was able to share with the Bahá'í world in his message of May 4, 1954.[3]

The passing of the Guardian in 1957 was an irremediable personal blow for him, but it made him doubly resolute in fulfilling Shoghi Effendi's plans. Bahá'ís who came into contact with him were deeply impressed with his simple and elemental spiritual strength. During the last ten years of his life when he was increasingly cut down by physical suffering—sustaining paralysis of one side of his body, amputation of a leg and the loss of sight in one eye—the radiant quality of his faith overwhelmed and conquered all. When he could no longer move about, his daily prayers were offered for those Bahá'í communities which were experiencing distress.

He was, at the end of his earthly life, a truly inspiring example of the triumph of the spirit over every earthly limitation. He had made a fortune and raised a Bahá'í family earlier; now he had spent most of his material substance in the crowning nineteen years of his life opening a continent to the Faith and adding thousands to the Bahá'í family of the world. He was able to look back upon his life with a profound sense of humility and gratitude. He felt that God had been extremely generous to him. Bahá'u'lláh had given him everything in this life that he had ever wished for, and he was given the opportunity to give it back to Him. His death in Kampala on September 4, 1971, and his interment in his favourite spot in the soil of Africa, within the shadow of the Mother Temple of that continent, was the generous fulfilment of his last wish.

AMÍN BANÁNÍ

[1] *Messages to the Bahá'í World*, 1950–1957, Shoghi Effendi; p. 21.
[2] Kampala, Uganda; dedicated to public worship January 15, 1961.
[3] *Messages to the Bahá'í World*, 1950–1957, Shoghi Effendi; p. 67.

AGNES BALDWIN ALEXANDER
1875–1971

At this time, in the island of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

'Abdu'l-Bahá,
Tablets of the Divine Plan, pp. 13–14

In the *Kitáb-i-Íqán*, Bahá'u'lláh makes the statement that were anyone to reach the station of the True Seeker, he would *inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things.* Many more than a thousand leagues away from 'Akká, the abode of the Blessed Perfection, a little girl in far-off Hawaii dreamed of serving Christ, but in her own words: "His life seemed far away from me, and I always felt that something was lacking, that I had never been reborn." If ever a child was blessed with a brilliant and noble heritage it was this little girl, Agnes Baldwin

Alexander, destined herself to become a star even more illustrious than any of her famous forebears.

Agnes's grandparents on her mother's side were the Rev. and Mrs. Dwight Baldwin who sailed from New Bedford, Massachusetts, with the fourth company of missionaries sent by the American Board of Missions in 1831. "My dear mother," Agnes would say, "was born in a grass house." On her father's side, her grandparents were the Rev. and Mrs. William Patterson Alexander, who arrived in the Hawaiian Islands in 1832 after a voyage of 186 days. One need only read James Michener's *Hawaii* to realize what hardships these newly-wedded servants of Christ were forced to endure on the decrepit, overloaded whaling ship of that era.

Though of delicate physique and gentle and timid by nature, Agnes was nevertheless to fall full heir to the courage of her ancestors. From childhood there was a special quality about her which her father recognized as unique; and possibly this insight led to his sending her abroad on a trip which was to change her whole life and bring to the Hawaiian Islands the light of a new Faith.

Agnes was born in Honolulu, on July 21, 1875. But her real life, as she saw it, did not begin until she was reborn as a follower of Bahá'u'lláh. "Until one has been awakened by the Breath of the Holy Spirit, one is asleep," she said, "for the only reality is that of the spirit. For twenty-five years I was asleep."

In 1900 it was most unusual for a young lady of Agnes's gentle birth, and of her then timid nature, to travel alone across oceans and continents, and indeed her father had not intended it that way when he suggested that she accompany some friends who were going to Europe. But as Agnes said later, her father unwittingly guided her to the light of a New Day, and God prepared her for her future role in His service when she was unexpectedly forced to cross the Atlantic alone. She was *en route* to Rome when suddenly she felt that she was nearing her goal. Indeed she was, though as yet she could not analyse such an intuition.

The story of her meeting with Mrs. Charlotte Dixon and her two daughters in a *pension* in Rome is one which Agnes never tired of telling, nor anyone ever tire of hearing: one can see Agnes surrounded by friends with awed faces



Agnes Baldwin Alexander

listening with rapt attention as she recounted the tale of her strange fascination for an unknown woman and her daughters. Shy as she was, she nevertheless stared at them until she was ashamed, for they exuded a radiant happiness. At last, unable any longer to bear the suspense she actually accosted Mrs. Dixon and asked to know the secret of their joy.

Mrs. Dixon had just returned to Europe after a pilgrimage to the Holy Land, but that evening as she talked to Agnes she made no allusion to the advent of a Promised One. What exactly she did say, we do not now know, but her words touched Agnes's heart and caused the tears to flow. In those early days the Message was seldom given directly; however, Mrs. Dixon gave Agnes a handwritten copy of a Bahá'í prayer. In Agnes's words it "answered all the longings" of her heart.

Three days elapsed before Agnes discovered the truth. On the evening of the third day after meeting Mrs. Dixon, she retired to her room, but was unable to sleep; and then, in what she described as neither a dream nor a vision, she became overwhelmingly aware that Christ had returned to earth. In the morning upon encountering Mrs. Dixon she joyously exclaimed "Christ is on this earth!" Mrs. Dixon

replied, "Yes, I can see by your face that you know it."

Agnes was to say later, when mass teaching became widespread, that immediate acceptance of the Bahá'í Message was not a mystery to her; that her own instantaneous recognition was a "gift" to her from God. Without books, without being taught, she had recognized her Lord. Just three shining faces in a Roman *pension*, a little handwritten prayer, and the true seeker had found her spiritual home.

As with many other Bahá'ís, Agnes's first test came as a result of over-enthusiasm. One Sunday morning after attending church with some relatives she approached the pastor, certain that he would be astounded and grateful to know of Christ's return. He, however, drew her into his study and proceeded to enlighten her from the Bible as to her "folly". The timid young lady, slim and delicate with golden hair and blue eyes, appeared to be thoroughly worsted, for she could not answer. Though from childhood she and her family had prayed and read the Bible together, she had never really understood the Holy Book. But here that extraordinary steadfastness, that absolute and unwavering certitude which was to characterize her forevermore, came into play. Agnes knew in her innermost being that Bahá'u'lláh was the Promised One. Accordingly, she bought herself a Bible and for the next three months immersed herself in its contents, becoming delighted and exhilarated as proof after proof of the New Revelation unfolded themselves to her eyes. She still had the one prayer that Mrs. Dixon had given her and the later gift of a copy of *Hidden Words*. Now she yearned to meet and talk with others who shared her beliefs and her joy. Mrs. Dixon had also given her some addresses of other Bahá'ís. One of these, the nearest, was rue de Bac in Paris. Agnes wrote, asking for more information about her wonderful new-found Faith. She was in Milan when she received a loving letter of welcome from May Ellis Bolles, later to become May Maxwell, wife of the Hand of the Cause William Sutherland Maxwell, and mother of Amatu'l-Bahá Rúḥíyyih Khánum. Agnes readied herself and set out alone for that enchanted spot where so many of the early French, English and American believers were wont to gather in Paris. There, too, she met Mírzá Abu'l-Faḍl, that gentle, humble and erudite Persian scholar who was sent by 'Abdu'l-Bahá to Europe and to America to deepen the knowledge of the friends.

One of the most memorable moments in her entire life was the meeting with May Ellis Bolles, author of that irresistibly beautiful letter which had drawn her to Paris. Though May herself was but a young girl at the time, she was to Agnes, as to many others, a "spiritual mother". The love she showered upon her "little girl", her "tender little bird", was, as described by 'Abdu'l-Bahá, "divine". As Agnes sailed away from Europe, May wrote that her tender little bird had flown the nest of its mother and was now to become a divine bird seeking "her eternal nest in His Bosom".

One of the most striking things about Agnes was her complete submission to the Will of God. Anyone who knew her would soon become aware of her complete reliance on what she called her "guidance" and her unqualified obedience to it once she had prayed for and received it. She was so fully confident in the outpouring of guidance that would come as a result of earnest prayer, that she never worried about the consequences of following it, never wavered in the face of opposition to it, never questioned or doubted or rebelled against it. Many who tried beforehand to get a decisive answer from Agnes would be frustrated by her reply ,"If it is God's plan." But the moment she received what she felt was guidance in answer to her prayer, the action was decisive. All through her life Agnes's sensitivity to the Divine Will was to be confirmed by messages or cables from both the Master and the beloved Guardian; it may have seemed uncanny to others, but to Agnes it was routine.

Agnes had made her declaration of belief on November 26, 1900, and had written her letter of acceptance to 'Abdu'l-Bahá. Now, seven months later in Paris she felt that the time had come to return to her homeland and proclaim the Faith to the people of the Hawaiian Islands. Her belongings were already packed and she was to leave for London the next morning when a messenger arrived with a Tablet for her from the Master in which He admonished her to be like a divine bird, return to Hawaii, spread the wings of sanctity over the island, warble melodies in praise of God, gladden thereby the Supreme Concourse, cause seeking souls to be attracted as moths to

a lighted lamp, and be the means of making Hawaii illumined by the Light of God.

Agnes arrived in Honolulu on December 26, 1901, the first Bahá'í to set foot on Hawaiian soil. Two generations after the Baldwins and Alexanders arose to establish Christianity in what were then known as the Sandwich Isles, their descendant carried to those shores and firmly planted the banner of Bahá'u'lláh. What poignant thoughts must have stirred within her!

There was such a great difference in Agnes's general demeanour that her father said the trip had been her "salvation", and though word had gone round that she had taken up some "weird cult," her sister said that if it made Agnes happy it must have some value. In Paris, when someone had asked whether Agnes was a Bahá'í, another had simply said, "Look at her face!" But the change in her did not impel any of her immediate family to investigate the source of her happiness. Agnes realized that she would have to demonstrate in her life the power of the Faith to bring happiness and certitude to seeking souls.

For twelve years Agnes remained in Hawaii. In her published memoirs, *Personal Recollections of a Bahá'í Life in the Hawaiian Islands*, she describes in detail the progress made in those early years, relating the story of Clarence Hobron Smith, another scion of missionary families of Hawaii who was the second from the Islands to accept Bahá'u'lláh; of Elizabeth Muther, the famous "Uttie" of Loulie Mathew's *Not Every Sea Hath Pearls*; of Dr. George Augur, one of 'Abdu'l-Bahá's nineteen disciples,[1] and Mrs. Augur, both of whom were among the first believers in Hawaii and also among the first to take the Faith to Japan; and of Kanichi Yamamoto, the first Japanese in the world to accept the Faith.

During this period, obeying as usual the voice of inspiration, Agnes had started to make a study of Japan and its culture. With many Japanese living in the Islands it was perhaps not unusual that one with an active inquiring mind should begin such a study, but Agnes felt it was another step preparing her for her role in life. In the spring of 1913 both her beloved parents passed away, her sister sailed for California, and the loving, close-knit family unity was at an end. Agnes was alone. Now she decided that it was time to teach the Faith in other parts of the world, but first she would visit her "spiritual mother" in Montreal. May Bolles was now May Maxwell, and Agnes spent a blissful month at the Maxwell home before going on to spend the winter in New York. In that period she received a Tablet from 'Abdu'l-Bahá encouraging her to travel to Japan and promising an outpouring of divine confirmations. The Tablet was dated October 13, 1913, and had been written just as Agnes was leaving the Hawaiian Islands. Now she knew why she had been studying the culture of Japan.

She planned to journey to Japan by way of Italy where she had relatives, and hoped to visit the Holy Land *en route* to the orient, but she was delayed in Switzerland by the outbreak of World War I. In August, 1914, another Tablet from the Master reached her urging her to proceed directly to Japan, thence to India, and to the Holy Land, but making clear that the choice must be hers. It is not difficult to imagine how much Agnes longed to meet the Object of her devotion. Ever since those first wonderful days when the pilgrims from 'Akká returned to Paris filled with an overflowing love for the Master she had realized that no spot on earth was so like heaven. But totally in keeping with her characteristic unquestioning obedience to His slightest wish, Agnes went directly to Japan. As though protected by guardian angels she sailed safely through the perilous waters where so many other vessels had been bombed and sunk, arriving in Japan in 1914. For the next twenty-three years, although she made many trips home to Hawaii and to other parts of the Far East, Agnes made her base in Japan. 'Abdu'l-Bahá's appreciation of Agnes's exemplary service is contained in His *Tablets of the Divine Plan*, written about two years after her arrival in Japan. He wrote in the Tablet dated April 11, 1916:

> *Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, travelled alone to Hawaii . . . and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.* (p. 13)

The Tablet contains a further reference to

[1] See *The Bahá'í World*, vol. IV, pp. 118–119.

Agnes—the words cited at the opening of this memoir.

In 1921, Agnes spent one month in Korea; she was the first Bahá'í to teach the Faith in that country. She wrote of that period: "During the month spent in Seoul, God's power had been triumphant. All doors had been opened. Japanese and Koreans, both Buddhist and Christians, had heard the Bahá'í Message and were now free to search themselves. It could not be said they had been forgotten in God's great plan for the New Day." Through Agnes, many of the young Koreans were inspired to write to 'Abdu'l-Bahá brief but very sincere expressions of appreciation for the Faith. These she sent to the Master on September 19, 1921, on her return to Tokyo. The answer which He penned to those "heavenly sons" came in February of 1922, more than two months after His passing. Agnes was never to see her Lord on this plane of existence.

In 1924, Agnes accompanied Martha Root to China where they spoke of the Bahá'í Faith to Sun Yat Sen, the "George Washington of China", and presented him with two books. While they were in China these two remarkable ladies contacted many people of prominence and spoke at a boys school near Peking.

In the course of her travels, Agnes visited Taiwan, Hong Kong, the Philippines, the United States, Canada and Europe. She proclaimed the Faith widely on these trips among people of capacity and prestige, and she often used her knowledge of Esperanto to make contacts. She attended conferences on religion, meetings of such organizations as the Institute of Pacific Relations, gave talks at schools, universities, branches of the Young Men's Christian Association, and was a genius at obtaining publicity for the Faith in the media of mass communication.

While on one of her excursions out of Japan in 1927 she received a letter from Dr. Shiroshi, Dean of Tokyo Imperial University, which reflects the attitude of the Japanese toward this great lady: "As our steamer nears Yokohama, Fuji San is in sight. This is the symbol of our welcome to you! Come to Japan."

On January 10, 1928, in obedience to an appeal from Shoghi Effendi, she again set sail for Japan. The Guardian wrote: "I long to hear of your determination to return to Japan and pick up the thread of your unsparing efforts and activities for the promotion of the Cause of God. I feel that your destiny lies in that far-off and promising country where your noble and pioneer services future generations will befittingly glorify and thankfully remember. May the Beloved remove every obstacle from your path and enable you to resume your active work in that land."

In 1937, Agnes again left Japan, this time to attain her heart's desire. She was permitted to make her pilgrimage to the Holy Land, at long last to meet her beloved Shoghi Effendi. To him she tendered that same love and devotion she had previously lavished upon his Grandfather; and he, on his part, appreciated her unceasing labours in the path of God no less than had 'Abdu'l-Bahá.

The active role of Japan in World War II prevented her return to that country until 1950. Chronologically, Agnes was now growing old. She had already served the Faith for fifty years, yet she was as enthusiastic as ever, possessing a childlike quality of innocence and delight that seemed at times as though it should be at variance with those other qualities which enabled her to be the "founder" of a spiritual "empire". At fifty-four years of age she had climbed Mount Fuji with a band of Buddhist pilgrims; at eighty-five, on one of her jaunts to the Philippines, she accompanied Jack Davis to the mountains of Luzon where she had to ride for two hours in a jeep bumping along corrugated roads and then ford a stream. Three times over the years she went from cell to cell in the National Prison of Manila, teaching and giving solace to hundreds of prisoners, even those in murderers' row. Her reason? Because Bahá'u'lláh had been a prisoner.

I first heard from Agnes shortly after we were both appointed to the Auxiliary Board for Asia in 1954. To me, as to other pioneers in the area, she sent loving little notes on flowered paper and often enclosed excerpts from the letters of famous long-gone Bahá'ís, or quotations from the Tablets of 'Abdu'l-Bahá and letters of the Guardian. Her notes expressed her perfectly, for she was forever saying that one must never worry, but must always trust in God and then everything would turn out right. In one of her letters she commented on the joy she found in serving the beloved Guardian under the loving guidance of the Hands of the Cause in Asia, not realizing that

she would herself be elevated to the rank of Hand of the Cause on March 27, 1957. With typical modesty, she wrote, in a letter to the Bahá'ís of the Pacific: "As you probably know, the beloved Guardian in one of his cables, gave me the assignment, after the passing of George Townshend:

> AGNES ALEXANDER DISTINGUISHED PIONEER FAITH ELEVATED RANK HAND CAUSE CONFIDENT APPOINTMENT WILL SPIRITUALLY REINFORCE TEACHING CAMPAIGN NORTH SOUTH HEART PACIFIC OCEAN.

I have only quoted this that you might know the responsibility that our beloved Guardian has given me and that I may have your prayers that as one soul in many bodies we may all work for the one great purpose in life."

Agnes received approximately one hundred letters from Shoghi Effendi. In one of them, written during the early years of the Guardianship, he asked her to deepen the understanding of the friends in America in relation to the Covenant. She went from centre to centre, and also to Geyserville Summer School, stressing the Covenant and *The Will and Testament* of 'Abdu'l'Bahá. Thus she was responsible for helping many to bridge the period of transition from the Heroic Age to the Formative Age. Her total dedication was given successively to 'Abdu'l-Bahá, Shoghi Effendi and the Universal House of Justice.

Like the waves of the sea, Agnes was always in motion. Typical of many of her letters to the friends is the following: "In January I had the great bounty to accompany our beloved Bahá'ís, Mr. and Mrs. Torii, to the Island of Shikoku where as yet no Bahá'í had been. Mr. Torii is visiting the schools for the blind and also blind associations of Japan . . . Everywhere I was permitted to speak of our glorious Faith. It was a wonderful week spent on that island! Returning, I came to Hiroshima where last year I was twice. Here I will have been a month when I return to Kyoto in a few days. It has all been glorious and nowhere has there been prejudice shown . . . I feel an especial love for these people . . . Our beloved Guardian wrote that the people of this city who had suffered so cruelly had a right to hear of the teachings of Bahá'u'lláh for peace and brotherhood, so you can imagine I feel a deep interest and love here."

Not very long after Agnes's return to Tokyo in 1950 she moved from Tokyo to Kyoto. Always modest and unassuming, she lived at first in a tiny room, then moved to an almost equally tiny apartment. She cooked and served meals to her guests in a kitchen no larger than a closet, and often on trips to Tokyo would astonish visitors to her room by opening up a large suitcase filled with pots, pans, dishes and a hotplate and proceeding to cook them a meal. She had no financial worries, but she expended her resources on the Faith and others; on herself, she expended as little as possible.

No matter how far afield she travelled, Hawaii was always "home". She loved the Islands and the people and was thrilled when told by the beloved Guardian, at the height of the mass teaching successes in Africa, that now was the time for the brown race to outstrip the black.

When the National Spiritual Assembly of the Hawaiian Islands was formed in 1964, Agnes attended that first convention as the representative of the Universal House of Justice. Exciting as the event was to all those present, there was none more proud and happy, none who could appreciate the miracle of that moment more fully than that devoted servant who, sixty-two years before, had brought back to her homeland the precious gift of a new Light; and who had, letter by letter, kept her beloved Master advised that now there were two Bahá'ís, now three, now four and five, and finally enough believers for a Spiritual Assembly. How rewarding it must have been for her to look out at the sea of faces, all her children. How much progress had been made since those first days when she, Clarence Smith, and Elizabeth Muther, having no place to meet, would go on Saturday afternoons by trolley car up to Pacific Heights, there to read prayers and to share their Tablets from the Master.

Following the first National Convention in Hawaii, Agnes returned to her post in Japan. Once someone asked her when she would leave Japan. Opening her eyes very wide she replied: "Why, dearie, 'Abdu'l-Bahá told me to *go* to Japan. He never told me to leave it!"

Altogether, she spent thirty-two years in Japan. She was well aware of its great destiny. Again and again, Shoghi Effendi had encouraged her in her efforts and assured her that her own destiny was irrevocably bound

up with that land. She remembered 'Abdu'l-Bahá's prophecies concerning Japan and cherished that first letter written by the young Guardian to the Japanese Bahá'ís, dated January 26, 1922: "Despondent and sorrowful though I be in these darksome days, yet whenever I call to mind the hopes our departed Master so confidently reposed in the friends in that Far-Eastern land, hope revives within me and drives away the gloom of His bereavement . . . I recall so vividly the radiant joy that transfigured His Face whenever I opened before Him your supplications as well as those of Miss Agnes Alexander. What promises he gave us all regarding the future of the Cause in that land at the close of almost every supplication I read to Him! Let me state . . . the most emphatic, the most inspiring of them all. These are His very words, that still keep ringing in my ears: 'Japan will turn ablaze! Japan is endowed with a most remarkable capacity for the spread of the Cause of God! . . .' On another occasion—how vividly I recall it!—as He reclined on His chair, with eyes closed with bodily fatigue, He waved His hand and uttered vigorously and cheerfully these words in the presence of His friends: 'Here we are seated calm, quiet and inactive, but the Hand of the Unseen is ever active and triumphant in lands, even as distant as Japan!' "

The busy years passed. Just how full they were is best realized through reading her own history of the Cause in Japan, written at the request of the Guardian. Agnes witnessed the formation of the National Spiritual Assembly of the Bahá'ís of North East Asia, in 1957, with its seat in Tokyo, and was a member of that body from 1957 to 1963. During those same years she travelled back and forth from the Holy Land attending the meetings of the Hands of the Cause, sharing with them the grief occasioned by the unexpected passing of the beloved Guardian and the equally unexpected responsibility of carrying forward the work of the Ten Year Crusade without his living presence. She witnessed the glorious culmination of those five years in the formation of the Universal House of Justice in 1963, and attended the World Congress in London. In 1965, when she was about to attend the World Congress of Esperantists in Tokyo, she fell and broke her hip. She was never again to walk alone. Still, there was no word of complaint, only a positive assurance that God had a purpose in confining her to a Tokyo hospital for two years. To Mrs. Barbara Sims, one of those who kept a close and loving vigil over her during those years, she said, "Dearie, nothing happens by chance." To another friend she commented: "It is my great hope and prayer that through this accident the hearts of all the Bahá'ís in all Japan shall be so united and love each other with such a deep love, it will be felt by all those around us. Then will the words of the Master be fulfilled, that Japan will turn ablaze." How deeply she understood the mystery of sacrifice!

Agnes had said that 'Abdu'l-Bahá had never told her to leave Japan. But in 1967, after two years in hospital, still unable to walk and now unable to write, she looked homeward toward Hawaii. She who, with never a thought for her own will had always operated on the guidance she sought in prayer, now knew that she could come back to the Islands. A place had been prepared for her, almost across the street from where her childhood home had once stood. She was now ninety-two years old and very fragile. Her memory was failing and she was aware of it. Her mission and her life were both drawing to an end. Despite the urging of friends who felt she could not withstand the journey, Agnes was adamant. With a helper she returned to Kyoto, disposed of her books and trunks full of writings and relics, mementos of a Bahá'í life truly lived to its fullest and, to the delight of the Hawaiian believers, came home.

It is not possible to convey to anyone who did not know her the strength of character possessed by Agnes—her extraordinary courage, her complete selflessness, the supreme degree of renunciation apparent in all her actions, and her unshakeable faith. She was a willing and loving thrall of the Cause, and in her bondage she was as free as that "divine bird" 'Abdu'l-Bahá had asked her to be. She was, through the years, so often alone, yet she was never lonely; she exemplified that phrase from one of the prayers, . . . *love for Thee is my companion.* A thread of joy runs through her many letters to pioneers and friends, and she would often look up and say, "but, my dear, I am so happy!"

Agnes slipped away quietly to the Abhá Kingdom on January 1, 1971. She is buried

only a few miles distant from the illustrious Martha Root, her fellow Hand of the Cause. On January 4, 1971, the following cable was sent to the Bahá'ís of the world by the Universal House of Justice:

> PROFOUNDLY GRIEVE PASSING ILLUMINED SOUL HAND CAUSE AGNES ALEXANDER LONG-STANDING PILLAR CAUSE FAR EAST FIRST BRING FAITH HAWAIIAN ISLANDS STOP HER LONG DEDICATED EXEMPLARY LIFE SERVICE DEVOTION CAUSE GOD ANTICIPATED BY CENTRE COVENANT SELECTING HER SHARE MAY MAXWELL IMPERISHABLE HONOUR MENTION TABLETS DIVINE PLAN STOP HER UNRESTRAINED UNCEASING PURSUIT TEACHING OBEDIENCE COMMAND BAHAULLAH EXHORTATIONS MASTER GUIDANCE BELOVED GUARDIAN SHINING EXAMPLE ALL FOLLOWERS FAITH STOP HER PASSING SEVERS ONE MORE LINK HEROIC AGE STOP ASSURE FAMILY FRIENDS ARDENT PRAYERS HOLIEST SHRINE PROGRESS RADIANT SOUL REQUEST ALL NATIONAL SPIRITUAL ASSEMBLIES HOLD MEMORIAL MEETINGS AND THOSE RESPONSIBLE HOLD SERVICES MOTHER TEMPLES.

It seems fitting to close this account of Agnes Alexander's life with a paragraph from the chapter called "The Awakening" in her memoirs of the Faith in Hawaii:

"As I take my pen to write, my thoughts are of you, the yet unborn workers in His Cause, you who in future times will inherit whatever we of the Apostolic and Formative Ages have accomplished, you who will usher in the Golden Age, the Kingdom of God, the New World Order."

ELENA MARIA MARSELLA

DR. LUṬFU'LLÁH ḤAKÍM

1888–1968

Luṭfu'lláh Ḥakím was born into a family of distinguished Jewish medical doctors, his great-grandfather and his grandfather having served as physicians at the court of the Sháhs of Persia.

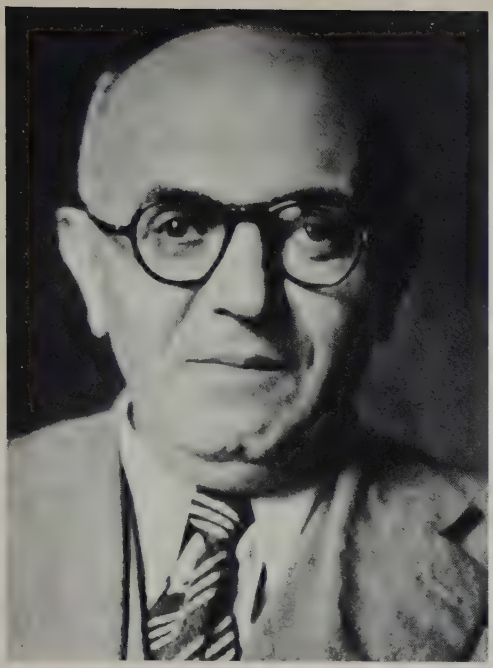
Ḥakím Masíḥ, the grandfather of Luṭfu-'lláh Ḥakím, accompanied Muḥammad Sháh as court physician on his pilgrimage to Karbilá, 'Iráq. While stopping in Baghdád, Ḥakím Masíḥ heard about the illustrious Ṭáhirih[1] and hastened to meet her. After listening to her discourse he was overwhelmed with admiration and wonder and openly exclaimed: "Not amongst women nor even amongst men have I ever seen such an erudite person; she is unique in knowledge, wisdom and eloquence." He could not ignore the interest she had awakened and day and night he searched and investigated, desiring to discover and understand the source of power and inspiration on which this unusual and noble woman drew.

The opportunity to further his understanding arose when he was summoned to a prison in Ṭihrán to attend the sick child of one of the believers who had been imprisoned for his faith. Even after the child's complete recovery he would visit the prison to meet the father and son, chained and living under the most cruel conditions. Often he preferred to spend hours in the presence of Ismu'lláh, the imprisoned believer, and neglected his clinic. The explanations that were given in answer to his sincere questions were accepted with the utmost love and reverence, and he became the first Jew in the world to embrace the Cause. When news of his acceptance reached Bahá'u'lláh a Tablet was revealed by the Exalted Pen in honour of Ḥakím Masíḥ. This was followed by other Tablets which are unfortunately now lost to us, the paper having deteriorated through being hidden underground by the wife of Ḥakím Masíḥ to avoid the persecution that would have resulted from their being found in the family's possession.

Ḥakím Masíḥ had only one son, Ḥakím Sulaymán, whose youngest child was Luṭfu-'lláh Ḥakím. When his father and mother passed away, his elder brother, Dr. Arasṭú Khán, took him under his care and protection. Luṭfu'lláh grew to be a very sincere and staunch Bahá'í.

In 1910 he went to England to study physiotherapy. During his studies he wrote frequently to 'Abdu'l-Bahá in the Holy Land constantly expressing his deep longing to consecrate his life to His service. When 'Abdu'l-Bahá reached London on September 4, 1911, at the outset of His historic journey to the West, He found

[1] "The Pure One", noblest of her sex and outstanding heroine of the Bábí Dispensation; only woman among the Letters of the Living, and the first woman suffrage martyr. Born Qazvín, 1817–1818; put to death Ṭihrán, August, 1852.



Dr. Luṭfu'lláh Ḥakím

Luṭfu'lláh Ḥakím amongst the friends who had gathered to greet Him. Thereafter, Luṭfu'lláh was constantly in attendance on his beloved Master. Before 'Abdu'l-Bahá left London, He told him, "Mírzá Luṭfu'lláh, I will call you to Haifa." At the request of 'Abdu'l-Bahá he visited Germany to serve as assistant and translator for an outstanding Persian Bahá'í teacher who was serving the Cause in that country. From Germany Luṭfu'lláh wrote to 'Abdu'l-Bahá saying: "In this trip I discovered three things: first, the love which Bahá'u'lláh has created in many hearts; second, now I understand what it means to be a Bahá'í and I believe in this Faith more than ever; third, after meeting the beloved Master, this trip gave me the greatest joy. I was not worthy of so many bounties. It is all due to the Master's abundant kindness and love showered upon me. I supplicate the Lord that whatever I do in my life will meet with Your pleasure."

The remainder of Dr. Ḥakím's life was spent in the service of the Cause, his sole aim being to follow the path of servitude with determination and detachment. He protected the friends like a brother from many tests and was often a link between the Master and the friends in England to whom 'Abdu'l-Bahá would often relay messages through Luṭfu'lláh Ḥakím. In one moving Tablet 'Abdu'l-Bahá assured Luṭfu'lláh that he was never forgotten and prayed that he would receive fresh confirmation every moment of his life.

At a time when 'Abdu'l-Bahá was saddened by the publication in Europe of some books attacking the Faith, Luṭfu'lláh gladdened His heart by writing Him about an ardent new adherent of the Cause in England, Dr. John E. Esslemont,[1] and said that "this noble soul is studying the Faith with love and enthusiasm and desires to write a book about it to help the ready souls to reach the fountainhead of love and faith."

Soon after that the promise given him by his beloved 'Abdu'l-Bahá was fulfilled and he was called to Haifa to serve the Cause at its World Centre. In *The Priceless Pearl*, pages 31–32, Amatu'l-Bahá Rúḥíyyih Khánum relates that "Shoghi Effendi was still little more than a boy in 1920 when 'Abdu'l-Bahá sent him abroad for his studies, in the company of Luṭfu'lláh Ḥakím who was returning to England . . ." and at the Master's insistence Shoghi Effendi, who had exhausted himself in the service of 'Abdu'l-Bahá and needed rest and recuperation, "took the rest that had been enjoined upon him in a sanatorium in Neuilly, a suburb of Paris", and after a stay of about two months "then proceeded to England in July".

Luṭfu'lláh was in Haifa when 'Abdu'l-Bahá passed away on November 28, 1921, and his services during that poignant period of sorrow were so loyal, painstaking and steadfast that in later years Shoghi Effendi, the Guardian of the Bahá'í Faith, expressed his admiration of the vigilance and devotion of Luṭfu'lláh Ḥakím. After the passing of the Master, Luṭfu'lláh remained in Haifa and was one of those who with shattered hearts greeted the grief-stricken young grandson of 'Abdu'l-Bahá upon whose shoulders had fallen such a heavy burden. He writes: "When we received the news of the arrival of Shoghi Effendi from London, we all hastened to the station. When the Guardian saw the friends who were there to receive him, he greeted them with such a sorrow-stricken voice that all trembled with sadness." Luṭfu-'lláh assuaged his own grief through seeking to

[1] Appointed posthumously a Hand of the Cause of God by Shoghi Effendi, November 22, 1925; author of *Bahá'u'lláh and the New Era*.

serve and bring happiness to the tender youthful Guardian. In 1924 he returned to Persia and Shoghi Effendi encouraged him to write to him regular and informative letters. In his replies the beloved Guardian assured him that he would be remembered in prayers at the Holy Shrines and wished him an ever-growing measure of success in his services to the Faith.

In Ṭihrán he married Bahíyyih Khánum, the daughter of a well-known physician, who bore him a son and a daughter and shared with him the responsibilities he carried. In this period he served as translator for, and assistant in the clinic of, Dr. Susan I. Moody, a devoted Bahá'í physician who in 1910 at the request of 'Abdu'l-Bahá had left her home in America to serve the Cause in Persia.[1] It may be from this association that he was always called "Doctor" Ḥakím.

With the Guardian's approval, he transferred his residence in 1950 to England where he served the Faith and the friends with exemplary loyalty. He was in England when, in 1951, the Guardian summoned him to serve at the World Centre and he was later appointed to the first International Bahá'í Council, serving as Eastern Assistant Secretary. In addition he rendered valuable services to the eastern and western pilgrims, conducting them through the Archives and escorting them to the Shrines and Holy Places in Haifa, 'Akká and Bahjí. This was an arduous occupation requiring that he cover large distances on foot several times a day, from the Shrine of the Báb to the home of the Master or to the lower area of town, climbing the long flights of stairs, hundreds of steps, over and over again, carrying messages, bringing the pilgrims to see the Guardian, assisting them to make their travel arrangements. Indeed, perhaps it was this ceaseless activity, so exhausting in itself and rendered with such devotion, that strengthened Luṭfu'lláh's physical constitution enabling him to successfully recover from a serious illness in 1957 and thus prolonging his life until it was crowned by his being elected to the first Universal House of Justice in 1963.

To a nephew of Dr. Ḥakím who came on pilgrimage Shoghi Effendi spoke of his appreciation of the sincerity of Luṭfu'lláh Ḥakím's service, the effort he expended, the confidence he reposed in him and the happiness he brought the pilgrims.

Luṭfu'lláh was in the hospital recovering from serious surgery when he received the news of the passing of Shoghi Effendi, a heart-rending blow which undoubtedly aggravated his condition and possibly contributed to the partial paralysis with which he was thereafter afflicted. Though feeble and sorrow-stricken, he hastened to be among those who received Amatu'l-Bahá Rúḥíyyih Khánum when she returned to the Holy Land crushed by the fateful events that transpired in London in that dark November of 1957. Thereafter Luṭfu'lláh would often ask the pilgrims to pray that his departure from this world would be hastened. He lived through those remaining years of separation from his beloved Guardian with great patience and endurance.

One of the last acts of Shoghi Effendi's life had been to call for the holding of five intercontinental conferences at the midway point of the Ten Year World Crusade which triumphantly concluded in April, 1963. The first of these was scheduled to be held in Kampala, Uganda in January, 1958 and he had designated Amatu'l-Bahá Rúḥíyyih Khánum as his representative, to be accompanied by Dr. Luṭfu'lláh Ḥakím, member of the International Bahá'í Council. Despite her personal grief and lack of heart to attend any function of any kind, and despite Dr. Ḥakím's sorrow and the necessity of using a cane when walking, they were united in their view that they must carry out the wish of their beloved Guardian. Their appearance at the Kampala conference was a source of joy and inspiration to the many believers assembled there.

An endearing gift of Luṭfu'lláh Ḥakím was his capacity for relating stories of the days of 'Abdu'l-Bahá and the Guardian with a deep concern for accuracy. Whenever he told a story, it was exactly the same as he had recounted it many times before; even the words would be almost identical and his tone of voice would change at special points in the narration. Nothing would ever be altered to please his listeners nor was there any personal interpretation of his stories; it was sufficient for the individuals to listen and learn the wisdom which they conveyed.

He had a very acute sense of the history of the cause. He did not write history, but he

[1] *Bahá'í News*, vol. I, pp. 3–4.

collected and preserved many important documents and photographs. The letters he had received throughout his life were carefully arranged and bound together every year. The numerous photographs he either took or collected were all carefully documented, each bearing an inscription on the back—the names of the people, the occasion and date. He would ask the pilgrims to give him a photograph of themselves with the date, their name and profession, and if applicable a note stating in which branch of the administrative or teaching work they had been active. If a pilgrim did not have a photograph, he would request him to send it by mail.

He himself was a good photographer and said that he had often taken pictures of 'Abdu'l-Bahá. He enjoyed relating that one day 'Abdu'l-Bahá approached him and said playfully: "Do not put me in this black box of yours any more; if you do, I shall slap you." Dr. Ḥakím replied: "I do my work and the Master will do whatever He likes." He continued to take photographs of 'Abdu'l-Bahá, but never was he slapped!

Amongst his valuable papers were the memoirs of the Hand of the Cause Dr. John E. Esslemont, the illustrious author of *Bahá'u'lláh and the New Era*, a book written in part through the encouragement offered by Dr. Ḥakím and the first chapters of which Luṭfu'lláh brought with him to the Holy Land for the perusal of 'Abdu'l-Bahá.

Another outstanding personal quality of Dr. Ḥakím was his intense love for the Guardian. This mysterious power kept him alive, energetic and always happy. It was equalled by his loyalty which never wavered in the face of the repeated attacks of the Covenant-breakers, both in the days of 'Abdu'l-Bahá and Shoghi Effendi. At the slightest attack or malevolent threat from the avowed enemies of the Cause, Luṭfu'lláh would bristle with indignation. Undoubtedly this great loyalty was one of the characteristics that endeared him to both 'Abdu'l-Bahá and Shoghi Effendi and attracted to him such unique opportunities to serve the Faith and receive such high honours in doing so.

He would accompany the pilgrims to the Holy Shrines, urging them to pray also for the friends who were not there. His constant remark to every pilgrim was: "Appreciate every moment you spend here in the Holy Land." No one remembers having heard from his lips the words, "I am tired", not even in the years when he was bowed with age and afflicted with paralysis and other ailments. Never did he complain. He was an eager and tireless guide to those visiting the Shrines on Mt. Carmel. Exhausted, ailing, bent with the burden of sorrows, under winter rain or summer sun, he would always reach the doors of the Shrines exactly at nine in the morning when the gardens were opened to guests.

Dr. Ḥakím also had a charming sense of humour. One day the beloved Guardian ordered tea for pilgrims. Luṭfu'lláh always had everything ready for the occasion. He brought the tea and the Guardian asked him his age. He immediately replied, "Not yet twenty-one, beloved Guardian." Shoghi Effendi's affectionate and sweet smile was his reward.

Illness took its toll and his health continued to fail. In October, 1967, the Universal House of Justice wrote to the Bahá'í world:

"After a lifetime of devoted and self-sacrificing service to the Cause of God Dr. Luṭfu'lláh Ḥakím has asked the Universal House of Justice to accept his resignation from that Institution because his health and advancing age make it increasingly difficult for him to participate as effectively as he would wish in its work.

"The Universal House of Justice has regretfully accepted Dr. Ḥakím's resignation, but in view of the imminence of the next election, has asked him to continue to serve as a member until that time, and Dr. Ḥakím has kindly consented to do so.

"Having served the Master Himself in the Holy Land, as well as accompanying Him during His historic visits in England and Scotland, and been intimately associated with Shoghi Effendi in his youth, Dr. Ḥakím was called again to the World Centre by the beloved Guardian in 1951 for important service at the World Centre and was later appointed to the first International Bahá'í Council, of which he was the Eastern Assistant Secretary. He continued to serve on that body and then on the Universal House of Justice with undiminished devotion but with increasing difficulty during the subsequent sixteen years, earning the love and admiration of his co-workers. . ."

Towards the end of his life, his illness grew worse and he was confined to hospital. All the

nurses who tended him praised him as a saintly man. The day came when he asked for the photograph of his grandson. He looked at it intently, prayed for the child, kissed the portrait several times and peacefully took his flight to the Abhá Kingdom.

Amatu'l-Bahá Rúḥíyyih Khánum who had been ill in bed for more than three months during which time she was unable to leave her room hastened to the funeral of Dr. Ḥakím. Coming into the hall she placed a flower on the bier and placed her forehead on that flower, as if she were sending a message in care of the faithful servant of the beloved Guardian.

The Universal House of Justice announced the passing of this valued member of the supreme administrative Institution of the Bahá'í world in these affectionate sentiments:

GRIEVE ANNOUNCE PASSING LUTFULLAH HAKIM DEDICATED SERVANT CAUSE GOD STOP SPECIAL MISSIONS ENTRUSTED HIM FULL CONFIDENCE REPOSED IN HIM BY MASTER AND GUARDIAN HIS CLOSE ASSOCIATION WITH EARLY DISTINGUISHED BELIEVERS EAST WEST INCLUDING HIS COLLABORATION ESSLEMONT HIS SERVICES PERSIA BRITISH ISLES HOLY LAND HIS MEMBERSHIP APPOINTED AND ELECTED INTERNATIONAL BAHAI COUNCIL HIS ELECTION UNIVERSAL HOUSE JUSTICE WILL ALWAYS BE REMEMBERED IMMORTAL ANNALS FAITH BAHAULLAH STOP INFORM BELIEVERS HOLD BEFITTING MEMORIAL MEETINGS ALL CENTRES STOP CONVEY ALL MEMBERS HIS FAMILY EXPRESSIONS LOVING SYMPATHY ASSURANCE PRAYERS PROGRESS HIS RADIANT SOUL ABHA KINGDOM.

The author is greatly indebted to Amatu'l-Bahá Rúḥíyyih Khánum who graciously accepted to review this sketch and without whose suggestions and additional material this would have been incomplete.

A. Q. Faizí

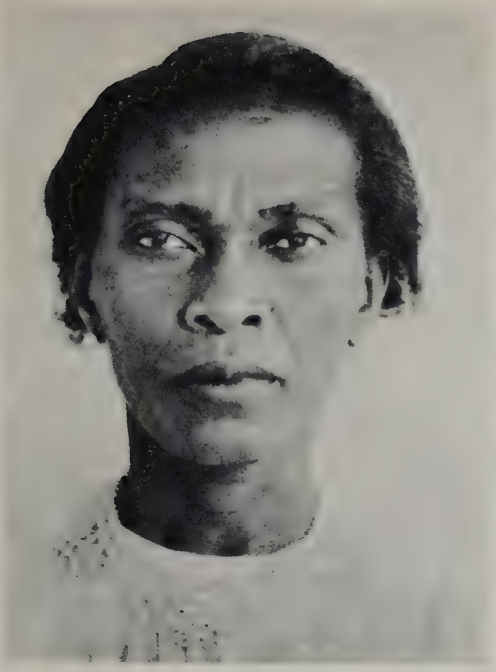
IONITA WRIGHT

1915–1968

Ionita Wright, one of the first inhabitants of San Andrés Island to embrace the Faith of Bahá'u'lláh, was born on June 20, 1915, and ascended to the Abhá Kingdom on May 5, 1968. Within a few days of first hearing of the Bahá'í Faith, in October, 1966, from a pioneer to the island, Ionita embraced the Cause despite mounting pressure and opposition from relatives and friends who rebuked her for following a "false prophet". She deeply loved the beauty of the teachings and the prayers and her fondest hope was to be a successful Bahá'í teacher; she would spend hours studying and memorizing the Bahá'í Writings, as she was barely able to read and write. Known to her, but unknown to the friends, she was suffering from incipient cancer and she frequently said that the first Bahá'í funeral in San Andrés would be hers. Her tall body was always frail and thin; she worked hard and for long hours caring for an aged, helpless father, a thirteen year old daughter and other relatives who were at least partially dependent from time to time on her generosity and labour. She was elected to the Spiritual Assembly in 1967 and was one of the most faithful in her attendance and participation. At times she would arrive at the gate of the meeting place of the Assembly and would have to wait to gather strength and steel herself against the pain before mounting the six steps to the house.

As death approached she elicited a promise from her brother and son that she would be given a Bahá'í funeral, a promise which was kept despite the pressure exerted against such a departure from island tradition. During her last hours she seemed to live increasingly in the world of the spirit. Her countenance grew luminous and saintly. She passed away peacefully repeating, "Bahá'u'lláh! Bahá'u'lláh!" To those who visited her at the hospital to insist that she summon a minister and be baptized, Ionita declared: "I am a Bahá'í and I shall die a Bahá'í, for I know it is right. If everyone forsakes Bahá'u'lláh, I shall not. If there be no other Bahá'ís left on this island, I will remain a Bahá'í until I die."

Ionita's steadfastness unexpectedly led to the proclamation of the Cause on her native island—her prayers to become a teacher of the Faith were answered. Her funeral service was announced on the radio and was attended by nearly five hundred people from every stratum of society. The visitors pored over the mimeographed copies of the Bahá'í readings and took them home to show friends and relatives; requests for copies were received long afterwards. The Bahá'ís of the island found new



Ionita Wright

strength and capacities in themselves and inspired by Ionita's courageous example were loosed from fear of ridicule for being known as followers of Bahá'u'lláh.

HELEN HORNBY

MARIETTE GERMAINE BOLTON
1900–1968

The memory of the warm, generous and gracious nature that Mariette Germaine Bolton possessed will ever remain in the hearts of those who met and loved her.

Daughter of a French Canadian farming couple, with the background of a traditionally large Roman Catholic family, early in her life Mariette grew dissatisfied with the teachings of that church and commenced her search for spiritual beliefs which would fill her life with purpose. In 1924, with her husband, Stanley William Bolton, Mariette settled in Sydney, Australia. They quickly made many friends and were occupied with building a prosperous business and raising a family—Antoinette, Mariette and Stanley. From her earliest days in Australia, Mariette experienced long periods of loneliness for in the course of his business her husband travelled throughout Australia and New Zealand. A woman of great courage, perseverance, determination and faith in her ability to succeed in making a good life for her husband and family, she remained undaunted even with the closure of her husband's business, in late 1929, due to import restrictions imposed by the Commonwealth Government of Australia.

In Sydney, Mariette and her husband met Clara and Henry Hyde Dunn, John Brogan and Dr. and Mrs. Coxon, From the Dunns they heard of the Bahá'í Faith; the son of John Brogan was to become the architect for the Mother Temple of the Pacific built in an outlying suburb (Ingleside); and Dr. and Mrs. Coxon's profession of chiropractic was to become the profession of both Mariette and Stanley. After three years of intensive study at the Palmer School of Chiropractic in the United States they returned to Australia in 1932 to again attempt to establish themselves in their chosen home. They devoted themselves to helping the sick regain their health and, in their private time, to spreading the Bahá'í Faith and assisting to lay the foundation of its administrative order.

In the years that followed, Mariette's resolute personality and capacity for organization enabled her to achieve many goals for the Faith in Australia including the acquisition of a property at Yerrinbool where, in 1936, Henry Hyde Dunn laid the foundation stone for the first Australian summer school, "Bolton Place". She was a foundation member of the Local Spiritual Assemblies of Sydney, Yerrinbool and Kuring-gai, and a pioneer teacher to Caringbah, Yerrinbool, Wollongong and Orange where she saw her efforts contribute to the formation of assemblies. She was also a member of the National Spiritual Assembly of Australia and New Zealand, serving as secretary from April, 1948 to April, 1951. Throughout this period she also served as hostess at the national centre and cared for her family, a very full programme for anyone to undertake and more especially so for one not using her mother tongue.

Mariette wrote frequently to Shoghi Effendi from 1932 until his death, turning to him for guidance in whatever she undertook for the Faith. In an early letter he expressed the hope



Mariette Germaine Bolton

that "Mr. and Mrs. Bolton after deep study will become active teachers for the Faith." Although they set out in 1939 to make the pilgrimage to Israel, the outbreak of war prevented their going to Haifa, but the encouragement given in letters from the Guardian sustained them in their teaching efforts.

In 1952, travelling alone, Mariette Germaine Bolton went to New Caledonia as a Bahá'í teacher, one of the first Bahá'í teachers from Australia to the Pacific Islands.

The year 1953 saw Mariette and Stanley Bolton undertake an extensive world tour, crowned by their pilgrimage to the World Centre and meeting Shoghi Effendi. They attended the formal dedication of the Mother Temple of the West in Wilmette, represented the National Spiritual Assembly of Australia at the formation of the first Local Spiritual Assembly of Suva, Fiji, and participated in the Intercontinental Conference in New Delhi, India.

In 1956 Mariette travelled to New Plymouth, New Zealand, to aid in establishing the Local Spiritual Assembly, a necessary requirement at that time as a preliminary to the establishment of the National Spiritual Assembly of New Zealand as an independent entity. Teaching in the United States and Canada on her own followed in 1957, and in 1959 she again visited New Zealand teaching in both the north and south islands. Seven months in 1963 were spent in visiting Bahá'í centres in Canada and the United States, teaching where opportunities were available; and, for Mariette, this meant anyone she spoke to, for she was a tireless teacher of the Bahá'í Faith. She attended the Most Great Jubilee in London in that year. Her last teaching trip abroad was in 1968 when she visited Noumea, New Caledonia a few months prior to her death on July 10. She must surely be recognized as one of the most successful Bahá'í teachers in Australia.

Mariette Germaine Bolton had a very profound knowledge of the Bahá'í Faith and her conversation, always polite and gracious, was highlighted with many quotations from the Writings of Bahá'u'lláh and with explanations given by 'Abdu'l-Bahá and Shoghi Effendi to elucidate the teachings which guided and sustained her in life. She had times of very severe setbacks but despite her personal sorrows and losses she always presented a happy, warm countenance to everyone she met. Having met Mariette only once, it seemed impossible for anyone to forget her. To remember Mariette was to remember what she believed in so sincerely, the Teachings of Bahá'u'lláh. To be a pioneer for forty years and to remain a firm, radiant believer after suffering the personal sorrows, tests, rebuffs and insults which she knew, one must surely have an unshakeable faith. Those who knew her well will remember Mariette as one who was, in effect, martyred for her beliefs. She worked ceaselessly for the Cause and for the underprivileged and was rewarded with a civil honour by the Council of Orange, New South Wales where she lived for many years.

Shoghi Effendi's appreciation of her efforts and his encouragement to undertake further goals for the Faith were her sustenance and inspiration.

In his last letter to her on October 30, 1956, the Guardian wrote: "May the Beloved, Whose Faith you have served and are serving with such splendid perseverance, exemplary devotion and love, abundantly reward you for your manifold and historic accomplishments, and enable you to win still greater victories in the days to come . . ."

The death of the beloved Guardian was a loss she never forgot, but her love for God was the companionship which sustained her as she taught, indefatigably, to her last breath. For many in the world today Mariette Germaine Bolton is not dead, but just teaching in another place, while they are left to continue spreading the Faith of Bahá'u'lláh without her loving nearness.

In reviewing the development of the Faith in New Caledonia, New Hebrides and the Loyalty Islands in the period 1968–1973, the National Spiritual Assembly of the South West Pacific Ocean, in a report prepared for the Universal House of Justice, stated that the visit of Mariette Germaine Bolton to New Caledonia in 1952, "which resulted in one person becoming a Bahá'í" was "the beginning of an evolutionary process" that eventually moved from "efforts by individuals to organized efforts by local institutions and area teaching committees"—a process which culminated in the formation of the National Spiritual Assembly of the South West Pacific Ocean, with its seat in Noumea, at Riḍván, 1971.

On July 11, 1968, the Universal House of Justice cabled:

> SADDENED NEWS PASSING DEVOTED EARLY AUSTRALIAN BELIEVER MARIETTE BOLTON STOP HER OUTSTANDING SERVICES TEACHER FAITH MEMBER NATIONAL ASSEMBLY CO-DONOR YERRINBOOL SUMMER SCHOOL INDELIBLY RECORDED HISTORY FAITH ANTIPODES PACIFIC AREA STOP ADVISE HOLD BEFITTING MEMORIAL SERVICE TEMPLE PRAYING HOLY SHRINES PROGRESS HER SOUL EXTEND LOVING SYMPATHY FAMILY.

DORIS L. WHITING

MARIE CIOCCA HOLMLUND

1929–1968

Knight of Bahá'u'lláh

In the course of 'Abdu'l-Bahá's travels in Europe and America when, as our beloved Guardian has written, "seeds of undreamt-of potentialities had . . . been sown in some of the fertile fields of the Western world,"[1] the city of Philadelphia, Pennsylvania, was blessed by His footsteps, and mysterious forces were unleashed. In a way, the story of the life of Marie Ciocca Holmlund begins with this historic event. Seventeen years later she was born in that same city, the first-born of Italian emigrant parents who had come to the new world in search of a new life and new hope.

When Marie was only six her mother, weakened by a hard life, died of tuberculosis. Her grief-stricken father, Michele Ciocca, decided on a wise course of action. Though a Catholic, he placed his three small children in a non-denominational home run by Protestant sisters. Here they could be raised and given the care that he alone was now unable to provide for them. This experience was of prime importance in the formation of Marie's character. In this home she studied the Bible and through association with children of all backgrounds learned that all men are equal, that diversity among men serves to embellish the human race. A seed slowly began to germinate.

When they were old enough, Marie and her eldest sister returned to create a home with their father. In the meantime the youngest child had been struck down by an incurable illness. As she worked to complete her studies, Marie, then a girl in her very early teens, was required to assume the responsibility of managing the household. As she grew into womanhood and saw more of the world around her, her sensitive nature rebelled at the prejudices, false standards and hatred of man for man which stood in direct contrast to the essential truths she had come to understand as a child. Those who knew and loved Marie can well imagine what must have taken place in her innermost self. Although short of stature, slight of build, her whole being was alive, alert and ever-seeking new heights until at times she seemed a giant. Her hazel eyes which danced as she brought joy to others could blaze with fire at the sight of injustice. She possessed an innate sense of proportion and an extraordinary vision of a new world that was to be, and these qualities carried her onward in her search. She found new hope in the nineteenth century writers, especially Tennyson.

In the evening of her life she recalled, writing in the third person, that "as a child she pored over the legends of King Arthur and the Knights of the Round Table. In her daydreams she became a knight in white armour, saying her vows, pledging allegiance to her king." She

[1] *God Passes By*, p. 294.



Marie Ciocca Holmlund

records that she wrote an editorial for a school publication based on Tennyson's *Idylls of the King* in which she quoted: "The old order changeth, yielding place to new."

The stage was now set, that germinating seed about to reveal itself. After graduating from high school Marie took a secretarial course and was sent out for on-the-job training to the office of Mr. Elwood Revell. Here she first heard of the Bahá'í Faith and discovered that during His stay in Philadelphia in 1912, 'Abdu'l-Bahá had been in the Revell home. Mr. Revell's sisters, Jessie and Ethel, whose exemplary services are known throughout the Bahá'í world, immediately sensed Marie's receptivity and took her under their wing. Within a few months Marie had embraced the Faith, pledged allegiance to her "King" and begun her life of service and steadfastness in the Cause of Bahá'u'lláh. The year was 1949 and Marie was nineteen.

She set about immediately to bring the Message to others. She studied the Divine exhortations, immersed herself in the Writings, familiarized herself with the *Tablets of the Divine Plan* and followed closely the progress of the second Seven Year Plan then in course. Her heart became aglow with the desire to go out into the world and raise the cry of *Yá Bahá'u'l-Abhá*!

In 1953 the opportunity came. Marie searched prayerfully for her place of service in the Guardian's World Crusade. In October of that year she settled in Cagliari, the capital of Sardinia. Her childhood dream had come true; the beloved Guardian named her a Knight of Bahá'u'lláh. But it was just a beginning. She had returned to the nation of her ancestors and settled in an almost forgotten region of that country. She was twenty-four years of age and knew but few words of the language and nothing of the customs of the country. Her only purpose was to raise aloft the banner of the Faith of Bahá'u'lláh among the Sardinians, a people steeped in age-old traditions and made passive and sceptical through the conquests of the ages but possessed of great dignity and a capacity to act and to love. It is recorded that Sardinia was the last territory in Europe to accept the message of Christ, some eight hundred years after His teachings were given to the world.

With her open nature Marie immediately attracted people to her and began speaking about the Faith. Some listened with interest, others ignored her efforts, yet others laughed and ridiculed, but Marie refused to be shaken in her determination. She met great hardships in trying to earn a living. Many received their first English lessons from her. She developed a new method for teaching English to children and through her great love and patience endeared herself to hundreds of children and their parents. "Miss Mary" they called her and this name spread throughout the island. She travelled alone and with visiting travelling teachers to many parts of the island and spread the divine fragrances. The sincere were increasingly attracted, but the harvest period had not yet come.

She persevered alone for nine years except for two very brief intervals when other Bahá'í settlers came to the island. Her sustenance, she often said, was the prayers of the friends, the visits of the believers and, above all, the praise and encouragement of Shoghi Effendi and his injunction to the pioneers to remain at their posts. Foremost among the many friends whose visits sustained her were the Hand of the Cause Ugo Giachery and his wife. They often came to see her and were like a father and

mother to Marie. She deeply loved them and appreciated their assistance and advice.

Not until 1966 was the first harvest gathered when Mrs. Livia Pargentino became the first Sardinian to accept the Faith. At long last the reward for fourteen years of devoted, diligent, steadfast service! Other declarations soon followed and a group was established in Cagliari. Further blessed in the meantime through the bounty of her pilgrimage to the World Centre, her marriage and the birth of her dear Dorothy Angeline and Michael Ugo, Marie's happiness was complete. The seed had become a firmly-rooted tree.

But unknown to those who loved her, Marie was already preparing to wing her flight to the Abhá Kingdom. In December, 1967, the doctors gave her a month to live, but her task was not quite completed. It was as if her tranquillity and serenity in those last months were meant to teach us something. Her passing came in August on the eve of the Mediterranean Conference in Palermo, on that sea where she had served so faithfully. She had answered the call of her beloved Master. His words, " . . . *as ye have faith so shall your powers and blessings be* . . ." had entered her heart and her life reflected their truth.

These words came from the Universal House of Justice at the time of her passing:

GRIEVED PASSING EVE MEDITERRANEAN CONFERENCE MARIA CIOCCA HOLMLUND . . . MAY EXAMPLE HER STEADFASTNESS FURTHER INSPIRE THOSE LABOURING HIGHLY PROMISING MEDITERRANEAN AREA.

JAMES P. HOLMLUND

ALVIN J. BLUM

1912–1968

Knight of Bahá'u'lláh

GRIEVED LEARN PASSING KNIGHT BAHAULLAH ALVIN BLUM STEADFAST DEVOTED SERVANT FAITH HIS TIRELESS LABOURS PIONEER SOLOMONS UNFORGETTABLE ANNALS BAHAI HISTORY PRAYING SHRINES PROGRESS SOUL ABHA KINGDOM.

Universal House of Justice.

Alvin J. Blum was born in Elizabeth, New Jersey on May 15, 1912. Although born into an orthodox Jewish family he was disillusioned by what he observed and was bordering on agnosticism when, in his twenty-fifth year, he encountered the Bahá'í Faith. A sensitive Bahá'í friend, knowing that Alvin Blum would reject direct exposure to religion, invited him to a meeting which he described as a gathering of "free-thinking people". Thus Alvin attended his first Bahá'í meeting at Evergreen Cabin in Teaneck, New Jersey. The impact of the Faith on his mind and heart was immediate and dynamic and, during that first week, he attended five fireside meetings. Outstanding teachers such as Roy Wilhelm, Billy DeForge, Curtis Kelsey and Philip Marangella were eager to teach him. The thin surface of agnosticism had concealed an almost insatiable hunger for spiritual truth. "You'd better digest what you've learned, Alvin, or you'll develop spiritual indigestion," warned a friend, but he was eager to absorb as much as he could so that he might immediately begin to teach and serve the Faith. During that first week after encountering the Faith, Alvin met a young woman named Gertrude at a youth meeting in New York; she was later to become his wife and companion in service to the Cause.

Within a few months, in 1937–38, as though anticipating the announcement of the first Seven Year Plan of Shoghi Effendi, Alvin arose to serve the Cause in the Southern United States, first in Kentucky and then in Tennessee. "I felt there was a need in the south," he later explained. He obtained employment as a travelling salesman which enabled him to meet the scattered Bahá'ís throughout the southern states. Here he met Howard and Mabel Ives, itinerant teachers, whose dedication, sacrifice and example had a marked influence on his life.

In 1941, as America entered World War II, Alvin entered the United States Army Medical Corps and providentially was sent to New Zealand where he spent two and a half years, an experience he movingly related in an article published in *World Order* magazine, July, 1946: "I was the first American Bahá'í to come to New Zealand since Martha Root's visit in 1939," he wrote. "The friends promptly put me to work and engagements were made to speak before many organizations." Many doors were opened for him and never before had the Faith been so widely proclaimed in New



Alvin J. Blum

Zealand. The beloved Guardian wrote a letter expressing warm appreciation of his work there.

Alvin left New Zealand in 1945 on a medical troop ship bound for the Philippine Islands where active fighting was still going on. *En route*, the ship stopped at the Solomon Islands, later to become the arena of his crowning service. In the Philippines, Alvin contacted the Bahá'í group established as a result of the visit there of Loulie Mathews[1] in 1938, a group fostered and nurtured by the Guardian through letters and gifts of books. As the first believer to visit the group he was lovingly received and he assisted them in forming a Spiritual Assembly.

When the war ended Alvin settled in Little Rock, Arkansas and resumed his career as a salesman. The choice of residence was made in the light of the needs of the Cause and in consultation with the National Teaching Committee. "An amusing incident illustrates Alvin's steadfast adherence to the principle of placing the needs of the Faith before all else," writes a friend. "He always combined business trips with Bahá'í speaking engagements. When he entered a city he would engage a suite of rooms and display his merchandise to prospective buyers. Once when summoned unexpectedly to a Bahá'í meeting through a misunderstanding about the availability of his time, he set out the order books so the customers could write down their orders after viewing the merchandise, and hurried off to the Bahá'í gathering. When he returned to his hotel he found the largest order he had ever received, and a note from a puzzled merchant: 'Who is she?' "

Soon his growing restlessness caused Alvin to seek the advice of Shoghi Effendi about returning to New Zealand, and receiving the assurance of the Guardian that this course would be "highly meritorious" he made preparations. Rejecting two splendid employment opportunities he returned to New Zealand in July, 1947, with his wife and ten month old baby. "An outstanding characteristic of Alvin was his sense of timing," a friend records. "When his course was set he immediately acted upon it, not allowing obstacles to dull the brightness of his beckoning goal. A stray remark, a chance statement, an innocent mistake—he seized upon everything and placed it at the disposal of the Cause."

He entered business in New Zealand and was able to assist the friends in acquiring a beautiful summer school site of twenty-two acres outside Auckland. He also served on the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand throughout the period of his residence there. In 1951 he travelled to Fiji and assisted in welding together the young and struggling Bahá'í community. While preparing to settle in Wellington to aid in the formation of a Spiritual Assembly in the south island, the Ten Year Plan was announced by Shoghi Effendi. Alvin responded with alacrity, cabling the Guardian for advice as to whether priority should be given to opening a virgin area or remaining in New Zealand. Shoghi Effendi cabled "Advise virgin areas Pacific", and so Alvin's course was set before he left to attend the 1953 Intercontinental Conference in India where he played an outstanding part as chairman of the steering committee. During the conference, learning that the challenging goal of the Solomon Islands posed an entry difficulty for the pioneer who had hoped to settle there, Alvin volunteered to go, thus realizing a long-held dream to return to the islands he had visited briefly before. As the Blum family boarded the small cargo vessel that would carry them to

[1] See *Not Every Sea Hath Pearls*, pp. 149–152.

the Solomons a cherished cable was received: "Loving prayers surrounding you. Shoghi." Before dawn on March 1, 1954, the shores of the Solomons were sighted. A small dinghy brought the Blum family ashore. Alvin's first words on setting foot on the soil of the islands were: "Yá Bahá'u'l-Abhá! The spiritual banner of Bahá'u'lláh is now planted in the Solomon Islands." The names of the Blums were inscribed on the Guardian's Scroll of Honour as Knights of Bahá'u'lláh for the Solomon Islands. Alvin had brought to fruition the wish of Shoghi Effendi expressed in a letter to him on March 6, 1946: "May the Almighty abundantly reward you for your manifold services, bless your efforts in the days to come, and enable you to win, in distant fields, memorable victories for our glorious Faith."

The peak experience of Alvin's life was his pilgrimage to the Holy Land and the opportunity it brought to meet Shoghi Effendi whose advice and approval he sought at every turn. Alvin drew strength from the words of the Guardian written to him while he was in New Zealand in 1948: "Your splendid services, so far afield, under such difficult circumstances, and with so few helpers, are indeed highly praiseworthy in the estimation of our Beloved, and will be regarded as an example worthy to emulate by the pioneers in the days to come . . ."

At the behest of Shoghi Effendi, Alvin engaged in business in the Solomons and quietly sought out those souls who were spiritually prepared for the Faith. After a slow and difficult beginning the path was opened. A highly respected chief and government employee, Hamuel Hoahania, having learned that an American couple had arrived and were teaching a religion of unity, sought out the Blums, accepted the Cause, and carried it to many hundreds of his island people.

"Looking back on the period of Alvin's life in the Solomons," reflected Mrs. Blum, "one can say he played a double role, one in the community of Bahá'ís and one in the non-Bahá'í community. He worked ceaselessly for the establishment and expansion of the Faith here and poured his strength and resources into the accomplishment of the goals of the Ten Year Plan. He also made a significant contribution to the public welfare by putting in badly needed service industries, by accepting the appointment by the High Commissioner to serve as a charter member of the Honiara Town Council, by serving as chairman of the Medical Board, by assisting the Civil Aviation Committee, by helping to found the Chamber of Commerce and the Scout Movement, and by acting as financial adviser to the Young Farmers Club. He was known everywhere for his constant activity and lively presence. He was deeply happy to have seen the first Regional Spiritual Assembly of the South Pacific Ocean come into being and he served as its chairman until the National Spiritual Assembly of the South West Pacific Ocean was established. His other great joy was that he lived to participate in the World Congress and to witness the birth of the Universal House of Justice."

This ceaseless activity with its strain and stress took its toll. Alvin's health broke down and in his fifty-sixth year, on September 23, 1968, his spirit took flight to its eternal home. A prominent Melanesian speaking to the people of many races who were drawn to the funeral unwittingly echoed the words the Guardian had addressed to Alvin Blum in 1948: "Before Mr. Blum came there was a sickness in the land—white man and black man did not come together—but this is changed now and I feel it is Mr. Blum's example." His gravestone bears the eloquent legend: "He died where he chose to serve."

SARA M. KENNY

1900–1968

Knight of Bahá'u'lláh

Sara Kenny was born on March 20, 1900. She died in London during the latter part of September, 1968 while on a trip to Europe with her husband, Judge Robert W. Kenny.

Mrs. Kenny graduated from Stanford University where she was a member of Phi Beta Phi and Phi Gamma Delta sororities. In the early 1930s she was an invalid for a number of months during which time she searched for a faith to which she could fully subscribe. Shortly after her recovery she became acquainted with the Teachings of Bahá'u'lláh through talks given by Beulah M. Lewis of Los Angeles and before long she declared her acceptance of the Bahá'í Faith.

Mr. Kenny served as Senator from Los Angeles County, as Attorney General for the State of California, and as a Superior Court Judge. The fact that her husband had a world-wide circle of acquaintances presented Mrs. Kenny with the opportunity to give the Message of Bahá'u'lláh to many of the leaders of the United States as well as to those of foreign governments. Especially did these opportunities come to her during the time of the formation of the United Nations in San Francisco when she was socially active among statesmen of the world.

During and subsequent to this time Mrs. Kenny found it difficult to serve the Faith administratively and at the same time fulfil her obligations as wife of the Attorney General. In a letter written on his behalf by his secretary, the Guardian wrote to her on March 13, 1944: "He feels that as Mr. Kenny is evidently a man of marked capacity . . . you are fully justified in devoting more of your time to him, and letting other believers carry on the committee work you may not be able to do." And in his own handwriting, Shoghi Effendi referred to Sara's "distinguished husband." Although he never became a declared Bahá'í, Mr. Kenny rendered outstanding service to the Faith on many occasions.

In frequent demand as a speaker, Mrs. Kenny served also on the National Teaching Committee, on the Spiritual Assemblies of San Francisco and Los Angeles, and on the Area Teaching Committee for the Western States, Hawaii and Alaska. For many years she was one of California's delegates to the National Bahá'í Conventions.

Sara Kenny's love for and appreciation of the Guardian were excelled by few Bahá'ís. She regarded the compilation *Bahá'í Administration* not merely as a guide and definitive exposition of Bahá'í principles but as a book of beauty and as a key to the character and personality of Shoghi Effendi. She introduced that book to many, many believers.

The pilgrimage she made in May, 1957, was the culmination of Mrs. Kenny's Bahá'í life. She wrote, "No one, in any way, was able to describe the Guardian to me. One is not in his presence very long before one senses that he is another order of being . . . his forthrightness is unbelievable."

When Shoghi Effendi called for dispersal



Sara M. Kenny

in 1953, Mrs. Kenny with her mother, Ella Duffield, departed as soon as possible for the Madeira Islands and was named by the Guardian a Knight of Bahá'u'lláh. In June, 1954, with the permission of Shoghi Effendi she moved to Nice, France. When the National Spiritual Assembly of France was formed in 1958 she was elected one of its members and served as vice-chairman until the end of the Ten Year Crusade when she returned home after not having seen her husband for seven years. Her greatest suffering came when, after the death of the Guardian, a number of her highly admired and beloved friends turned away from *The Will and Testament of 'Abdu'l-Bahá* and became Covenant-breakers. She wrote: "I didn't think I could go on living."

Sara's death occurred in London. She is buried only steps away from the resting place of Shoghi Effendi whose funeral she had attended there ten years earlier. On September 24 the Universal House of Justice cabled:

GRIEVED LEARN PASSING KNIGHT BAHAULLAH SARA KENNY DEDICATED SERVANT CAUSE NATIVE LAND STALWART PIONEER MADEIRA WHOSE DEVOTED LABOURS FRANCE MEMBERSHIP FIRST NATIONAL ASSEMBLY AND

STAUNCH DEFENCE COVENANT CONTRIBUTED FIRM ESTABLISHMENT FOUNDATION THAT NATIONAL COMMUNITY STOP ASSURE FAMILY PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM STOP REQUESTING NATIONAL ASSEMBLY FRANCE HOLD BEFITTING MEMORIAL SERVICE.

ROBERT B. POWERS

MAUD BOSIO
1899–1968

Emily Maud Waterworth Bosio was born on July 4, 1899, in Staten Island, New York. Her father was an Englishman recently settled in America. Her mother's family had deep roots in New England and went back to the Rev. John Davenport, founder of the New Haven colony in Connecticut.

Maud graduated from St. Mary's Hall School in Burlington, New Jersey, in June, 1917, as America was thrust into the first World War. She joined the Red Cross, working for it until the war's end. A few years later she went to Italy accompanied by her widowed mother. In Florence she met and married a young Italian architect, Gherardo Bosio. During the next dozen years she dedicated herself to the upbringing of her four daughters, lived the life typical of her time and her circle, and watched as her husband won honor and recognition as one of the most promising young architects in Italy.

World War II drastically changed Maud's life. In April, 1941, her husband died, leaving her to care for four young daughters. The situation was further complicated when America entered the war and Mrs. Bosio found herself cut off from her native country. The experience of death, destruction and loneliness made her search for answers to the ultimate questions of life. She prayed, read the mystics of various religions, but did not find tranquillity and peace.

In 1949, she met Marion Little,[1] an outstanding Bahá'í teacher pioneering in Italy. The two became close friends. Maud could not fail to be impressed with Marion's joyful spirit, and her total dedication to the Bahá'í Faith. However, it took Maud almost five years of study and many inner battles before she was prepared to embrace the Faith of Bahá'u'lláh.

Becoming a Bahá'í had a profound effect on every aspect of her life. To many of her friends in the stodgy, Catholic society of Florence, her behavior seemed scandalous. She was promptly deserted by them. Since there was virtually no Bahá'í community in Florence as yet, Maud was now almost as isolated as she had been in the war years.

Tests and difficulties served to temper her spirit. Two of her daughters and her eighty-seven year old mother embraced the Faith, providing her with spiritual companionship and moral support. She developed close friendships with Bahá'í pioneers and teachers, among them Mrs. Mildred Mottahedeh and Mrs. Tabandeh Payman, and immersed herself in Bahá'í activities. She served as librarian and member of the Teaching Committee in Florence and was elected to the Spiritual Assembly. She served as a correspondent for *Bahá'í News*, took part in the organization of the first Italo-Swiss Summer School, and, on moving to Switzerland, entered into the life of the Swiss community and was elected to the National Spiritual Assembly of Italy and Switzerland.

After a few years residence in Lausanne, Mrs. Bosio returned to Italy where a separate National Spiritual Assembly was formed in 1962. Two years later she was elected to that body, serving on it to the day she died. Her various Bahá'í activities in the 1960s were too numerous even to list. Among them was the opening of new cities to the Faith, service on the Italian Summer School Committee, and participation in teacher training institutes. Somehow she found time and energy to pour her love on her many grandchildren, to travel, to read and keep in touch with an ever-growing circle of friends. In 1966 she organized and led one of the committees to aid the victims of the great Florentine flood, providing food, medicine and clothing as well as advice and moral support to hundreds of families.

In 1967, Mrs. Bosio was elected chairman of the Italian National Spiritual Assembly and, in 1968, went to Haifa to participate in the second International Convention and the election of the Universal House of Justice. That same year she was appointed to the committee

[1] See "In Memoriam", p. 547.



Maud Bosio

that made arrangements for the first oceanic conference, held in Palermo August 23–25, 1968.[1] It was an arduous task beyond the physical capacity of a sixty-nine year old woman with a weak heart, yet she carried it out disregarding her health and jeopardizing her very life. The success of the first international Bahá'í conference ever held on Italian soil was also her triumph.

The demands of the conference exhausted Mrs. Bosio. She was physically spent, yet her spirit soared. Those who knew her could not help noticing the joy and the serenity she achieved in the last months of her life. It seemed as though she had fulfilled her mission in life and was ready to leave the world. She died on October 2, 1968, after three weeks of suffering brought about by several successive heart attacks.

The Universal House of Justice paid tribute to Mrs. Bosio's memory when it cabled on October 3, 1968:

DEEPLY GRIEVED LEARN PASSING DEVOTED MAIDSERVANT BAHAULLAH MAUD BOSIO EARLY BELIEVER ITALIAN COMMUNITY HER SACRIFICIAL SERVICES SUCCESS FIRST MEDITERRANEAN CONFERENCE LOVINGLY REMEMBERED PRAYING SHRINES PROGRESS HER SOUL ABHA KINGDOM ADVISE HOLD BEFITTING MEMORIAL GATHERING . . .

FIRUZ KAZEMZADEH

ADDIE NORDSTROM

1885–1968

Addie Nordstrom was born on April 10, 1885 in the mid-western part of the United States. She grew up in Milwaukee and then moved to the west coast, married and established a home. Her only child, Ruth, was born late in her marriage. Tragically, this daughter was diabetic, eventually went blind, and passed away in her twenties.

After giving up membership in the church, Mrs. Nordstrom persisted in her lifelong search for spiritual fulfilment. She was about fifty-five years of age when she heard the Message of Bahá'u'lláh and she immediately accepted it. Through her prayers and steadfastness the attitude of her family slowly changed from ridicule to acceptance. Her daughter, who was at this time blind, accepted the Teachings, and later her husband entered the Faith. Mrs. Nordstrom had a special interest in the work of the Bahá'í Committee for the blind. The family home became a focal point of hospitality in the Kirkland-Seattle area.

Following the death of her child and husband Addie lived alone for a time and as she aged and her powers dimmed her youthful spirit longed to explore new areas of service to the Cause of Bahá'u'lláh. In her seventy-eighth year, while living with Ruth and Gordon Craig and their children who had offered her a home, Addie resolved to enter the pioneer field. In consultation with the Craig family the Aleutian Islands were selected as the goal.

Disposing of her burial plot next to the resting place of her husband and daughter, Mrs. Nordstrom travelled north to those islands notorious for their severe weather. Accompanied and assisted by the Craigs she made the trip to her new home, a small isolated village on the island of Unalaska and instantly recognized the village as one she had dreamed of a number of times before departing from Seattle.

[1] See p. 73 for a report of this conference.



Addie Nordstrom

Prayer was Addie's main support in her pioneering post. Rarely well enough to leave the Bahá'í Centre, she maintained a programme of prayer and reading that surely drew untold blessings to the island. During her eightieth year she kept the nineteen-day Fast. The Aleut people came to love her deeply and shaking off their customary shyness they would come to visit. If she were up they would accept her hospitality and if she were confined to bed they would sit near her and talk quietly. She was loved by so many, from the matriarchal head of the village to the housewives and their children and the rustic fishermen. She gave the Teachings to those who were seeking, telling everyone, "This is God's Day." Everyone marvelled at her strength and the power on which she drew to renew her spent energy. Her greatest joy in this interval was to visit her Aleut neighbours and to occasionally travel short distances out of the village to see the surrounding country. In 1966 she attended the Bahá'í Summer School in Juneau, Alaska.

After a brief illness, Mrs. Nordstrom passed away in her eighty-third year. In a letter dated February 23, 1969, the Universal House of Justice stated that she had "admirably fulfilled the Guardian's admonition to aged believers that they should not fail to gain the laurels of pioneering even if they must bury their bones in foreign soil".

R. L. HUDSON

KAYKHUSRAW MUQBIL

1909–1968

It is difficult to write about this bosom friend of my childhood, my valued companion in pioneering posts, and surely nothing I could say would be adequate tribute to his outstanding qualities and signal services.

Muqbil was a member of a prominent Zoroastrian family of Persia. He, his brothers and his sisters, owed their Bahá'í education to their illustrious and devout mother. As a small child, Kaykhusraw displayed exceptional qualities and a remarkably powerful memory. After hearing a Tablet recited or a page of the Writings read aloud he could repeat the passage accurately; his gift of total recall made it appear that he had a tape recorder in his head.

Even as a young man, and for years thereafter, he took a particular interest in conducting classes for Bahá'í children. These were sometimes held in quarters of Ṭihrán where fanatical opponents of the Faith were free to break into Bahá'í homes and disrupt the small bands of children gathered to study their religious lessons. Always scrupulously punctual, he was known to be late on only one occasion. He expressed apologies for his delay to the eager students but did not explain the cause of his lateness. Only later was it learned that his sister had died that day and he had undertaken the arrangements for her burial, traversing the city from the extreme east to west, and hastening on to the class in order not to disappoint the students.

When the call was raised for pioneering he was one of the first to settle in a very small town in southern Persia. The stories of his sacrifices and teaching exploits there are many, but one is particularly noteworthy and has been circulated far and wide by his friends. A nocturnal burglar entered his home one night and when Kaykhusraw awakened he assisted the thief to carry out the goods he was intent on stealing, saying to the thief words to the effect that his dire need must have led to his



Kaykhusraw Muqbil

burgling. Startled by this reaction and his heart softened, the thief accepted Kaykhusraw's invitation to remain in his home as a guest and spent some days in this loving atmosphere. His host provided him with a little capital. The former thief found an honourable occupation, began life anew and remained forever grateful to his benefactor.

In a later period, Kaykhusraw distinguished himself in Baghdád, rendering assistance to the many pioneers who passed through on their way to various parts of the world. He strengthened their courage, helped them to arrange their visas, provided warm hospitality, aided them to pack their goods and was always the last to eat and find rest. Once, when he was ill, he would pace about on the roof each night, lest his sufferings disturb the sleeping believers. He married a girl from a distinguished Bahá'í family of Baghdád.

Undoubtedly the hardships endured at his various pioneering posts shortened the life of Kaykhusraw Muqbil. He passed away while reading aloud to his family some verses from the *Kitáb-i-Íqán*.

ABU'L-QÁSIM FAIZÍ

LOYCE DRUGAN LAWRENCE

1905–1968

Knight of Bahá'u'lláh

Loyce Drugan Lawrence, born in 1905 in Winchester, Massachusetts, was the eldest of three children whose mother died when they were young. Loyce lived with her grandparents and an aunt in Beverly, Massachusetts, where she graduated as a Registered Nurse in 1926. She did private nursing and later was appointed night supervisor of Addison Gilbert Hospital, Gloucester. For two years she worked in the southern United States. To satisfy her inquiring mind and adventurous spirit which created in her a desire to know more about people, religion and places she travelled in her free time. In the course of her search for a pattern on which to base her spiritual growth Loyce learned of the Bahá'í Faith. Her early teachers were Lorna Tasker and Mr. and Mrs. Harlan F. Ober.

In 1942 Loyce married Gustavus G. Lawrence and thereafter spent her time between Gloucester and California. When in Gloucester her home was open to the Bahá'ís for meetings and gatherings of the friends of the Faith. She actively engaged in Bahá'í activities and attended Green Acre Bahá'í School to deepen her knowledge of the Faith. In the period 1948–1950 she served on the staff of editors of *The Bahá'í World*.

Mr. Lawrence never became a Bahá'í but he was always cordial to the friends whenever they were in his home. "The marriage was one of unity and love," writes Elizabeth Kidder Ober whose Bahá'í life is closely interwoven with that of Loyce Lawrence. "Her bereavement was great when her husband died in 1951 because their hearts were so firmly knit. My husband and I spent much time with Loyce in this period and her heart was lightened by the plans she formulated to attend the European Intercontinental Teaching Conference to be held in Stockholm in July, 1953, and the Asian Intercontinental Teaching Conference to follow it in New Delhi in October, 1953. She was able to attend both gatherings and to complete a trip around the world but her commitment to serve the Cause, to make it the central interest in her life, came into full focus in Sweden. At the Conference in Stockholm she was captivated by the vision of the global crusade des-



Loyce Drugan Lawrence

cribed by Shoghi Effendi in his message and stirred by his call for pioneers to arise and carry the Faith of Bahá'u'lláh to the most remote corners of the earth. Her response was immediate. She offered to settle in the Lofoten Islands within the Arctic circle and left immediately for Svolvaer, an act which brought joy to the heart of the Guardian and won for her the title Knight of Bahá'u'lláh. Remembering how much she enjoyed a warm climate, I knew she had been led by her heart in selecting a northern goal."

Loyce established herself in Svolvaer, made friends, won their confidence, and taught the Faith of Bahá'u'lláh. It was her joy to participate in the establishment of the Local Spiritual Assembly of Svolvaer and then to serve on the National Spiritual Assembly of Norway. She travelled throughout Scandinavia teaching, serving in an administrative capacity, transporting youth to Summer Schools and entering into any and all Bahá'í activities. Her automobile, a beach wagon, became a veritable bus for the Bahá'ís and she generously placed it at the disposal of the friends. She made a pilgrimage to the Holy Land and met Shoghi Effendi whose dinner talks about the future of the Cause in the North were a source of inspiration to Loyce. He spoke to her about her meritorious services in pioneering so far afield. In 1968 she returned to Haifa to participate in the election of the Universal House of Justice.

In 1961 I had the happy experience of travelling in Scandinavia with Loyce. Meticulous and thoughtful, she had made every possible detail of the journey crystal clear in letters and had provided me with a typewritten itinerary. We met in Svolvaer. It was early February and the weather was stormy. The Norwegian Bahá'ís showered us with hospitality. I was the only other American Bahá'í they had seen. We talked about the Cause and their reactions to Loyce as a stranger who had come to make her home among them and work for the Bahá'í Faith. She blended with the Norwegians in physical appearance and felt great empathy and love for their culture. We visited and spoke in various centres throughout Sweden, Finland and Denmark. In Turku, Finland we were reunited with Mildred Clark, Loyce's fellow Knight of Bahá'u'lláh for the Lofoten Islands. Twice I was with Loyce in London where we visited the friends and spent an afternoon at the resting place of the beloved Guardian.

A year or two later, on the advice of her physician to seek rest and treatment in a warm climate, Loyce was the guest of Harlan Ober and his wife, Elizabeth, at their home in Pretoria, South Africa. At their invitation I joined Loyce there. We observed the Fast together and enjoyed a marvellous Naw-Rúz celebration. Through the kindness of Harlan and Elizabeth we were able to visit Bahá'í centres in South Africa and Swaziland.

Later Loyce came to the United States and for nearly a year nursed her aunt, Miss Berthe Drugan, who was suffering from terminal cancer. After the death of Miss Drugan, Loyce returned to her pioneer post. Her last visit to the United States was in 1966. She visited the Bahá'í House of Worship in Wilmette and met with Bahá'ís who were acquainted with the Scandinavian languages and who might find it possible to serve in Scandinavia even for a brief time to aid in the teaching work. She visited isolated pioneers and friends who worked with the American Indians. Every consideration was given to strengthening old Bahá'í ties. Then Loyce returned to Svolvaer and it was a little while before I heard from her.

In 1968 the Oceanic Conference was scheduled to be held in Sicily but Loyce did not plan to be there. I thought this strange. My phone call from the airport in Rome to an address she had given me in Trondheim, Norway, brought no response. When I returned to the United States after the Conference I called again and learned that Loyce had had surgery. Although she assured me that she was feeling well the sound of her breathing told me that something was very wrong. In October, learning that Loyce's condition was rapidly deteriorating, her sister Ruth and I hastened to Trondheim for a three week period. The Norwegian friends from far and near called and came to Trondheim to ask whether there was something they might do to serve Loyce. There was nothing; the end was approaching. One of the most difficult things I have ever done was to leave her. We talked freely about death and the Faith. We read prayers and studied the Writings. Her Lofoten friends longed to take her home to Svolvaer, but it was far too late to move her. They came and sat with her daily while in Trondheim. Seven days after Ruth and I left, Loyce was released from the suffering of terminal cancer.

A letter from Helene Drechsler, the first to accept the Cause in Svolvaer, describes Loyce's last hours: "It really was a bounty to me to be able to be with Loyce, to serve her, and help her slip away from this life, although it bothered me to witness all her pain and suffering . . . She was firm in her belief, patient and courageous, and always had strength to inspire and uplift others. She said that if her pain could open the hearts and minds of people then she could only thank God for giving it to her . . . About a week before her passing Loyce insisted that her wedding ring be engraved with words from the Writings of Bahá'u'lláh . . . She is missed so very much."

On December 19, 1968, the day after her passing, the Universal House of Justice cabled:

> GRIEVED LEARN PASSING DEVOTED KNIGHT OF BAHAULLAH LOYCE LAWRENCE HER SERVICES ESTABLISHMENT CAUSE GOD LOFOTEN ISLANDS UNFORGETTABLE STOP SUPPLICATING HOLY SHRINES PROGRESS HER RADIANT SPIRIT ABHA KINGDOM.

LEONORA P. NORMAN

NI'MAT 'ALÁ'Í

1890–1968

Ni'mat 'Alá'í was born in Ṭihrán, Írán, of a distinguished and dedicated Bahá'í family. His father, Náẓim'u'l-Aṭṭibá, Siyyid Muḥammad, became physician to the Court of the Sháh.

Mr. 'Alá'í was educated at the Bahá'í school in Ṭihrán. He completed his studies at the age of sixteen, when he entered government service. From his early youth he was a staunch and knowledgeable believer and put into practice the Bahá'í teachings and principles in his work and private life. He brought to bear upon all he did his strong sense of justice and although he provided generously for his family he possessed to a significant degree the quality of detachment. His aim throughout his life was to serve the Cause of Bahá'u'lláh which he succeeded in doing both in his professional career and in his personal life as a pioneer and teacher. He was honoured many times by receiving Tablets from 'Abdu'l-Bahá and letters from the Guardian.

While in Ṭihrán Mr. 'Alá'í served the Bahá'í community actively, placing his administrative skills at the disposal of the Local Spiritual Assembly and various committees of the National Spiritual Assembly. He was frequently a delegate to the National Convention. He always maintained that the youth and adult members of the community should mingle as much as possible to the advantage of both. He set an example of this from an early age and was greatly loved by the older Bahá'ís.

Mr. 'Alá'í's honesty, integrity and love for humanity, as well as his efforts on behalf of the underprivileged, won for him the trust and respect of his fellow Bahá'ís and fellow workers, high government officials, the people who worked under him, the rich and the poor. His lack of concern about his status or position and his fearless presentation of the true nature of the Revelation of Bahá'u'lláh aroused opposition among the Muslim clergy and fanatical elements of the population. On twelve occasions an order of death was secured against him and a number of demonstrations were carried out protesting his Bahá'í activities, but surely through the protection of God he remained unharmed. Mr. 'Alá'í was instrumental, through his professional influence, in obtaining



Ni'mat 'Alá'í

valuable historical documents relating to the early rise and development of the Bahá'í Faith.

About 1945 Mr. 'Alá'í sought an early retirement from his position and with his family of seven pioneered to Afghánistán. After a period of nine months they were exiled from the country escorted by armed guards, and dispossessed of their belongings. Returning to Írán, Mr. 'Alá'í was invited to return to government service, special provision being made by parliament allowing him to do so.

Although he suffered from acute arthritis, Mr. 'Alá'í was eager to participate in the Ten Year Crusade. With his wife and two youngest children he pioneered to Samoa, joining one of his sons who had already settled there. Here they served for four years and despite language difficulties Mr. 'Alá'í was much loved and respected as a teacher.

After the firm establishment of the Spiritual Assembly of Apia in Western Samoa, Mr. 'Alá'í and his family, acting on the advice of Shoghi Effendi who encouraged them to settle in an area where there were no Bahá'ís, pioneered to Hastings, New Zealand and by 1963 had established a group there. Mr. 'Alá'í's winning nature enabled him to establish friendships with a wide variety of people including Maoris and government officials.

Following a serious heart attack, the family settled in England, at Oxford, where Mr. 'Alá'í was able to obtain needed medical treatment and his youngest daughters could continue their education. Here Mr. 'Alá'í made contact with leading literary men and intellectuals to whom he gave Bahá'u'lláh's Message. In December, 1968, as the family was preparing to pioneer to assist the friends in American Samoa, Mr. 'Alá'í fell ill and passed away. During the last few weeks of his life he was very joyful and appeared to be waiting to join his Beloved. His funeral was held very much according to his own wishes; it was simple and full of Bahá'í spirit. The service in Attleborough, Norfolk was reported in the Norwich newspaper and this, together with memorial services held there, created an interest in the Bahá'í Faith and led to regular meetings being arranged. Memorial services were held also in Ṭihrán and in Samoa. Learning of his passing the daughter and son-in-law of the first Samoan believer cabled:

> PLEASE ACCEPT SINCERE CONDOLENCES PASSING BELOVED TEACHER STOP GREAT LOSS TO FAITH AND SELVES STOP CHERISH MEMORY SERVICE TO BAHAULLAH.

Expressing its sorrow to his brother, the Hand of the Cause Shu'á'u'lláh 'Alá'í, the Universal House of Justice cabled:

> GRIEVED LOSS BELOVED BROTHER NIMAT STAUNCH SUPPORTER VALIANT PROMOTER FAITH HIS STEADFASTNESS DEVOTED SERVICES CRADLE FAITH PIONEERING FIELD UNFORGETTABLE WORTHY EMULATION STOP PRAYING SHRINES SPIRITUAL PROGRESS HIS RADIANT SOUL STOP CONVEY MEMBERS FAMILY LOVING SYMPATHY.

HAROLD THOMAS FITZNER

1893–1969

Knight of Bahá'u'lláh

In 1927, at a meeting addressed by Mr. Henry Hyde Dunn, Harold Fitzner and his companion Miss Florence Parry, who later became his wife, first heard the Message of Bahá'u'lláh. Its beauty struck an answering chord in their

souls and from that night they became dedicated servants of the Cause of Bahá'u'lláh. The life of Harold Fitzner became the embodiment of the prayer which requests assistance in rendering "instant, exact and complete obedience".

Harold and Florence married in 1931 and their home became a magnetic centre drawing large numbers of people to hear of the return of the Spirit of Truth. In that home many of the Bahá'ís of Australia had their first contact with the Teachings. Mr. Fitzner worked tirelessly, serving on the Spiritual Assembly of Adelaide, on various committees and as a visiting teacher to outlying centres. For some years he was chairman of the National Spiritual Assembly of Australia and New Zealand. He was an avid student of the Writings, knew many prayers and Tablets by heart, and once copied out in longhand the entire text of *Gleanings from the Writings of Bahá'u'lláh* in order to know it better.

In 1953, at the Intercontinental Conference held in New Delhi, the impassioned plea of Shoghi Effendi for pioneers to arise to serve in territories as yet not opened to the Faith inspired Harold, with characteristic directness, to immediately offer to go to Portuguese Timor. Before returning to Australia he had already taken steps to obtain the necessary visas. In Australia he arranged for early retirement, underwent surgery, secured the required documents to enter Portuguese Timor and was already on his way to his post before the letter from the Guardian, written through his secretary on June 6, 1954, reached him: "He (Shoghi Effendi) is deeply moved by the spirit of devotion which animates you both in your longing to arise and serve at this time. We know that the state of the heart of the believer attracts the Divine outpourings and the granting of the visa to Mr. Fitzner to enter Portuguese Timor, after so much effort, is clearly an evidence of the working of this great spiritual law."

Mr. Fitzner arrived in Dili, the capital of Portuguese Timor, on June 30, 1954, and was named by the Guardian a Knight of Bahá'u'lláh. He was sixty years of age and had lived all his life surrounded by the security of family, home and friends. For the next four months, until his wife could join him in Dili, he was alone. He immediately began making friends among the Portuguese, Timorese and Chinese communities, bestowing love indiscriminately upon all.



Harold Thomas Fitzner

Mrs. Fitzner was by profession a school teacher. Upon her arrival in Dili they opened a school to teach English and in this way met many young people and, through them, their parents. Through the holding of English classes many heard of the Faith and accepted it. By the example of his life, Harold Fitzner won the hearts of the people many of whom would respectfully bow in the traditional manner when they passed him on the street. A few years later Mr. Fitzner built an eleven-room house to provide classrooms for a larger school and to accommodate visitors.

After more than ten years of labouring to establish the Cause on this island, Mr Fitzner's health began to fail and by 1966 he was very ill. Mrs. Fitzner's responsibilities grew heavier. Many islanders of various races had accepted the Faith, one Spiritual Assembly was formed and the English school was well established. Each month saw a deterioration in Mr. Fitzner's health as his body became ravaged with cancer. Watching over him day and night, his wife prayed for his recovery. But on his part, Harold's one plea was that he be allowed to be a sacrifice for the establishment of the

Faith in Timor, and that he might die at his post. On February 3, 1969, after softly repeating the Greatest Name and beseeching the assistance of Bahá'u'lláh, Mr. Fitzner drifted into a deep sleep from which he did not awaken. He is buried in the Chinese cemetery on a high plateau commanding a glorious view over the town and the people whom he loved so dearly and among whom he was the first to raise the banner of the Bahá'í Faith.

On April 27, 1957, Shoghi Effendi paid tribute to Mr. Fitzner, writing: "May the Almighty, Whose Cause you serve with such splendid devotion, perseverance and love, reward you abundantly for your historic labours, and enable you to enrich continually the record of your unforgettable and highly meritorious services to His Faith."

The cable of the Universal House of Justice advising the Bahá'í world of the passing of Mr. Fitzner read:

> DEEPLY GRIEVED LEARN PASSING DEARLY LOVED KNIGHT BAHAULLAH HAROLD FITZNER AT HIS PIONEER POST PORT DILI DEVOTED SERVICES REMEMBERED ANNALS FAITH STOP CONVEY LOVING SYMPATHY FAMILY FRIENDS ASSURE PRAYERS HOLY SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

ERIC S. G. BOWES

FORSYTH WARD
1897–1969

In 1921, the year that 'Abdu'l-Bahá ascended, Nairne Forsyth Ward, usually known as Forsyth Ward, first heard of the Bahá'í Faith. He was then a senior at Cornell University in the College of Mechanical Engineering. At that time he had contracted scarlet fever and had been placed in the University infirmary, his textbooks forbidden. He was restless to read so Miss Hetty Belle Townley, his nurse and a Bahá'í brought him Bahá'í literature. His interest was awakened and he embraced the Faith.

After receiving his degree he continued his studies and became an instructor on the staff of Cornell University, remaining until 1927 when he received his M.M.E. degree. During these years he continued his Bahá'í study and was active in the Bahá'í community of Ithaca, New York. At this time no University Bahá'í Clubs had been established.

Mr. Ward married Janet Nundy in 1926. Three children were born of the marriage: Nairne Forsyth, Jr.; Alicia N.; and Roderic C. With his wife who embraced the Faith shortly before their marriage, Mr. Ward transferred to Berkeley, California where he was Assistant Professor of Mechanical Engineering at the University of California. During the fourteen years they lived there the Wards were active members of the community and served in many capacities. Mr. Ward gave generously of his time speaking on the Faith at meetings in neighbouring communities. When vacationing or on a business trip he would always place himself at the disposal of the Bahá'í friends in the areas he visited to serve as a public speaker. Frequently he gave radio addresses on Bahá'í topics and served on national committees including the Geyserville (California) Bahá'í Summer School Committee. He had attended the formal opening of the school in 1927 and grew to love it dearly, devoting as much time as he possibly could to the institution and its activities. From 1927 to 1941 the Ward family spent the summer months at Geyserville where Mr. Ward directed activities, lectured during the sessions and dealt with any emergencies that arose. He was ever ready to extend a willing hand in any capacity. The summer home built by Mr. Ward for his family's use on the school land at the invitation of Mr. and Mrs. John Bosch, donors of the Geyserville property, was foreseen as a retirement site. Years later, while serving in the Holy Land. Mr. Ward donated the house to the National Spiritual Assembly of the United States. A similar home was built on the property by Mr. and Mrs. Leroy Ioas[1] and the two families became lifelong friends. Mr. Ward assisted in overseeing the construction at the Geyserville School of the Amelia Collins Hall and Dormitory.

Mr. Ward's employment in the aircraft industry took the family to Seattle, Washington, in 1941. A year later he was transferred to Kansas where he was obliged to remain until the end of the war. During these years he remained an active Bahá'í, always helping in the community where he was living, as well as

[1] Leroy Ioas was appointed a Hand of the Cause of God on December 24, 1951.



Forsyth Ward

in neighbouring areas. Despite the prohibitions and restrictions which confined his activities during the war years he never lost an opportunity to offer encouragement or to speak of the Faith. After the war the Ward family returned to California where Mr. Ward continued to work for the government. Only a few years later he and his family were transferred to Tempe, Arizona where they became homefront pioneers and aided the lone resident Bahá'í in the establishment of a Spiritual Assembly.

However, Mr. Ward's real goal—to pioneer in a foreign land—had not yet been fulfilled. The opportunity arose upon his retirement in 1959. Rex and Mary Collison, two American believers who had left their home to settle in Kampala, Uganda had visited the Wards in 1957 and encouraged Mr. and Mrs. Ward to join them in Uganda. Two days after Mr. Ward's sixty-second birthday he and his wife left Tempe for Uganda to fulfil his dream. All personal property had been given away or sold; the five trunks holding their possessions had been sent on to East Africa; all was in readiness. Another dream, cherished since 1921 was about to be realized. Permission had been received to make the pilgrimage to the Holy Land *en route* to Africa.

The pilgrimage was a beautiful and heavenly experience; it culminated in an invitation being extended to the Wards by the Hands of the Cause of God Residing in the Holy Land to remain at the World Centre as custodians of the Shrine of Bahá'u'lláh at Bahjí. What a privilege! What an honour! Of course he said "Yes!"

Mr. Ward brought his skill and knowledge to bear on the many technical problems involved in the repair and maintenance of the extensive gardens and properties at Bahjí, projects which could be executed only during the brief summer period when the flow of pilgrims ceases. Throughout the pilgrimage season, from November to June, all effort was directed to the comfort and aid of the pilgrims. Mr. Ward served as a guide and chauffeur to the friends visiting the Holy Land. He guarded the Shrine, opening it for pilgrims whenever they wished to enter. He derived great joy from the opportunity of serving the Hands of the Cause when they gathered at Bahjí for their autumn conclave.

With cheerful determination Mr. Ward met the difficulties of adjusting to a new climate, language barriers and an unfamiliar lack of amenities. But the reward of having served was all that he desired; he was happy.

Mr. Ward remained in the Holy Land for over ten years, from 1959 to 1969, during which period he served as custodian of the Shrine of Bahá'u'lláh under the direction of the Hands of the Cause of God, the International Council, and the Universal House of Justice. He passed away while walking in the gardens at Bahjí—that sweetest of settings—early in the morning of June 8, 1969, and was laid to rest in the Bahá'í cemetery at the foot of Mt. Carmel. The news of his death was cabled by the Universal House of Justice:

> GRIEVED ANNOUNCE SUDDEN PASSING NAIRNE FORSYTH WARD DEVOTED BELIEVER WHO WHILE ENROUTE PIONEER POST AFRICA DURING CRUSADE RESPONDED REQUEST HANDS CAUSE REMAIN BAHJI AS CUSTODIAN SACRED SHRINE BLESSED BEAUTY SERVING WITH WIFE JANET IN THAT EXALTED POST UNTIL HIS PASSING STOP HIS DEVOTED SERVICES AMERICAN HOMEFRONT SINCE EARLY TWENTIES LONG REMEMBERED STOP VIEW HIS INTIMATE ASSOCIATION GEYSERVILLE ADVISE HOLD BEFITTING MEMO-

RIAL SERVICE DURING SUMMER SCHOOL SESSIONS THERE STOP PRAYING SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

JANET WARD

ETTY GRAEFFE
1897–1969

GRIEVED LEARN PASSING ETTY GRAEFFE HER DEVOTED SELFSACRIFICING SERVICES DEVELOPMENT CAUSE BAHAULLAH SWITZERLAND IMPERISHABLE ANNALS FAITH EUROPEAN CONTINENT STOP ASSURE PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

Universal House of Justice

Etty Graeffe was born in 1897 in Brussels of a German father and an English mother, and attended school in Brussels. Among her schoolmates was Doris Lohse. Their families were good friends. Little did the girls know that in future years they would meet again as Bahá'í pioneers and work together throughout Europe for the establishment of the Faith of Bahá'u'lláh.

Later Etty studied at the University of Tübingen, Germany. She married at the age of twenty-one, in 1918. Two years later her husband died as the result of an accident. Then, forced to earn her living, and with an infant son to care for, she established and operated a home for children. At this time she adopted an orphan child whom she reared together with her own son.

Disturbed by the growing political unrest in Germany, Etty left for the United States in 1936, taking her two children with her. It was in the early 'forties that Etty, who up to this time had always declared herself an atheist, encountered the Bahá'í Faith and immediately accepted it. She became an outstanding and remarkable Bahá'í and an able and compelling teacher of the Cause. She was generous, hospitable, steadfast and devoted and was possessed of the power of the spirit that is the gift of the truly humble. Etty Graeffe was more than an arresting personality; one felt that she was an example of true servitude to Bahá'u'lláh. Although afflicted by a serious heart ailment she grasped every opportunity to serve the Faith.

The account of the passing of Etty Graeffe appearing in the September, 1969 issue of the United States *Bahá'í News* describes the beginning of her service abroad: "Mrs. Graeffe was one of the first contingent of pioneers from the United States to set forth for Europe on September 7, 1946, under the aegis of the European Teaching Committee in the first year of the Second Seven Year Plan (April, 1946–April, 1953). Her particular assignment was to carry out the request of the beloved Guardian to the European Teaching Committee to set up an office in Geneva, Switzerland as an adjunct to the Bahá'í International Bureau which functioned directly under the Guardian for many years. This office was to make a survey of the goal countries in Europe and to carry on certain services for the European Teaching Committee." Accompanied by Miss Edna True, chairman of the committee, Mrs. Graeffe proceeded to Geneva where, after much searching, a suitable office was found and the opening of the ten goal countries of Europe commenced.

After two years of intensive teaching activity at the Bahá'í Centre in Geneva during which interval Mrs. Graeffe visited the ten goal countries and performed other duties she suddenly suffered a severe heart attack and was obliged to return to the United States for a brief period to be with her family. When she was able to return to Europe she again entered the pioneer field and served in many countries. At this time she suffered the tragic loss of her son who died of a heart attack while on a business trip to Finland. Again she demonstrated her exceptional fortitude, her grateful resignation to the Will of God, increasing all the more her services.

She then went to pioneer in Luxembourg, a country which much attracted her and whose destiny in the Cause absorbed her interest, because her mother had lived there for many years. She was of great assistance to the friends in Luxembourg and attracted and confirmed many seekers through her firesides and public meetings.

From Luxembourg she travelled to Belgium, serving actively in Brussels and Antwerp. An ardent Esperantist, she was a frequent speaker at their meetings and participated in the deliberations of the International Esperanto Association at their World Congresses. She also



Etty Graeffe

spoke regularly before the English Debating Society. In her addresses before the various groups who called upon her to speak she would vividly describe her experiences in both world wars and the conflict between nations and religions, and capably present the solution she had found in the Bahá'í Teachings. She showed great interest in the work of the United Nations Organization and UNESCO. With rare intelligence she outlined the spiritual reality underlying the concepts of human rights and of progress.

From Belgium, Etty left for Switzerland where again she rendered valuable services. She served on the National Spiritual Assembly of Switzerland for several years. Because of her knowledge of German, French and English she was of particular assistance to the Swiss Translating Committee.

Etty Graeffe's last pioneer post was the goal city of Locarno, where she toiled to establish the first Spiritual Assembly. Confined to bed for many months because of her defective heart, she carried on her teaching work from her bedside, her failing health sustained by her longing to see the coming into being of the Spiritual Assembly of Locarno.

Perhaps this vignette will illustrate the humility of Etty Graeffe. A lady was visiting Locarno and was deeply impressed with Etty whom she met in hospital several times. Etty had spoken to her of the work in Locarno and of her hopes for the establishment of an Assembly. A highly successful public lecture given at that time by a young new believer from Italy brought Etty the greatest happiness. She told her listener that she had worked for many years to make this public meeting possible. Then she remarked to her visitor that she had only just then become entirely a Bahá'í, for only now could she truly supplicate, in the words of the *Tablet of Visitation* of 'Abdu'l-Bahá, *Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones* . . . Many who visited Etty in her last days on earth spoke of the sublimity of her happiness. It was with this joy in her heart that she slipped away to the Abhá Kingdom on July 26, 1969.

The outstanding contribution made by Etty Graeffe to the advancement of the Cause of the Blessed Beauty in Europe cannot be measured. We only know that she loved her Lord and served Him faithfully.

HONOR KEMPTON

CHARLEY ROBERTS

?–1969

Little is known of the early life of Charley Roberts, the first Athabascan Indian north of the Arctic Circle to embrace the Cause of Bahá'u'lláh. We first met on the ice of the Yukon River in Fort Yukon, Alaska, in April, 1962, the last year of the Guardian's Ten Year Crusade. It was really more of an experience than a meeting; he looked into my eyes as if he were seeing clear through me and reading my soul.

My wife Beverly and I had pioneered to the village of Fort Yukon and found employment as school teachers. Having been cautioned by the officials about teaching our Faith, we were circumspect. I wished to cement a friendship with the elderly man with the penetrating gaze but planned to avoid any talk about religion. I walked the two miles through the snow to Charley's cabin. Charley immediately brushed

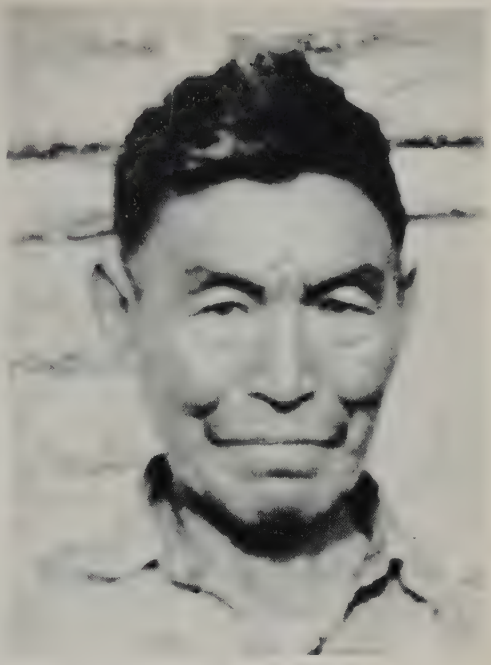
aside my attempt at caution. I had no more than entered his cabin when he said, "What church do you belong to, John?" That day Charley learned about Bahá'u'lláh.

At our fourth meeting, on May 22, Charley and I went hunting. The day coincided with the first day of pilgrimage for Beverly and our eight year old daughter. Charley said, "Tell me about it again, John." While he sat calmly on a river bank whittling the end of a shell so it would better fit his gun, I told him again about Bahá'u'lláh. After confirming that he believed what I had told him, I simply said, "Then you are a Bahá'í, Charley." Without looking up from his whittling, he softly answered, "I hope so, John."

This simple statement of faith signalled the beginning of a dynamic phase in Indian teaching in Alaska. Within ten weeks a Spiritual Assembly was formed in Fort Yukon, largely due to Charley's efforts. Shortly afterwards he moved to Fairbanks. There his teaching resulted in the Faith reaching both Nenana and Beaver, two other villages which formed Spiritual Assemblies during that final year of the Ten Year Crusade. Charley moved to Nenana to assure the formation of that Assembly. He gave generously of his time, his energy and whatever money he could earn.

Charley, though illiterate, spoke five languages and dialects, and he taught the Faith in all of them. His presentation was simple and direct: "There is only one God; all men are brothers; if you believe that, you are a Bahá'í." Once he expressed impatience at the lack of response in a woman he had told about the Faith: "She can't see it, and she even knows how to read and write!" Then he softened, "But some people are slow; it took me a long time." That "long time" consisted of three conversations during a six-week period. When Charley was unable to reach someone he would insist that another Bahá'í attempt to unlock the gates of their understanding.

Charley was fiercely independent and had a strength and depth of conviction that was rare. A day or so after his acceptance of Bahá'u'lláh a local missionary attempted to dissuade him. When asked "What did you tell him?" Charley's hand sprang up as in oath. With snapping eyes and stern countenance he thundered his conviction: "No man can make me change my mind about my religion."



Charley Roberts

Ten years before direct teaching on an organized basis got underway in Alaska, Charley had a vision of the potential response in the north and grieved at the inability of his fellow Bahá'ís to meet the pace he set. The pain of having the insight but not full and organized support for direct mass teaching drove him to seek solitude; at times he would go off for months by himself into the woods, returning with renewed strength. Charley was a man to fear; he had a flash temper and the strength of two men. When Bahá'u'lláh touched his heart, an overwhelming love conquered his rage and he developed remarkable patience.

With that sense of urgency and intensity of faith which must have burned in the breasts of the martyrs, Charley foreshadowed the fulfilment of 'Abdu'l-Bahá's prophecy: . . . *should these Indians be educated and properly guided, there can be no doubt that through the Divine teachings they will become so enlightened that the whole earth will be illumined.* Though unlettered, though he had difficulty mastering the pronunciation of the name of his Lord, the fire of his faith and his love for Bahá'u'lláh burned with a brilliance that has continued to shed illumination in the north long after his passing. His magnanimous spirit

was matched by his hearty laughter, his love of children, the songs he would sing and the stories he would tell of the old days, of the crow, the bear, the fly or the salmon. He loved to tease and had a knack for giving his loved ones, especially children, endearing though whimsical Indian names that captured their personalities.

I last saw Charley the winter before he died. He was over seventy then but his spirit and enthusiasm were boundless still. As we sat in the dim yellow kerosene light of his small cabin where we had first talked of Bahá'u'lláh I think we both sensed that it was our last meeting. He was planning to travel to the village of Chalkyitsik because there was someone there "who will join us". He had an enrolment card and asked me to fill in the address; he would take care of the rest.

Charley died on August 6, 1969. His Bahá'í burial, the first in the area, was conducted with quiet dignity that contrasted sharply with the prevailing atmosphere of fear, opposition and prejudice. The funeral was a momentous teaching occasion; it took a spirit with Charley's strength to achieve it. His grave marker is a wooden cross bearing a plaque with the Bahá'í ringstone symbol carved in it symbolic of how, through Charley, these two great religions are shown to be one in reality.

Though illiterate, Charley was never without his well-worn prayer book. In it was found the unsigned enrolment card for his friend in Chalkyitsik; Charley did not complete his trip. Curiously, the man for whom it was intended died a short time before Charley did. It was almost as though Charley would go anywhere to tell someone about the Bahá'í Faith.

JOHN E. KOLSTOE

EVELYN BAXTER

1883?–1969

Knight of Bahá'u'lláh

Evelyn Baxter, born about 1883, was at the age of nine left by her missionary parents in the care of relatives. Although little is known of her early years no doubt this enforced separation played a part in shaping the character of Miss Baxter who possessed a sensitive nature, an independent and inquisitive mind and a deep spiritual thirst.



Evelyn Baxter

A graduate from Sheffield University, Miss Baxter was a natural scholar and through the reading of Bahá'í books she became, early in 1923, before meeting any Bahá'ís, a convinced believer in the Teachings of Bahá'u'lláh. She served the Faith with utter devotion as a teacher, administrator and pioneer. She served on the Local Spiritual Assembly of London and on the National Spiritual Assembly of the British Isles for many years before arising as a pioneer in the Six Year Plan (1944–1950), first to Birmingham and then to Nottingham, Hove, Oxford and Cardiff. Whenever a need arose in the Cause, Miss Baxter would respond with wholehearted enthusiasm.

Required by her health to retire early from her profession of teaching, Miss Baxter lived modestly on a small pension. She disliked waste of any kind. Many friends remember with affection and sympathy her practice of reusing envelopes for her wide correspondence. Through prolonged self-denial she gradually saved enough money to achieve her heartfelt, long-held desire to make her pilgrimage to the World Centre.

The finest hour for Evelyn Baxter came in 1953 when she responded immediately to the call of Shoghi Effendi at the outset of the Ten

Year Crusade and arose in September, 1953, to open the Channel Islands to the Bahá'í Faith. One of the immortal Knights of Bahá'u'lláh, her name is thus inscribed in the circlet of beautifully painted flowers on the Scroll of Honour at the World Centre as the one who first raised the Standard of Bahá'u'lláh in the island of Jersey. With characteristic determination she remained steadfastly at her post until her death on August 21, 1969. The fruits of her sacrifice and her devoted service were realized with the triumphant formation, at Riḍván 1972, of the first Spiritual Assembly of Jersey.

At the memorial meeting held to mark her passing the following cable from the Universal House of Justice was read:

DEEPLY GRIEVED PASSING KNIGHT BAHAULLAH EVELYN BAXTER STOP AMONG FIRST PIONEERS SIX YEAR PLAN HER LONG FAITHFUL SERVICE BRITISH BAHAI COMMUNITY PROVIDES EXAMPLE DEVOTION FORTITUDE STOP ASSURE PRAYERS HOLY SHRINE PROGRESS HER SOUL.



Gladys Irene Parke

GLADYS IRENE PARKE

?–1969

Knight of Bahá'u'lláh

Gladys Irene Parke was born in Ballart, Victoria, Australia, in the latter half of the last century. When she was a small child her family moved to Launceston, Tasmania, and settled in that city. In her early years she manifested a deep sympathy for the sick and infirm and it was a natural step when she enrolled as a student nurse at the Launceston General Hospital. She dedicated her working life to tending to the needs of the sick and her experience of life as a nurse heightened her sympathetic understanding of her fellowmen. Miss Parke's abilities were soon recognized and after graduation there followed a steady rise in her chosen career resulting in appointments to a number of hospitals. These included St. Thomas's Hospital, London, the matronship of a New Zealand Hospital, and Launceston General Hospital where her career terminated.

Miss Parke's retirement from her profession, she later realized, marked only the beginning of her true life's work and the years she had devoted to alleviating the physical sufferings of humanity, she came to understand, were merely a preparation for the part she must play in carrying to mankind the healing, redeeming spiritual truths taught by Bahá'u'lláh. She learned about the Faith in Launceston through Miss Gretta Lamprill,[1] the first believer in Tasmania, who was also a retired nurse, and quickly accepted it, thus becoming the first Bahá'í in Northern Tasmania. A close spiritual relationship sprang up between the two women who became affectionately known throughout the Tasmanian Bahá'í community as "The Two G's".

In 1953 Gladys accepted the appointment as hostess at the Ḥaẓíratu'l-Quds in Sydney, Australia, a role she carried out with characteristic graciousness, dignity and efficiency. Later in that year, inspired by the Guardian's call for pioneers to arise and fill the goals of the Ten Year Crusade, Miss Parke and Miss Lamprill volunteered to go to Tahiti, the major island of the French Polynesian group called the Society Islands. In recognition of their sacrificial effort the Guardian named them Knights of Bahá'u'lláh.

Four times they journeyed to Tahiti. As Australian citizens their stay was limited by the

[1] See "In Memoriam", p. 534.

French authorities to three months. However, because of the goodwill shown by the two friends the authorities extended their fourth visa to six months. In the intervening periods they continued to teach the Faith, on one occasion assisting with the work in the Cook Islands. Eventually their efforts were rewarded and they witnessed the establishment of the first Spiritual Assembly on the island of Tahiti.

On her return to Tasmania Miss Parke settled in Launceston and her beautiful home "Waiho" became a magnet of attraction, the setting for regular firesides, study classes and conferences. Her presentation of the Faith lingers in the memory of all those who heard her speak: the Faith was a perfect, unblemished jewel offered with tremendous dignity in an exquisite setting, and always the Message was given with warmth and sympathy in its purest form, from the words of Bahá'u'lláh or 'Abdu'l-Bahá.

In 1962 Gladys pioneered again, with her friend Miss Lamprill, to Devonport where they assisted with the establishment of the first Spiritual Assembly, remaining until the community reached full strength and maturity and later, despite advancing age, they embarked on an active teaching campaign in Launceston. In 1967, with great reluctance, the women bowed to the demands of their years and took adjoining flats in a complex of retirement cottages for retired nurses. But retirement was not a word in Glad's vocabulary and soon her flat was again a focal point of teaching activity. When questioned about this she instantly referred to the journeys of the Master to Europe and America towards the end of His life.

In August, 1969, after a brief illness, the earthly life of Gladys Irene Parke ended. A friend writes: "A few weeks ago I paid a visit with dear Gretta to Glad's resting place in the Launceston General Cemetery. We stood before a double grave and said some prayers. A black marble headstone marks her resting place. A similar headstone to the right remains unengraved. I shall always remember the love in Gretta's eyes as she said on leaving, 'I yearn for the day when I can lie beside my beloved Glad.' Surely there is no greater testimony to the power of Bahá'u'lláh than the spiritual love that binds together His enthralled servants in the companionship of the faithful."

The souls who have been enlightened with the light of the Kingdom . . . shine, like unto the stars, upon the horizon of everlasting glory. 'Abdu'l-Bahá.

ALBERT BENSON

JEANNE GWENDOLIN ALLEN

1911–1969

Knight of Bahá'u'lláh

Jeanne Gwendolin Allen, Knight of Bahá'u'lláh for Cape Breton Island, Canada, passed to the Abhá Kingdom on September 30, 1969. Born on February 3, 1911, she became a Bahá'í through the Collin family in 1940 in Armstrong, British Columbia. She married Fredrick Allen in April, 1941, and took up residence in Vernon. Theirs was one of the earliest Bahá'í marriages in British Columbia.

The Allens were instrumental in establishing the first Local Spiritual Assembly in Vernon and remained in the area until they moved to Edmonton, Alberta in 1950. While attending the Intercontinental Conference in Wilmette in 1953 they offered their services as pioneers in the Ten Year Crusade and in that same year they settled in Sydney, Cape Breton Island.

Employment opportunities were limited in their adopted goal and therefore the Allens operated a small grocery store a few miles from Sydney. This required their working long hours and remaining open during the evenings, but it provided an opportunity to meet many people and Jeanne was never too weary to invite them to her home to talk about the Bahá'í Faith. She had great tact and patience in explaining the principles of the Faith and in answering the questions of seekers. They remained at their post until 1962 when economic conditions rendered a longer stay unfeasible.

While in Cape Breton, the Allens drew comfort from the companionship of their fellow pioneers, Grace and Irving Geary, who lived about fifty miles away at Baddeck. In addition, the loneliness of their stay in the Maritime region was broken by the visits of travelling teachers, members of the National Spiritual Assembly of Canada and other Bahá'ís going to and from Labrador, Newfoundland, and the islands of St. Pierre and Miquelon. The highlights of their stay in Cape Breton Island, as



Jeanne Gwendolin Allen

recorded by Jeanne, were the visits of the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum to Halifax, and John Robarts to Sydney and Moncton.

On their return to British Columbia the Allens served in various communities in the Okanagan Valley area. Jeanne confided to a friend who visited her during her illness that she was peacefully resigned to leave this world if it were the will of God. Burial was in Lakeview cemetery overlooking the calm turquoise of Okanagan Lake, the heart and centre of the area in which Jeanne had embraced the Faith that she served with a quiet and steadfast distinction.

TOMMY KABU
1922–1969

Tommy Kabu, the first Papuan believer, came from an area of large rivers and steaming tropical country, in the Gulf District of Papua. There people live in houses on stilts, and the bush is so dense that all travel is by river. For the most part they are poor with few occupations and poor soil for gardens. Civilization has penetrated only in the form of a mission station with its hospital and one or two schools, and also an oil company.

My husband and I had been in Papua for one year before we met Tommy. He was a middle-aged man who, because of his dignity and thoughtful air, appeared much older. He was looked upon as a leader amongst his people and possessed the befitting traits of wisdom and kindliness. He taught himself to read and write, served in the police force, visited Australia, and was a champion of his people. He sought to improve their economic position by establishing a trading business for them. He was often misunderstood, lost money because of it, and nothing actually succeeded. But he was respected and went forward doggedly, forsaking many private concerns in his efforts to assist his people.

When he first came to us with some others who had expressed an interest in the Bahá'í Teachings, he sat and listened in a kindly way and said little. He borrowed *The Good Message*, returning the book a week later. He had carefully read the first page. "This is just what I think," he said. "It is true." And as we listened carefully to his indistinct English, he added: "If you had found me when you first came here, you would not have waited a year in vain."

Soon other Papuans, all from Tommy's area, also embraced the Cause and in April, 1966, the first Spiritual Assembly of Port Moresby was formed. Tommy returned to his home village and with our help endeavoured to start a sacsac (native housing material) weaving industry among his village friends. The government assisted for a time but eventually the venture failed.

Tommy contracted tuberculosis but despite this handicap and that of geographic isolation from other Bahá'í teachers, he continued to spread the Glad Tidings. We went ourselves and sent visitors to see him and the Bahá'ís of the area. On one occasion Tommy accompanied a Chimbu Bahá'í from the highlands on his teaching trip to villages further along the river and many new believers were enrolled.

The spread of the Faith alarmed the missionaries who urged Tommy to discontinue teaching. Tommy informed them that no one is forced to become a Bahá'í and that if one feels an attraction of the heart for the Cause he has the right to identify with it.



Tommy Kabu

Tommy's physical condition worsened and he was confined for a long time in the antagonistic atmosphere of the mission hospital. When we visited him in April, 1969 he was living in a house and seemed better. He was thrilled to be with Bahá'í friends again, but unhappy that his condition made it impossible to teach and travel as much as he would like. When translations of the Writings into Motu reached him, he wrote saying how delighted he was to have material he could fully understand and to again be travelling about and teaching.

Although elected a delegate to the first National Bahá'í Convention to be held at Lae, Tommy was unable to attend because of transportation difficulties. Inspired by the convention, however, another Chimbu teacher left for the Gulf District and met Tommy on his arrival. Other believers from upriver arrived the same day. Tommy said he could see that the Bahá'í Faith brought a true love and unity. In a letter written in this period he mentioned that he was still trying to sell sacsac by another means to benefit his needy people.

Early in October, 1969, at the age of forty-seven, he passed away. His remains were interred in a pleasant burial ground near his home village, Mapaio. Following his death the well-known anthropologist, Nigel Oram, in a newspaper article, described Tommy as he had known him in the days before he was a Bahá'í: "Perhaps most impressive was his quality of self-control. When dealing with meetings, he spoke his views clearly and forcibly, but he was never put out when the feeling of the meeting went against him on a particular point. He gave an impression of inner calmness and strength."

SUE PODGER

MARY HOTCHKISS BODE

1896–1969

Mary Hotchkiss Bode, whose services as a pioneer spanned a quarter of a century and took her to three continents, was the daughter of one of the very early and active Bahá'ís of Washington, District of Columbia. She was privileged, as a child, to meet 'Abdu'l-Bahá during his visit to America. To Mary, He gave the Persian name Ruqíyyih ("lofty" or "exalted"), and to her sister, Helen Hotchkiss Lielnors, the name Laṭífih ("pure" or "radiant"). Her mother, Mrs. John Burton Hotchkiss, received from the Master His signed photograph, and a Tablet in which He supplicated that "*thy two blessed daughters may be encompassed with the grace of the Kingdom.*" Mary and Helen also received Tablets from 'Abdu'l-Bahá and, in 1919, at the Annual Convention held in New York City, the two sisters formally presented that portion of the Master's *Tablets of the Divine Plan* known as the 'first' and 'second' Tablets to the Southern States.[1] Miss Mary Maxwell (now the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum) also participated in that programme, presenting the 'first' and 'second' Tablets to Canada.

Mary gave the Bahá'í Message to many, including Edward Bode whom she married in 1936. Together they assisted in establishing the first Spiritual Assembly of Beverly Hills, California and, between 1941 and 1942, served on the Inter-America Committee, arranging for and assisting prospective pioneers to Central and South America.

From 1937 until the time of his passing, Mary engaged in frequent correspondence with Shoghi Effendi, seeking his guidance in selecting

[1] *Star of the West*, vol. x, No. 4, p. 57.



Mary Hotchkiss Bode

the areas of greatest need in the Bahá'í Cause to which she could direct her efforts. In 1946 she and her husband embarked on their first pioneering assignment abroad, choosing Brazil as their goal, and assisted in establishing the first Bahá'í Assembly in that country. On January 28, 1948, Shoghi Effendi wrote to Mrs. Bode: "I deeply appreciate your high and constant endeavour for the establishment of the Faith in Brazil, and feel truly proud of your historic achievements. I urge you and your dear husband to persevere in your task, however great the sacrifice involved, and to rest assured that the Beloved is well pleased with you both, that He will watch over you, and aid you to render still greater service to His Cause." Later that year Mary and Edward settled in Chile to assist with the work there, and then pioneered to Panama, Mexico, Portugal and Holland, serving for nine years in the latter country.

In March, 1969, at the suggestion of the Universal House of Justice whose guidance they sought, the devoted couple settled in Funchal, Madeira Islands. While attending a teaching conference in Lisbon, Portugal in October of that year, Mary became seriously ill and passed away within a few days. Her resting place in the British Cemetery in Lisbon is surrounded by a beautiful garden.

An appreciation of her rich record of service is contained in the cable sent by the Universal House of Justice on October 16:

> DEEPLY GRIEVED PASSING STEADFAST DEVOTED PIONEER MARY HOTCHKISS BODE STOP CHILDHOOD ILLUMINED MEETING ABDULBAHA STOP ASSISTED FORMAL PRESENTATION TABLETS DIVINE PLAN LATER RENDERED WITH BELOVED HUSBAND EXEMPLARY SERVICES QUARTER CENTURY PIONEER FIELDS NORTH SOUTH AMERICA EUROPE FINALLY YIELDING LIFE OUTPOST EUROPEAN CONTINENT STOP ASSURE PRAYERS HOLY SHRINES PROGRESS HER SOUL.

DORIS FOYE CORBIN
1904–1969

"This is the cornerstone laid by 'Abdu'l-Bahá in 1912. Bahá'ís often come here to pray." Carl Scheffler spoke these words to two young ladies from Seattle, Washington, who were visiting the Bahá'í House of Worship in Wilmette in 1927. One was a Bahá'í, the other, Doris Foye Corbin, had just heard about the Faith that evening for the first time. Doris had never been taught religion at home, much less to pray. Their guide turned, walked away, and left them alone.

Doris felt incapable of prayer and indeed did not know how. An informal but totally sincere supplication formed on her lips: If this is the truth, I want to believe. She felt attracted to the principles of the Faith and a sense of regret that she had not encountered it earlier. On leaving that evening Mr. Scheffler gave each one a gift. To Doris he gave the last of the ring stones 'Abdu'l-Bahá had given to him which later she had set into a ring as a gift for her husband on their first wedding anniversary.

When she returned to Seattle, Doris became a convinced believer and began a productive life of Bahá'í service in the fields of teaching, pioneering and administration extending over forty-two years during which she never failed to regard Bahá'í activities as the first obligation in her life.

After her marriage to Donald Corbin in 1940 the couple pioneered to Texas and assisted



Doris Foye Corbin

in the formation of the first Local Spiritual Assembly in that State, in Houston, and later served at posts in Palacios, Corpus Christi and San Antonio. During the war years they assisted in the formation of the first Spiritual Assemblies of Roseville and Grosse Point Farms in Michigan. A skilled verbatim stenographer and highspeed typist, Doris made a valuable contribution to any committee on which she served and made available to the friends her complete notes taken of conferences and addresses of visiting Bahá'ís. In periods of difficulty she would type Bahá'í manuscripts to share with the believers so that even her darkest hours were translated into service.

Doris fulfilled her two greatest wishes, to make a pilgrimage to the World Centre and to live always in a pioneer post. In 1966 she attained the Thresholds of the Sacred Shrines in Haifa. As a pioneer she served the Faith in Sweden for several years beginning in 1949 under the Second Seven Year Plan, and in Grenada, West Indies, under the Ten Year Crusade. She possessed insights which particularly qualified her as a successful pioneer: a desire to remain in the background, and to concentrate on confirming and training the newly-enrolled believers to teach.

A pioneer to the very end, Doris passed away on November 1, 1969, in Florida where she assisted in the formation of the first Spiritual Assemblies of Fort Myers and Lee County. At the time of her death she was working in the business departments of Edison Junior College where her husband was an instructor. An accomplished musician, she had assisted in creating the college's first Fine Arts programme. In appreciation of her services to the college and the community, the auditorium of the newly constructed Learning Resource Centre of the college was named the Doris Corbin Auditorium, and a music scholarship in her memory was established.

The cabled tribute received from the Universal House of Justice read:

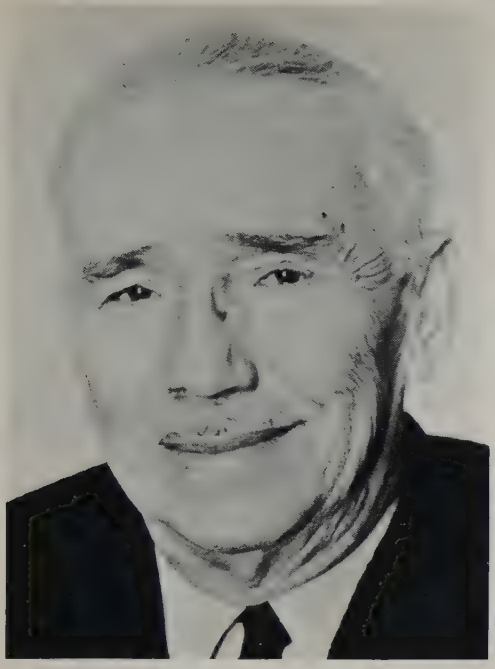
> GRIEVED LEARN PASSING DEVOTED SERVANT CAUSE DORIS CORBIN HER PIONEER SERVICE EUROPE AND ISLANDS CARIBBEAN MERITORIOUS CONTRIBUTION TEN YEAR CRUSADE STOP ASSURE HUSBAND PRAYERS PROGRESS HER SOUL.

MUSTAPHA BOUCHOUCHA
1900–1969

It was with deep sorrow that the Bahá'ís of Tunisia and many others abroad learned of the passing of Mustapha Bouchoucha in his sixty-ninth year during the early morning hours of November 2, 1969. He had not been seriously ill and his death occurred while he was sleeping.

Mr. Bouchoucha was one of the earliest believers in Tunisia and for almost half a century he devotedly served the Bahá'í Faith and was identified with it by all who knew him. He was loving and kind to all and a source of encouragement and confidence to those who sorrowed. His lightheartedness, the warmth of his nature and his sparkling wit made him a delightful companion and a source of comfort and happiness to all who came into contact with him. He indefatigably proclaimed the Faith to his friends and to public figures, constantly drawing attention to its status as an independent world religion and to its spiritual verities and humanitarian principles.

A photographer by profession, Mr. Bouchoucha toward the end of his life achieved wide recognition for his work in television. His par-



Mustapha Bouchoucha

ticipation in television programmes brought him into every home and heart in the area and won him the sincere love of young and old.

The funeral of Mr. Bouchoucha was attended by representatives from all strata of Tunisian society, including the poor he had befriended and the youth whose ideals he had helped form. Despite the opposition of unsympathetic relatives, through the efforts of his staunch wife and daughters permission was obtained from the government for a Bahá'í burial.

The message cabled by the Universal House of Justice at the time of Mr. Bouchoucha's passing read:

GRIEVED LEARN PASSING MUSTAPHA BOUCHOUCHA EXTEND SYMPATHY RELATIVES ASSURE PRAYERS HOLY SHRINES PROGRESS HIS SOUL.

RUTH RANDALL BROWN

1887–1969

Ruth Randall Brown was born in Boston, Massachusetts, on September 5, 1887, and died in Durban, South Africa, on November 3, 1969.

Following her education and marriage, when a very young woman, to William Henry ("Harry") Randall[1], a Boston businessman, two events had an extraordinary influence upon the remainder of her life—a sudden illness which seemed fatal, and the mysterious response to a meeting with 'Abdu'l-Bahá.

At the time of 'Abdu'l-Bahá's visit to Boston in 1912, Ruth was lying ill with what was considered an incurable illness. She has often related that her husband, who was a deeply religious man in search of spiritual knowledge and understanding, was moved to appeal to 'Abdu'l-Bahá to meet his wife and heal her. During the brief interview in which 'Abdu'l-Bahá leaned over her couch on the open verandah of her home in Medford, Massachusetts, Ruth, in recalling the important moment has said: " 'Abdu'l-Bahá took my hand, looked with His beautiful, searching eyes into mine, and I knew in that instant my life was an open book. '*You are not sick*,' He said, '*you are the healthiest person here*,' and repeated the words three times." From that moment healing began and an inscrutable recovery, which baffled her doctors, took place.

This event set a new direction to the lives of Ruth and Harry Randall. Through study and prayer they became followers of 'Abdu'l-Bahá's teaching that Bahá'u'lláh, His Father, was the Manifestation of God for the new spiritual era which He inaugurated.

In the ensuing years both Ruth and her husband gave time and money to creating new Bahá'í centres, to many meetings and conferences, to the development of the Green Acre property at Eliot, Maine, as a Bahá'í Summer School, and wholeheartedly supported many activities for the introduction and advancement of the Bahá'í Faith.

In response to an invitation from 'Abdu'l-Bahá, at the close of World War I, the Randalls, their daughter, Margaret, and a few friends, made a pilgrimage to the Holy Land in November, 1919. The significance of those wonderful days was recorded in pilgrim's notes which were published upon their return under the title *The Light of the World*. Borrowing from its pages a glimpse of 'Abdu'l-Bahá, He "sat there before us, at times silent, but when He spoke every word vibrated with power. As He talked of world conditions, His irresistible logic, the

[1] See "In Memoriam", *Star of the West*, vol. xx, p. 22.



Ruth Randall Brown

splendour of His universal mind, were a continual astonishment. As He paused, told a humorous story, laughed about Fugita, heaped more food on Margaret Randall's plate, His great love set all our hearts in uproar. It is not the Master's human personality, attractive as it may be, but the light, the truth of God shining through His selfless spirit that makes Him so wonderful and His words like the Water of Life" (p. 27).

The architect of the Western Pilgrim House on Mount Carmel has recorded one result of the pilgrimage of the Randalls: "Before I left America for Europe and the Holy Land in July, 1920, Mr. Randall spoke with me of the plan for building a Pilgrim House at the foot of Mount Carmel, which he had talked over with the Master, 'Abdu'l-Bahá, on his recent pilgrimage to the Holy Land . . . In the early days of my visit with our Master last winter, He broached the subject of the Pilgrim House which Mr. Randall was to build, asking me to prepare designs for a building suitable for the purpose, to be built upon the site chosen. The preliminary drawings for this design were made under the Master's direction. Sketches for several possible solutions were presented to Him, and He chose one as being the best suited to the conditions, suggesting some changes in its arrangement . . . Then the Master told me to send the drawings to Mr. Randall, which instruction I carried out . . . The Pilgrim House is to be built. . . on the opposite side of the street from the house of the Master" (*Star of the West*, vol. XII, p. 184). Shoghi Effendi, in *God Passes By*, has written: "The site for a Western Pilgrim House was acquired in the neighbourhood of 'Abdu'l-Bahá's residence, and the building was erected soon after His passing by American believers" (p. 307).

Ruth returned to Haifa in 1921 just after the passing of 'Abdu'l-Bahá and had the privilege of sharing the grief of the Holy Family and of comforting Shoghi Effendi upon whom had suddenly fallen the responsibility of Guardianship of the Faith of Bahá'u'lláh.

After the death of her husband in 1929, Ruth married Mr. Bishop Brown, a Bahá'í who had been appointed to a professorship at the University of Pittsburg, Pennsylvania. In the years 1929 to 1953, Ruth and Bishop Brown actively served the Faith at the University, at home, in local centres, summer schools and on national committees. While attending professional meetings abroad, following World War II, Ruth and her husband visited Bahá'í centres in Sweden, Switzerland, Belgium, France and England. In 1953 they arose to participate in the Guardian's Ten Year Crusade. In response to his suggestion they became pioneers in South Africa, and made their home in Durban. A letter dated September 5, 1953, written by the Guardian's secretary on his behalf, bears a postscript in Shoghi Effendi's handwriting: "May the Almighty abundantly reward you for your prompt, exemplary and spontaneous response, bless richly your high endeavours, guide and sustain you always, remove all obstacles from your path, and enable you to win brilliant victories in the service of His glorious Faith."

At her death in 1969, Ruth Randall Brown was survived by her husband, Bishop Brown, and two children by her first marriage, Mrs. Margaret ("Bahíyyih") Randall Ford and Mr. William ("Bahá'í") Randall, both of whom live in Johannesburg, South Africa.

After gaining her health and becoming a Bahá'í, Ruth devoted her many and varied talents to the service of the Faith. She was a musician with an exquisite singing voice; she

wrote and lectured; and she was always a practical housewife, creating with her family homes that welcomed countless people through the years. Her beauty of spirit will linger in the hearts of many for years to come.

The Universal House of Justice cabled:

GRIEVED LEARN PASSING RUTH RANDALL BROWN STOP HER LONG LIFE DEVOTED DISTINGUISHED SERVICE CAUSE BAHAULLAH SHINING EXAMPLE ALL PIONEERS STOP PLEASE ARRANGE BEFITTING MEMORIAL HER BEHALF STOP CONVEY HER FAMILY OUR LOVING SYMPATHY ASSURANCE ARDENT PRAYERS DIVINE THRESHOLD PROGRESS HER SOUL.

BISHOP BROWN and
MARGARET BAHÍYYIH RANDALL FORD

CLARENCE ULLRICH
1894–1969

GRIEVED PASSING DEVOTED SERVANT CAUSE CLARENCE ULLRICH HIS LONGTIME RECORD ACTIVITIES ASSOCIATED MOTHER TEMPLE WEST CROWNED BY PIONEER SERVICE CUBA JAMAICA WORLD CRUSADE STOP CONVEY DEAR WIFE FAMILY ASSURANCE PRAYERS PROGRESS HIS SOUL ABHA KINGDOM.

Universal House of Justice

Clarence Ullrich was born in Chicago, Illinois, on October 10, 1894, and lived in the suburb of Oak Park for many years. After graduating from the Illinois Institute of Technology, he passed the Illinois State Board examination for architects, and later qualified as an engineer.

As a young boy, Clarence acquired the attitudes and beliefs that would one day make him a dedicated Bahá'í. He established friendships with people of various religious backgrounds and believed that the faithful follower of any religion could find favour with God if he lived a good life. As a young man, he left the Catholic church and became a mason. Later, when he encountered the Bahá'í Faith, he could readily accept its Teachings because he already believed in most of them, but he did not see why it was necessary to accept Bahá'u'lláh. Thus, although he had a Bahá'í wedding in 1922, it was not until the late 'thirties that he came to a fuller understanding of the station of Bahá'u'lláh and became a registered Bahá'í.

Clarence served on the Maintenance Committee of the House of Worship in Wilmette from the earliest days of his association with the Faith and later was a member of the Landscaping Committee that developed the gardens surrounding the completed House of Worship. He was a member of the Spiritual Assembly of Oak Park, Illinois, until moving to Mansfield, Ohio, in 1941. Here Mr. and Mrs. Ullrich before their departure in 1945, assisted the isolated believer there to form a strong and active Bahá'í group. Back in Oak Park, Mr. Ullrich was once again a member of the Spiritual Assembly.

In 1954, Mr. and Mrs. Ullrich made their pilgrimage to the World Centre of the Bahá'í Faith, accompanied by a niece and Mrs. Viola M. Tuttle, sister of Mrs. Ullrich. In addition to the bounties of visiting the Shrines and meeting Shoghi Effendi, the group enjoyed a happy reunion with the Hand of the Cause Leroy Ioas, who was the brother of Mrs. Ullrich and Mrs. Tuttle, and who, with his wife Sylvia, was assisting in the work at the World Centre.

Making an early retirement, Clarence Ullrich and his wife, Marguerite, accompanied again by Mrs. Tuttle, pioneered to Camaguey, Cuba, during the Ten Year Crusade, arriving at their post on January 1, 1960. A Spiritual Assembly was required in Camaguey by Riḍván, 1960, preparatory to the establishment of the National Spiritual Assembly of Cuba in April, 1961. In February, 1960, the group was joined by two Cuban believers one of whom was bilingual and served as interpreter. A young Cuban man who volunteered to assist in transporting their luggage from the hotel to an apartment became the first local believer in Camaguey. The hotel desk clerk and another young man who spoke English rather fluently became the seventh and eighth members of the group. Another man who had befriended Mr. Ullrich and assisted him in locating an apartment overcame the opposition of his family and enrolled as the ninth member, thus assuring the formation of the Spiritual Assembly.

The birth of this Assembly took place against a background of great political unrest. The three Americans were under surveillance. On one occasion a police search party armed with machine guns interrupted a fireside with about nineteen people present, interrogating each person, conducting a thorough search of the



Clarence Ullrich

apartment and inquiring about the nature of the meeting. When the police left, the meeting continued. The calmness of the Bahá'ís in the face of trying circumstances deeply impressed one of the inquirers who returned the next day to declare her acceptance. Shortly thereafter a number of her relatives also became Bahá'ís. The Faith had taken root in Camaguey.

During the absence of Mr. and Mrs. Ullrich from Cuba in December, 1960, conditions worsened. Because of the severing of diplomatic relations between the United States and Cuba permission for their return was not obtained from the American government. They assisted with the teaching work in Curaçao, Netherlands Antilles, for three months and then in March, 1961, they pioneered to Jamaica. Here they served on the first National Spiritual Assembly formed at Riḍván, 1961, and on the Spiritual Assembly of Kingston.

Clarence Ullrich had a particular love for the people living in the mountainous region of Jamaica and displayed a marked gift for teaching them. Although many of them were poor and illiterate they had a purity of spirit that rendered them responsive to the Bahá'í Teachings and those who accepted the Faith were eager to spread the Teachings to others. Clarence gave great assistance in the formation of the Spiritual Assembly of Yallahs. Simultaneously, once or twice a week he travelled about eighty miles through the mountains to assist with the teaching work in May Pen where a large and active Bahá'í community became established.

As members of the Spiritual Assembly of Jamaica, Mr. and Mrs. Ullrich enjoyed the bounty of participating in the election of the first Universal House of Justice in 1963, and also attended the World Congress in London. Although they loved Jamaica, their friends and the work there, they settled in Florida in 1963 because of Mrs. Ullrich's health. Back in the United States, they travelled extensively on teaching trips throughout the mid-West. At the time of his passing on December 16, 1969, Clarence Ullrich was serving as chairman of the Spiritual Assembly of Manatee County, Florida.

Clarence Ullrich enjoyed life fully and had an enthusiastic appreciation of and interest in many things. He always had a friendly smile and a kind word for all he met. He told everyone that he was a Bahá'í and his life truly exemplified the Teachings. He showered love on all those who crossed his path and, in return won their affection. ". . .dearly-loved Clarence Ullrich," wrote the Hand of the Cause Dhikru-'lláh Khádem, " . . .is always alive in the Abhá Kingdom and in our hearts."

MARGUERITE ULLRICH

PACORA BLUE MOUNTAIN
1889–1969

The full measure of your success is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate, in the firmament of your country, the light of Divine Guidance, and will bestow upon its people the glory of an everlasting life.

'Abdu'l-Bahá,
Tablets of the Divine Plan

Salomón Pacora Estrada, known as Pacora Blue Mountain, was one of the first of Inca descent to embrace the Faith of Bahá'u'lláh. He was born in Sullana, Peru, in 1899, and became

an accomplished pianist and performer, and composed folk music with an Indian or Latin American motif. Around 1938, he went to the United States with an Inca musical group from Peru and there came into contact with Mrs. Irma Martin of New York who introduced him to Mr. and Mrs. Edward B. Kinney,[1] at whose home he attended Bahá'í meetings. This was during the opening phase of the first Seven Year Plan (1937–1944) under which the Guardian called upon the American believers to, among other things, establish a permanent centre of the Faith in each of the republics of Central and South America and intensify teaching among the indigenous peoples of the Americas in fulfilment of the mission entrusted to them by 'Abdu'l-Bahá in the *Tablets of the Divine Plan*. Through the Kinneys, Pacora accepted the Cause and immediately arose to serve it, having imbibed from these early believers who had been in the presence of 'Abdu'l-Bahá a great love for the Master and the Guardian. Although the exact date of his acceptance is uncertain it is clear from a letter written to Shoghi Effendi by Mr. Kinney on August 9, 1941, that Pacora was by that date confirmed in the Faith and engaged in spreading the Teachings. Mr. Kinney wrote: "Pacora Blue Mountain, an . . . Inca Indian, has been most important in the spread of the Cause in both Mexico and South America. He is a faithful attendant to my meetings and absorbs deeply all I have had to say . . . I have been giving out the strongest kind of spiritual food, dealing with actualities and truth—indeed, he says it was just that which made him a Baha'í." On October 11, 1941, the Guardian's secretary wrote on his behalf to Mr. Kinney: "The Guardian was most happy to learn that you have been able to confirm souls from South American countries, such as Mr. Blue Mountain and Mr. Torres. He will pray for their dedication to the wonderful work of spreading their new-found belief in Bahá'u'lláh amidst their countrymen who so greatly need these glorious Teachings. He was particularly happy that Mr. Blue Mountain, an Inca descendant, should have embraced the Cause, thus bringing nearer the realization of the Master's command to confirm the Indians." And on March 28, 1942, "He was very happy to hear of the successful teaching work which Mr. Blue Mountain is carrying on. The conversion of the original inhabitants of North and South America to the Faith is a cause for great rejoicing, and will no doubt bring rich blessings in its wake."



Pacora Blue Mountain

On March 16, 1961, Pacora pioneered to Ecuador where he served the Faith both as a teacher and through his music. At Riḍván, 1961, he was elected to the Spiritual Assembly of Guayaquil and for a brief time commencing in October of that year, at the request of the National Assembly of Ecuador, he assisted the Indian village of Alausi achieve its goals, dividing his time between that community where he had established temporary quarters and his lodgings in Guayaquil. He persevered in this task despite the difficulties imposed by restrictions for holding meetings. His efforts were finally rewarded, as he himself expressed in a letter dated April 7, 1964, saying that now the seeds he had planted in that area had started to give fruit. With the aid of Mr. and Mrs. Miguel Solis of Alausi a Bahá'í group of eight believers was established in the village of Naranjapata within a period of two days, and other interested inquirers were given literature to study. Pacora continued to make periodic

[1] Edward B. "Ṣafá" Kinney, see "In Memoriam", *The Bahá'í World*, vol. XII, p. 677; Carrie "Vafá" Kinney, see "In Memoriam", *The Bahá'í World*, vol. XIII, p. 864.

visits to the friends in Naranjapata and, for a time, maintained a room for Bahá'í meetings.

A letter written by Pacora from his teaching post, in April, 1964, describes his love for Shoghi Effendi and his efforts to bring the Bahá'í Teachings to the native people, an activity in which he had been encouraged in letters he had received from the Guardian: "I am still alive and happy . . . I cannot wait for people to knock on my door to get the Bahá'í Message! I feel that if I am not teaching I deprive myself of the bounties and protection of Bahá'u'lláh—I do not yet know how to take a *siesta*! . . . Every day is a new chapter of experience in pioneering work. I feel very, very happy trying to do this for my beloved Guardian . . . I have given the Message in every town, city and village I passed through, in stations, parks, churches, on trains and buses."

Describing a short but typical teaching trip in the Indian areas, he stated: "The faithful pioneers in Otavalo, Mr. and Mrs. Fred Kappus, with their children and I walked each morning about four miles up the mountain to visit and teach the Indians . . . When I talk to the indigenous people, my heart feels their pain . . . but there is the spiritual power of 'Abdu'l-Bahá and the love of the Guardian to give comfort and happiness . . ."

Pacora's attendance at the first major Indian Teaching Congress in Ecuador, held at the famous Indian centre of San Pablo del Lago, in 1961, was significant for the following reason. In a moment of bounty the author had the opportunity of mentioning this memoir to the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum who stated—and I quote her words with permission—"the beloved Guardian considered Mr. Pacora Blue Mountain to be the first known Bahá'í of Inca descent, and for this reason had a photograph of Mr. Pacora Blue Mountain placed in the Mansion at Bahjí where it may still be seen."

In his ardour to convey the Message of Bahá'u'lláh and open new doors for the Faith, Pacora gave many piano recitals interspersed with readings from the Bahá'í Writings, and sometimes gave radio talks in various localities in Ecuador. The most outstanding of these was a series of musical programmes known as "The Voice of Certitude" which extended over a period of several months on "*Ondas del Pacífico*" in Guayaquil. Mr. Medina collaborated in these programmes, usually presenting selections from the Bahá'í Writings with musical accompaniment by Mr. Blue Mountain.

Before his death, Pacora made a gift to the National Spiritual Assembly of Peru of property he owned in his birthplace, Sullana, consisting of a small house set in an orchard.

On January 3, 1969, the National Spiritual Assembly of Ecuador wrote: "It is our sad task to inform you of the death of our beloved Bahá'í friend Pacora Blue Mountain (Salomón Estrada) in Guayaquil, on December 25, 1969. He was buried that same day in a cemetery in Guayaquil with a Bahá'í funeral service by the friends in the Guayaquil community. Pacora has served the Ecuadorian Bahá'í community as a pioneer since the establishment of our first National Spiritual Assembly in 1961, and was constantly occupied in giving the Message of Bahá'u'lláh wherever he travelled. His loss is deeply felt by all the Bahá'ís in the country and we are offering devout prayers for his rapid progress in all the worlds of God. We are sure that Bahá'u'lláh will richly reward him for his long years of dedicated service to His Cause."

Informed of his passing, the Universal House of Justice wrote of Pacora Blue Mountain: "His long and devoted services to the Faith in Latin America and in Ecuador will be long remembered. Be assured of our loving prayers at the Holy Shrines for the progress of his soul in the Abhá Kingdom."

GAYLE WOOLSON

CURTIS DeMUDE KELSEY
1894–1970

HARRIET MORGAN KELSEY
1894–1971

On June 9, 1922, Dr. Ḍíyá Baghdádí (Zia Bagdadi)[1], an Eastern believer living in Chicago wrote to the members of the Spiritual Assembly of the Bahá'ís of New York City:

"I beg to inform you of the joyful report this servant received from Haifa in regards to the illumined and sincere youth, Mr. Curtis Kelsey, who has been wonderfully blessed and confirmed in rendering one of the great services to the Cause of God. He has successfully illu-

[1] See "In Memoriam", *The Bahá'í World*, vol. VII, p. 535.

mined the Holy Shrines of Bahá'u'lláh, 'Abdu'l-Bahá and the Báb, and above all the blessed Master was very pleased with him . . . This is, I am sure, because of the purity of his heart, sincerity of his aim and obedience to the blessed Commands. Verily, God confirms whomsoever He wishes in whatsoever He wishes.

" . . . I never forgot how the Master acted and what he said regarding the illumination of the Blessed Shrine (of the Báb). It was on the anniversary of the martyrdom of His Holiness the Báb, while all pilgrims were at the Sacred Shrine. The beloved Master remained silent for (a) few minutes . . . standing at the Holy Threshold. His silence broke with gushing tears and (He) cried loudly, saying: *In all the years of imprisonment* (in Máh-Kú[1]), *the Báb spent all the nights in utter darkness. Yea, not even a candle was allowed* (Him) . . . *Therefore, God willing, I shall illumine His Sublime Shrine with one hundred electric lamps.* . . . Now the news has come that on the last day of the Feast of Riḍván the three Blessed Shrines were illumined with electricity and the light is flooding the Bay of 'Akká. Indeed, Mr. Kelsey deserves a thousand praises and commendations."

Curtis DeMude Kelsey will be remembered most for having fulfilled that cherished desire of 'Abdu'l-Bahá.

He was born in Salt Lake City, Utah, on March 6, 1894, to Frank Clay and Valeria DeMude Kelsey. His father was a civil and hydraulic engineer and at various times was City Engineer for Portland and Seattle. His mother was a gifted poetess and author, active in civic affairs, and at one time president of the Robert Browning Society. Curtis was one of four sons. His parents were industrious, idealistic people, and the atmosphere in their home encouraged independent thinking. Curtis spoke often during his life, with gratitude and appreciation, of the examples his parents had set for their children. As a child he attended several different churches. His hero was Abraham Lincoln; he used to carry copies of his sayings in his pockets. As a youth, however, he subscribed to his father's dictum: "Just live a good life and always keep your word. Your word is your bond. There's not much value to formal religions because they cannot agree among themselves." Perhaps for this reason Curtis was not receptive when his mother brought the Bahá'í Faith to his attention in 1909, in Portland, Oregon. Although she accepted the Faith at that time and became an ardent and enthusiastic believer, it was some time before it captured Curtis's attention.

Several years later when the family was living in Van Courtland Park, New York, Curtis, who was working for his father on a wood pipeline, became very ill with typhoid fever. He wrote the following account of a strange and wonderful experience which occurred while being nursed in his parents' home: "The ache and pounding in my head became so acute I turned over in bed and was pushing my head into the pillow, when the pain suddenly stopped and I heard a very beautiful orchestra playing in my room. I had never had an experience like this and I turned around quickly to see what was there. However, there were no actual instruments in the room and as I sat up the music faded away. I called to my mother and she came running into the room to see what had happened. I told her about the experience and she at once brought some Bahá'í books and said, 'Perhaps we can find the answer in these Writings.' We both began to read and as I was reading my attention was focused on the Writings and I was impressed with what I read. All of a sudden I said, 'Mother why have you not told me more about these Writings before?.' " Although they did not find the answer to the "music" at that time, the next day a procession of Bahá'ís started to visit Curtis and together they continued to search the Writings. Among these early Bahá'í friends were Hooper Harris, Mary Hanford Ford, Howard Colby Ives, Mrs. Florian Krug and others. It was in this way that Curtis was awakened to the reality of the Message of Bahá'u'lláh and began his life-long study of His Writings. This ardour for the Faith never diminished for the next fifty-two years of his life.

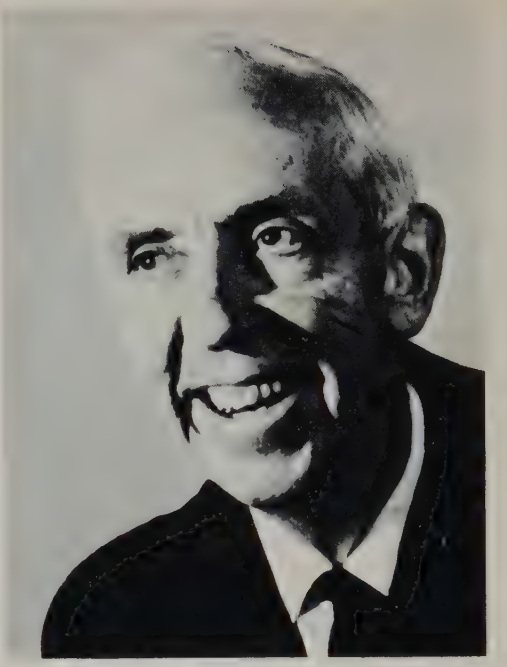
Soon after becoming a Bahá'í in 1917, Curtis was elected to the Spiritual Assembly of New York City. In the words of the Hand of the Cause Ugo Giachery, ". . . he was a trail blazer in the difficult years of the establishment

[1] A prison-fortress in north-western Ádhirbáyján where the Báb was confined for three years. He attests in the Persian Bayán "that at night-time He did not even have a lighted lamp" and in a Tablet stated "that the inmates of the fortress were confined to two guards and four dogs." See *God Passes By*, by Shoghi Effendi, pp. 16–19.

of the administrative order in America. . ." Also serving on the New York Assembly at that time was Roy Wilhelm,[1] who became a close friend. Roy one day asked him, "How would you like to go to Haifa?" Roy had sent three lighting plants to the Holy Land and had written to 'Abdu'l-Bahá asking that Curtis, whose hobby was electricity, be permitted to install them.[2] The Master replied by cable: CURTIS KELSEY PERMITTED. Curtis felt very strongly that he must go at once, sold his possessions and with some financial help from his father and Roy Wilhelm left almost immediately.

He arrived in the Holy Land in September, 1921, and stayed until April of the next year, during which time he illumined the Shrine of the Báb, the Mansion at Bahjí and the home of 'Abdu'l-Bahá, No. 7 Haparsim Street, Haifa. The Master passed away on November 28, 1921, before the completion of the work, but His wish, that the lights be turned on, the first time, simultaneously, was fulfilled. Curtis often said he did not fully appreciate at the time the priceless privilege bestowed upon him, but as the years passed and his awareness deepened, the full realization impressed itself upon him. He was able to repair the car that had been a gift to 'Abdu'l-Bahá and in which he took the Master for rides; he walked with Him by moonlight along the shore of the Mediterranean; he stood behind Him in the Shrine of Bahá'u'lláh while the Master chanted the *Tablet of Visitation*; he ate his meals with 'Abdu'l-Bahá; even his diet was selected for him by the Master.

On one occasion 'Abdu'l-Bahá summoned Curtis into His room, had him sit opposite Him, and just looked into his eyes for several minutes, not saying anything. Curtis could not stop returning the Master's gaze. Then the Master smiled His wonderful smile and dismissed him. It was some time before Curtis realized the meaning of that incident, but as the years passed the face of 'Abdu'l-Bahá would always appear to him in moments of difficulty and his problems would seem smaller.



Curtis DeMude Kelsey

On another occasion, Curtis asked the meaning of the "music" he had heard in his room when he had had typhoid fever and was told by 'Abdu'l-Bahá that it had been a real experience; that he had heard the music of the Kingdom and it had caused his spiritual awakening.

After he returned to the United States, his mother received a letter from the Greatest Holy Leaf, sister of 'Abdu'l-Bahá, in which she said, "We earnestly hope that this will be the first of the services by which Mr. Kelsey is to prove his devotion to our dear Lord, and we are sure that His grace shall ever help him in his lifetime."

Curtis served on the Teaneck (originally West Englewood) Assembly in New Jersey for about thirty years; helped to rebuild and enlarge Evergreen Cabin, built on the spot where 'Abdu'l-Bahá was host at the first Unity Feast in America; served on the National Teaching Committee for the North-eastern States; was Chairman of the Maintenance Committee for the Wilhelm Trustees and the Green Acre Development Committee; and served on

[1] Roy Wilhelm was appointed a Hand of the Cause by Shoghi Effendi on December 24, 1951. See "In Memoriam", *The Bahá'í World*, vol. XII, p. 662.

[2] ". . . the instalment of an electric plant, the first of its kind established in the city of Haifa, flooding with illumination the Grave of One Who, in His own words, had been denied even '*a lighted lamp*' in His fortress-prison in Ádhirbáyján" is mentioned by Shoghi Effendi as one of the developments which "may be regarded as the initial evidences of the marvellous expansion of the international institutions and endowments of the Faith at its world centre". *God Passes By*, p. 346.

the first Audio-Visual Education Committee. He travelled extensively over the years throughout the United States, Canada, parts of Europe and the Near East. He conducted classes at Summer Schools in America, Alaska, Hawaii and Canada. Many times he was elected as delegate to the National Bahá'í Convention. For twenty-five years he held weekly firesides at the Kelsey home in Teaneck, conducted study classes at Evergreen Cabin, and served as a member of the Auxiliary Board in North America, working in close collaboration with the Hand of the Cause Dhikru'lláh Khádem, whom he dearly loved. Always there were stories of 'Abdu'l-Bahá to tell wherever he went.

Curtis was privileged to serve Shoghi Effendi, acting as purchasing agent for some materials sent to the Holy Land for use in the Bahá'í Shrines and gardens. At one time, at the request of the Guardian, he designed and had specially built in Hackensack, New Jersey, a ladder intended for use in cleaning and maintaining the Shrine of the Báb. In 1953, at the invitation of the Guardian, Curtis and his wife, Harriet, visited Haifa where, in addition to their pilgrimage, they enjoyed an extended stay of twenty-six days during which time Curtis installed a pump and water system for the gardens surrounding the Shrine of Bahá'u'lláh at Bahjí.

During all these years of service to the Cause, Curtis did not neglect the business inherited from his father, and for over forty years served first as secretary-treasurer and finally as owner and president of the Continental Pipe Manufacturing Company in New York City, winning for himself a reputation as the foremost expert in the field of furnishing and installing large wooden stave pipe lines for the hydroelectric plants of leading utilities companies. When Curtis "retired" to Bradenton, Florida, in 1959, his son, Allyn, took over the business until his untimely death at the age of thirty-five. Retirement was an impossibility for Curtis, and in 1961 he became Resident Manager of the largest brokerage firm in Florida. Although he had little formal education and joked about his rather unsuccessful school experiences, Curtis was truly educated through his ardent and continual study of the Bahá'í Teachings and was their knowledgeable exponent. He was characterized by wit and genuineness and possessed an ability to communicate profoundly



Harriet Morgan Kelsey

with an audience in a direct and unassuming way. His experiences with 'Abdu'l-Bahá were undoubtedly the central focus of his life and whenever he spoke of the Faith, and especially about 'Abdu'l-Bahá, he would be transformed, conveying the ineffable spirit of the Master to his listeners, awakening them until they, too, became transformed. He was absolutely dedicated to the Faith from the moment of his acceptance and through his unchallengeable certitude and assurance was able to help many people to better understand the Cause.

On August 6, 1928, Curtis married Harriet Morgan Kelsey who had become a Bahá'í through her friendship with Mrs. Valeria Kelsey. Although unalike in personality and appearance Curtis and Harriet complemented each other in their variety of interests and many who knew them thought of them as an example of Bahá'í marriage and family life. Indeed, it is difficult to think of Curtis without Harriet, or Harriet without Curtis. One could not remain unaffected by this small, loving and radiant woman whose devotion to the Faith, to her husband, to her family and to all who received her attention, helped them along the path of life. Harriet constantly effaced herself in service to those entrusted to her care, but

she was a remarkable person in her own right and was a gifted musician and teacher. She studied piano with Walter Damrosch, Ernest Hutchison, Dean of the Juilliard School of Music, and Frederick G. Bristol, who coached her in organ and voice. She taught piano and singing, accompanied and coached various musicians and performers including Helen Jepson of the Metropolitan Opera Company, taught at the Pierre-Royston Academy of Music in New York City, played in chamber groups and gave concerts, many at Green Acre Summer School. She had a long association with Edward B. "Ṣafá" Kinney[1] and Maud Gaudreaux, a prima donna of the Chicago Opera Company trained by Mr. Kinney. Harriet taught what was known as the Kinney method of singing, a method that 'Abdu'l-Bahá praised while in America.

Curtis was often away, attempting to earn a living in difficult economic times, and the brunt of raising their four children fell on Harriet. When there was difficulty of any kind she would turn to prayer. Her children recall seeing her strolling on the grass around their home, barefooted, the moonlight falling on her slight figure, praying for the resolution of difficulties, sometimes far into the night. At any mishap, large or small, the Greatest Name was on her lips. The many sacrifices she made for her family were made with joy; she remained uncomplaining and full of indomitable faith and hope. One of her outstanding qualities was the ability to make people feel specially loved. Her love contained elements of warmth, humour, genuine concern and a full recognition and acceptance of human foibles. When her family grew older, she travelled with Curtis to summer schools, often teaching courses and sharing her music wherever she went. The climax of their years of service together came just before Curtis's death when he fell ill during the planning stage of a large public proclamation programme to be held in Bradenton, Florida, in February, 1970. It was Harriet who carried out the last strenuous arrangements for the state-wide event. She was even then not well. Although ill with cancer and wanting nothing more than to join her husband she prayed ardently about it and informed her children that it seemed unfair to go on so soon after the loss of their father, so she would do everything she could to prolong her life. Her heroic struggle ended on March 18, 1971, a full year and one month after the passing of her husband. Her life had been further enriched by the fact that her four children, their spouses and fourteen grandchildren were all Bahá'ís, a "special blessing", Shoghi Effendi had told her, for which she should be very grateful. Informed of her passing, the Universal House of Justice cabled:

> GRIEVED LEARN PASSING DEVOTED MAID-SERVANT HARRIET KELSEY HER DEDICATED EFFORTS COMPANY LATE HUSBAND BEHALF CAUSE AMERICA FROM TIME OF MASTER WELL REMEMBERED CONVEY FAMILY ASSURANCE PRAYERS PROGRESS HER SOUL ABHA KINGDOM.

Curtis, in the last two years of his life, in poor health, but still anxious to serve, travelled to Alaska to teach at the Bahá'í Summer School. Then, in December, 1969, although facing the prospect of dangerous surgery, he travelled alone to Hawaii, speaking afternoons and evenings about his favorite subjects: 'Abdu'l-Bahá, immortality and Bahá'í education. He delightedly reported upon his return that he had been free of sickness during all his strenuous island-hopping and teaching. He resumed working out last minute arrangements for a state-wide proclamation conference to be held in Bradenton—the homefront pioneer goal to which he had retired—but he was stricken by a series of heart attacks and was unable to carry on. He awaited visitors and news of the conference with joyful anticipation, met with various participants at his bedside, and rejoiced with them in the success of what proved to his last endeavor. Four days later, on February 20, 1970, following emergency surgery, he passed to the next world. At the time of his death a Bahá'í conference on education was being held in Wilmette, Illinois; the believers present voted to dedicate the conference to him.

Mrs. Florence Mayberry who served at that time as a member of the Continental Board of Counsellors in North America wrote the day after his passing: "Curtis had the resilience of a youth, even though he was honoured by many years. His spontaneity, his enthusiasm, and above all the spirit of 'Abdu'l-Bahá which he reflected so constantly in his talks made him one of the most sought after speakers by

[1] See "In Memoriam", *The Bahá'í World*, vol. XII, p. 677.

youth. Indeed, he was so popular with the youth that sometimes we called him the 'youth' member of the Auxiliary Board. It was beautiful to see the touching affection between Curtis and the young people. The Indian people, so sensitive to the spirit, loved him. In fact, all of us loved him. And we knew clearly that he was an historic figure . . . The Counsellors are deeply honored to have had the treasure of his friendship."

Guest of honor at the Bradenton conference was the Hand of the Cause William Sears who wrote: "For many years, dearest Curtis has carefully planned, prayed for and energetically worked toward this end, the holding of this conference. All his fondest dreams came true. Although he could not participate, his presence was felt every minute throughout the weekend gathering. The conference created a feeling of precious closeness to our beloved Master, 'Abdu'l-Bahá. Throughout his long years of service to our cherished Cause, Curtis has always brought us especially close to 'Abdu'l-Bahá. It seemed as though the Master were there at each session to fulfil every hope that Curtis had, and to see the glorious fruition of all his plans."

Curtis often told his family and friends that his most profound impression of 'Abdu'l-Bahá was of His humility and service and even as a young man Curtis determined to follow in His footsteps. He was also greatly affected by a statement made to him by 'Abdu'l-Bahá. In the words of Curtis, " 'Abdu'l-Bahá said the only difference between Him and us was that He was dependent on Bahá'u'lláh every instant, and we sometimes forget."

One had the feeling that Curtis's pace never slackened, his ardor and courage never diminished, that his death was just a momentary, fleeting transition from one field of service to another. An extract from 'Abdu'l-Bahá's Tablet to Roy Wilhelm dated October 12, 1921, conveys the spirit and essence of Curtis Kelsey:

> *. . . Mr. Kelsey, the electrical technician, has arrived. He is a true gentleman. Indeed, this loving friend is engaged in the service of the Cause of God with the utmost endeavour and this is but a token of heavenly grace.*

CAROL RUTSTEIN
JUNE REMIGNANTI
MARY LOUISE SUHM

REZSI SUNSHINE

1888–1970

SADDENED NEWS PASSING REZSI SUNSHINE DEVOTED CONSECRATED SERVANT BLESSED BEAUTY STOP PRAYING DIVINE THRESHOLD PROGRESS SOUL ABHA KINGDOM.

Thus read the cable from the Universal House of Justice about Miss Rezsi Sunshine who ascended to the Abhá Kingdom on March 6, 1970, at the age of eighty-two, after having served tirelessly as a pioneer in the first and second Seven Year Plans, and the Ten Year Crusade of the beloved Guardian, and later in the Nine Year Plan given to the Bahá'í world by the Universal House of Justice.

Little is known of her early years save that she emigrated to the United States from Hungary when she was sixteen years old. She began her new life as a seamstress in New York City and later became an established modiste, creating expensive and elegant gowns for wealthy society women of the area. Many years later she laughingly recalled that when she pioneered in the Middle West she was offered only a dollar or two to make simple cotton summer dresses.

In New York she met Miss Jean Silver, her spiritual mother. There was an immediate attraction and affinity between them. Both were the daughters of rabbis and they had like characteristics of enthusiasm, devotion, independence and radiance of spirit.

In 1938, responding to the call for pioneers in the virgin States in the first American Seven Year Plan, Rezsi went to Arkansas and taught in Hot Springs and Little Rock. She continued pioneering in that area throughout the second Seven Year Plan.

During the Ten Year Crusade, in 1955, she pioneered to Bolivia and largely through her constant teaching efforts, the Spiritual Assembly of Cochabamba was formed at Riḍván 1956, the fourth Assembly in the country.

From 1959 until 1963 she spent three and a half years in Paraguay, teaching in Villarica, Pedro Juan, Encarnación and Concepción. Her most notable contribution in this period was the establishment of a Spiritual Assembly in Concepción in 1962. She also served as a member of the first National Spiritual Assembly of Paraguay.



Rezsi Sunshine

Returning to her beloved Bolivia, she settled in the little city of Tarija near the Argentinian frontier. In 1967 the first Spiritual Assembly of Tarija was elected. She wrote to the Bolivian National Assembly before leaving for that post: "Indeed, I am all poised for Tarija. What a great privilege to start out again on another Divine adventure for Bahá'u'lláh! Can we ever be grateful enough?"

Finally, in 1970, Rezsi, so capable in opening up virgin places, offered to pioneer in San Luis, Argentina. She left Bolivia in January of that year, but her pioneer mission had now ended and she passed away in Córdoba, Argentina, on March 6.

This account of Rezsi's service would be incomplete without a reference to her unique personality. She embodied the teaching "*Be unrestrained as the wind, while carrying the Message . . .*" and "*Let God be all-sufficient for thee. Commune intimately with His Spirit and be thou of the thankful . . .*" Rezsi lost no opportunity to give the Glad Tidings. She would meet people at all hours, considering no one as a stranger. She taught in the parks, in the shops, in the markets, and in any byway in which she happened to find herself. Her hospitality and generosity are well remembered. Everyone's sad story affected her heart; she wanted to feed and clothe all the poor, tend and heal all the sick. She took no thought of the morrow as she freely used her small resources for the Faith, for the needs of others and for purchasing great quantities of Bahá'í literature which she presented as gifts to anyone who would accept. The dynamic qualities of this dedicated pioneer can best be glimpsed through a few incidents told about her. A North American pioneer who accompanied her on a journey to Encarnación, Paraguay, recounts:

"We registered in a small hotel in the late afternoon. Rezsi would not rest for a moment. She wanted to start out immediately to look for a local Bahá'í centre. It was almost sunset as we walked down a long hill to a little plaza near the river. There, seated on a bench, we recited the *Tablet of Aḥmad*. When we finished, Rezsi asked whether I had stood before her during the prayer; when I replied that I hadn't she explained that she had felt some Presence in front of us. Then she rose and said decisively, 'Now we will walk to the corner.' At the corner, 'Turn left'. In the middle of the next block we were led to a perfect little modern house, ideal for a centre. Rezsi paid the rent, purchased a mattress, and moved in immediately. No one had more faith in Divine Guidance than Rezsi Sunshine. That little house served as the local Bahá'í centre for the next several years."

A Bolivian believer relates that she unexpectedly found herself in Tarija without any idea as to where she could locate Rezsi. Attracted by the music of a street fiesta she paused and discovered Rezsi, whirling and dancing like a young señorita, an eternally youthful spirit in spite of having already passed her eightieth birthday!

Sr. Athos Costas, a member of the Continental Board of Counsellors in South America, has written: "Rezsi Sunshine lived only for the Faith and freely gave the Teachings to all who crossed her path. We still meet people who remember her with love and who received the first words about Bahá'u'lláh from her. A month before her passing, I visited Tarija. I found it very difficult to follow her in every direction as she took me to meet her numerous friends. In that one week, we had seven Bahá'í meetings. She spoke with enthusiasm about her transfer to San Luis, Argentina. As she spoke,

she told me that she saw the face of 'Abdu'l-Bahá before her."

Only a special event could take Rezsi away from her pioneer post even for a few days. One of the brightest moments of her last years was the visit of the Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum to Bolivia in 1967. As Rezsi entered the National Bahá'í Institute in Cochabamba she was overwhelmed at the large gathering of Bolivian friends and pioneers and recalled her early efforts to teach some of the first Bolivian believers. With tear-filled eyes she repeated the Greatest Name over and over again and expressed praise and gratitude to Bahá'u'lláh. She returned to Tarija and never left again to attend any other Bahá'í event in Bolivia.

Such precious pioneers as Rezsi Sunshine cannot be described. They are like quicksilver which children try to touch and cannot catch or hold. We can only be grateful that we have known briefly some of these indefatigable servants. As the Guardian said frequently of such dedicated ones after their passing: "Their services are unforgettable."

ELLEN SIMS



Elsa Steinmetz

ELSA STEINMETZ

?–1970

GRIEVED NEWS PASSING VALIANT STEADFAST PIONEER ELSA STEINMETZ HER DEVOTED SERVICES CAUSE OVER LONG YEARS ETERNALLY WOVEN ANNALS FAITH SWITZERLAND EUROPEAN CONTINENT PRAYING SACRED THRESHOLD PROGRESS HER SOUL ABHA KINGDOM.

Universal House of Justice

On March 13, 1970, our dear Elsa Steinmetz was called to her Eternal Home. None of us who knew her will ever forget this faithful American pioneer who, with her sister, Mrs. Fritzi Shaver, came to Switzerland in 1947 to assist in the building of Bahá'í communities.

The first Bahá'í community was established in Berne largely through the devoted efforts of Elsa Steinmetz. She quickly mastered the German language and was able to conduct Bahá'í meetings with little or no assistance. As she became fluent in the language she prepared a series of carefully planned lectures which attracted the hearts of her listeners and were a rich testimony to her deep knowledge of the Faith. Her presentations of the Cause were marked by a beauty of language which she strove hard to achieve. A spiritual atmosphere and great personal warmth and charm always surrounded her when she spoke.

Berne very soon became a true home for Elsa and Fritzi and in 1949 they saw established there the first Local Spiritual Assembly in Switzerland. In spite of their love for our beautiful, old city they responded to the call of the European Teaching Committee and arose as pioneers to the city of Basel where they witnessed the establishment of a second Spiritual Assembly. Unfortunately Elsa's sister became very ill and passed away in Basel. A moving account of the services of Fritzi Shaver, written by Elsa, appears in *The Bahá'í World*, vol. XIII, p. 918.

Although she felt deeply the loss of her sister, Elsa proceeded to a new post in Lucerne, responsive once again to a request for help. Where there was need, Elsa always stood ready to assist.

The Bahá'í Faith made of Elsa Steinmetz a true world citizen who won the love and respect of her fellow pioneers of that period and of the new Bahá'ís. She was a valuable member of the National Spiritual Assembly of the Bahá'ís of

Italy and Switzerland and later was elected to the new all-Swiss National Assembly. She served both bodies most conscientiously as recording secretary over a period of many years.

One of the high points of Elsa's life was her pilgrimage to the Bahá'í World Centre where, for nine days, she was the guest of Shoghi Effendi. She returned to her post spiritually refreshed and took up her task with, if possible, even greater dedication. As a member of the National Spiritual Assembly of Switzerland, Elsa returned to Haifa in April, 1963, to participate in the election of the first Universal House of Justice.

In the spring of 1968 Elsa accepted the invitation to live indefinitely in the Bahá'í Home for the Aged in Wilmette, Illinois. Thus she returned to the United States. But she soon found that she could no longer adjust to American life. Her heart was in Switzerland where she had served for more than twenty years. In June, 1969, she returned happily to Berne.

Elsa Steinmetz loved life. She exemplified and taught her religion faithfully to the end in her own special way. We Bahá'ís of Switzerland owe her deep gratitude.

O Thou who art the Lord of all men! Grant then, O my God, that thy servant may consort with Thy chosen ones, Thy saints and Thy Messengers in heavenly places that the pen cannot tell nor the tongue recount.

'Abdu'l-Bahá.

ANNA KUNZ

HILDA YANK SING YEN
1905–1970

Hilda Yen will be remembered by future generations of Chinese because she strode into the twentieth century with a boldness of vision and an independence of mind rare in a woman of any country, but spectacular in a woman of the China of that time. Although China has produced many prominent women in this century, few have had the universal outlook which characterized Hilda Yen.

Hilda was born on November 29, 1905, to F. C. Yen and Siu Ying Chow. Her family were both wealthy and prominent in public affairs. They held an undisputedly high position in the new China which emerged after the revolution of Sun Yat Sen. Hilda grew up in a milieu composed of the leading figures of her country. Like many of them, her family adopted the Christian Faith and Hilda was confirmed in the Episcopal Church. When Hilda was eight years old, her father brought his entire family to New Haven, Connecticut, where he entered the Yale Medical School. Hilda was enrolled in an American school where she studied until she was twelve when the family returned to China. The budding young woman during her teenage years became a famous beauty and there is no leading Chinese figure of her period who did not admire her. But admiration was never Hilda's goal and her independent mind and spirit grew restless under the yoke of traditional Chinese family life. At sixteen, without informing her family, she took the examination as a university cultural exchange student and won an entry into Smith College, the youngest Chinese to have won this award. There she majored in history, a subject that remained a lifelong interest. She graduated from Smith and returned to Shanghai where her beauty, intelligence and daring mind became the talk of the city.



Hilda Yank Sing Yen

Hilda's marriage to P. T. Chen, Deputy

Minister of Finance and Director of the Central Bank of China, was arranged by her family; from this union a son and a daughter were born. But Hilda Yen found it impossible to settle down to the traditional role prescribed for a Chinese wife and mother and she obtained a divorce, leaving her children with her husband.

In 1923 the uncle of Hilda Yen, Dr. Y. S. Tsao, President of Tsing Hua University, Peking, heard of the Bahá'í Faith through Martha Root[1] and both he and his Swedish wife became devoted Bahá'ís. His translation of Esslemont's *Bahá'u'lláh and the New Era* into beautiful classical Mandarin continues to be a valuable book for Chinese studying the Bahá'í Faith today. Knowing her ardent search for truth, Hilda's uncle told her at length about his belief. Although Hilda realized that the Bahá'í Faith might be the answer to the new world she sought, she was not ready to accept it yet.

She accepted the invitation of her uncle, W. W. Yen, Ambassador to the U.S.S.R., to become his hostess in Moscow. When he was transferred to Berlin she went with him. Ambassador Yen was asked to represent China at the League of Nations and Hilda accompanied him to Switzerland. These three years with her uncle developed her into an international person and she never again was able to adapt herself to the traditions of Chinese family life.

When the Manchurian war broke out, Hilda realized that it was the beginning of a world conflict. She came to the United States, learned to fly a plane and bought her own aircraft which she named *The Spirit of China*. In her plane she flew from city to city in the United States giving lectures in which she warned the American people that the Manchurian conflict would spread, leading to a conflagration involving the whole world. During this period she made contact with the Bahá'ís several times but she did not achieve the conviction that it could be her Faith. When her aircraft crashed in 1937 she suffered multiple fractures and was in hospital for many weeks. During her convalescence the insight dawned that she had been allowed to escape death for a purpose greater than any to which she had yet directed her attention. She returned to war-torn China in 1942 and remained for two years during the bombing and havoc. She lived at Chungking with her father who was serving as Minister of Health in the Cabinet of Chiang Kai-shek. In 1944, while China was locked in the grip of a bitter civil war, she returned to the United States.

She came to Wilmette, Illinois, to observe the Bahá'í Annual Convention. When she arrived at the Bahá'í House of Worship she saw the writer of this memorial embrace one of the black Bahá'ís. It was a spontaneous gesture between two loving friends who had not seen each other for a long time and not at all an unusual experience for Bahá'ís, yet this simple incident evoked in Hilda Yen a moving response; she recognized in it the reality of the Bahá'í teaching about the oneness of the human race and she immediately enrolled as a Bahá'í.

When the end of World War II was in sight, Hilda Yen was part of the Chinese delegation at the Dumbarton Oaks Conference. In 1945 she joined the Department of Public Information when the United Nations was formed and was sent all over the United States to lecture and win support for this new world organization.

During her years at the United Nations, Hilda Yen spoke for the Bahá'ís at many large public meetings in the United States and Canada. Her keen understanding caused her to realize that the unity of the human race, as envisaged by Bahá'u'lláh, went further than the limited political union afforded by the United Nations. In addressing audiences on behalf of the United Nations she often spoke of these limitations and of the need for evolving a greater plan for the unification of mankind. In her lectures to Bahá'í and non-Bahá'í audiences she frequently quoted Shoghi Effendi's words depicting the World Order of Bahá'u'lláh "whose supreme mission", as the Guardian in one place defines it, "is none other but the achievement of (the) organic and spiritual unity of the whole body of nations . . . signalizing through its advent the *coming of age of the entire human race*".[2]

At a later period her active mind sought a new outlet and she entered Columbia Univer-

[1] See "Appreciations of the Bahá'í Movement" by Martha L. Root, *The Bahá'í World*, vol. IV, 1930–32, p. 429.

[2] *The World Order of Bahá'u'lláh*, Shoghi Effendi, p. 163.

sity to train as a science librarian. She obtained her degree and began to work in this new field.

A series of illnesses dimmed the final years of Hilda Yen who died on March 18, 1970. A legend in her lifetime, she will always be remembered for her courage, her intelligence and the breadth of her vision. She performed a great service for the Bahá'ís of the world by bringing an early recognition in the international field. The future history of the Bahá'í Faith in China will make an enduring place for Hilda Yank Sing Yen.

Today there is no greater glory for man than that of service in the cause of the 'Most Great Peace'. 'Abdu'l-Bahá.

MILDRED MOTTAHEDEH

BENJAMIN DUNHAM WEEDEN

1892–1970

Knight of Bahá'u'lláh



Benjamin Dunham Weeden

Benjamin Weeden was first attracted to the Bahá'í Faith in 1942 as a result of pioneer activity in Brattleboro, Vermont where he then lived. He had been a student of religious and philosophical thought for many years prior to his learning of the Revelation of Bahá'u'lláh. The first Bahá'í book he chose to study was *Bahá'í Administration.* Later, as he probed deeper into the Teachings, he purchased a new Bible and dictionary because he realized that the Guardian's beautiful translations into English of the Writings of the Faith required a full understanding of the exact meanings. Having the time and the inclination, he studied the Bahá'í Teachings for hours on end and declared his belief in Bahá'u'lláh in 1943.

Although a quiet, modest person, Ben accepted the challenge of serving the Faith, one of his first activities being to broadcast a series of Bahá'í talks over station WKNE, Keene, New Hampshire. From the time of his declaration of faith, until 1948, he served on the Spiritual Assembly of Brattleboro, on the New England Regional Teaching Committee and was a delegate to the National Convention.

Early in 1948 he was invited to serve the Faith at the World Centre in Haifa, Israel, where his fiancée, Gladys Anderson, had been assisting in the work of the beloved Guardian during the previous year. The marriage of Ben Weeden and Gladys Anderson was the first Bahá'í marriage performed in the newly-born State of Israel.

In April, 1948, at the request of Shoghi Effendi, he accompanied Mr. Sutherland Maxwell, architect of the Shrine of the Báb, on his journey to Rome, to meet with marble-cutting firms and to study suitable materials for the construction of the superstructure to be erected over the Sepulchres of the Báb and 'Abdu'l-Bahá on Mt. Carmel. With the good offices of Dr. Ugo Giachery, a Bahá'í residing in Rome, the next few weeks were filled with meetings and discussions. All the information obtained was presented to Shoghi Effendi for his approval. When this was forthcoming, the initial contracts were placed and Mr. Maxwell and Ben returned to Haifa, in May, 1948. Then the real activity started with the preparation of the building site for the new structure. Ben became the liaison between Shoghi Effendi, Mr. Maxwell, the chief engineers and the master stonemason. In addition, he supervised the transportation of the shipments of stone arriving from Italy from the port of Haifa to the building site. The story of these exciting, difficult and dangerous days is recorded, in

part, in *The Priceless Pearl* by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum. Ben was asked to photograph the work as it progressed and to prepare written reports. These appeared in the United States *Bahá'í News* and in *The Bahá'í World*, vol. XI. 1946–50. He also discharged many assignments in connection with the daily life of the World Centre.

In February, 1951, due to ill health, Ben returned to the United States, where he was joined by his wife in January, 1952. At the request of Shoghi Effendi they were asked to visit as many Bahá'í centres as possible to tell of their experiences at the heart of the Bahá'í world. Their tour covered a distance of thirty-four thousand miles and took them to all the then forty-eight States where they visited seventy-five major Bahá'í communities. They also attended the United States National Convention.

The Guardian named the Weedens Knights of Bahá'u'lláh when they pioneered to Antigua, British West Indies, in October, 1953. Here they remained until Ben's declining health forced them, reluctantly, to return to the United States. After a period of rest and building up, he again picked up the reins of Bahá'í service in New Hampshire, until illness took its toll on April 14, 1970. The following cable was received from the Universal House of Justice:

> EXTEND LOVING SYMPATHY PASSING DEAR HUSBAND BEN HIS DEVOTED LABOURS WORLD CENTRE SERVICE BELOVED GUARDIAN AND PIONEER ACTIVITIES CRUSADE WINNING ACCOLADE KNIGHT BAHAULLAH WELL REMEMBERED SUPPLICATING HOLY THRESHOLD PROGRESS HIS SOUL ABHA KINGDOM ASSURANCE LOVING PRAYERS YOUR BEHALF.

GLADYS WEEDEN

MAMIE LORETTA SETO

1885–1970

Mamie Loretta O'Connor was born in the vicinity of Port Huron, Michigan, on April 10, 1885. She had the Irish disposition and a pride in her heritage; she loved a good joke and a hearty laugh, was a fighter for what she thought was right, and was a hard worker. Her childhood with her brothers and sisters was a happy one.

Circa 1914 Mamie married Anthony ("Tony") Yuen Seto,[1] whom she met when visiting one of her neighbours whose son had brought Tony home for a weekend visit from Detroit College of Law. They moved to Honolulu in 1916 when Tony was admitted to practise law in that territory. They both were earnest teachers of the Faith. Mamie had a gift with children who, sensing her love for them, responded well to her approach. For several years in Hawaii, Mamie taught Bahá'í children's classes.

The young Seto couple bore with exemplary spiritual resignation the loss of their stillborn son, their only child. From a Tablet of 'Abdu'l-Bahá written to them on September 22, 1920, they selected as an epitaph for inscription on the infant's headstone: *I implore a heavenly blessing for the child, Thomas O'Connor Seto, so that he may in the Divine Fortress, under Divine Protection, be bestowed with a spiritual power.* On the anniversary of the birth of the baby, Tony always arranged for flowers to be placed on his grave.

Mamie was well versed in all phases of the Bahá'í Faith and versatile in her capacity to serve it. She was particularly concerned about the support of the Bahá'í Fund as an expression of one's devotion to the Faith and often, at the request of the National Spiritual Assembly, she travelled extensively to discuss this subject with the believers. She was a popular teacher in Bahá'í summer schools, appealing to young and old alike. In teaching individuals she followed the advice that one should listen to the seeker, let him empty his cup, learn what he wants and needs and then give him first that part of the Teachings that would satisfy his primary need.

The Setos were part of that small army of loyal, devoted, self-sacrificing teachers and pioneers whose names are indelibly associated with the history of the first century of the Faith in the West. They all knew each other and worked together. Among the papers left by Mamie are many letters that went between them, and notes or writings of those earlier ones before them, kept and referred to faithfully. Some of these were from such early teachers as Martha Root, Lua Getsinger, May Maxwell, Juliet Thompson, Ella Cooper,

[1] See "In Memoriam", *The Bahá'í World*, vol. XIII, pp 886–889.

Helen Goodall, Amelia Collins, Agnes Alexander, Leroy Ioas, Horace Holley, and Dorothy Baker, all of whom were working diligently to promote the Cause.

In 1932 Mamie and Tony left Hawaii to settle in San Francisco where they continued teaching and lecturing on the Faith. In January, 1944, as part of the first Seven Year Plan, they set out to pioneer in Canada, going first to Prince Edward Island, and spending six months touring in the Maritime Provinces. Well-meaning friends in the United States attempted to dissuade them, warning them that Canadians were conservative and somewhat peculiar, that their response would be apathetic and no publicity would result from their tour. This was enough to trigger Mamie's Irish indignation. She replied that her mother was Canadian and not "peculiar" and that Divine assistance was vouchsafed to those who arose to serve. Mamie's huge scrapbook of press clippings attests the warmth of their reception in Canada and the degree of publicity their visit inspired.

The Setos were living in San Francisco in 1945 when the United Nations organization was formed and they actively participated in presenting the Bahá'í Faith and its principles to representatives from the many countries who attended that historic gathering. From then on, Mamie was active in the United Nations Association in the United States, and also in Hong Kong where she served as social secretary for the organization.

In September, 1954, Mamie and Tony left San Francisco for their Ten Year Plan pioneer post in the British Crown Colony of Hong Kong. Their decision to pioneer had been communicated to the Guardian who wrote to Mamie Seto through his secretary on September 6, 1953: "The Guardian greatly values your devoted services to the Faith, both in the teaching and in the administrative fields. Your determination to pioneer in one of the virgin areas of the globe will serve as a glorious crown to the highly meritorious services which you have rendered."

No crown of victory is easily won. In 1956 the Setos were obliged to return to the United States to seek specialized treatment for Tony whose heart condition, suffered since 1950, was adversely affected by the heat and humidity of Hong Kong. They returned to their post in February, 1957, and made plans to attend the



Mamie Loretta Seto

the first Convention of the Bahá'ís of North East Asia for the election of the National Spiritual Assembly of that area. At the very hour of leaving Tokyo, Tony passed away suddenly and was laid to rest in the International Cemetery in Yokohama.

In spite of poor health, aggravated by the extreme heat and humidity in the summer months, Mamie remained at her post in Hong Kong although she was offered the alternative of finishing her Ten Year Plan commitment in New Zealand where the climate was much better and where the believers would greatly benefit from her teaching and administrative experiences.

She finally returned to the United States in 1963 and settled in Burlingame, California. She attended the World Congress in London and travelled in Europe for some time with a friend. Her pilgrimage to the Bahá'í World Centre was made after Tony had passed on. She missed him deeply. Although she continued to serve with undiminished zeal, her grief at the passsing of Shoghi Effendi was that of one who had served him faithfully and with profound love throughout his entire ministry.

Mamie's failing health began to deteriorate rapidly in 1969, culminating in her death on

April 15, 1970. From the Universal House of Justice the cabled message came:

GRIEVED LEARN PASSING DEVOTED MAID-SERVANT BAHAULLAH MAMIE SETO HER EXEMPLARY SERVICES CAUSE GOD SPANNING MORE THAN HALFCENTURY MARKED BY EFFECTIVE CONTRIBUTIONS NATIONAL LOCAL ADMINISTRATIVE INSTITUTIONS DISTINGUISHED BY HIGHLY FRUITFUL TEACHING AMERICA AND PIONEERING WITH HUSBAND ASIA STOP PRAYING RICH REWARD ABHA KINGDOM.

Because of her active participation in the programmes of the United Nations Association and the Hong Kong Council of Women, Mrs. Seto and Tony while he was alive, met many prominent persons among the Chinese, Indian and English residents and visitors in the Crown Colony who often offered their platforms to Bahá'í speakers, particularly on the subject of peace. Representatives from the press often attended these meetings and gatherings in the Seto home, and through their reports the Faith received a great deal of publicity. Acting on the advice of 'Abdu'l-Bahá that the believers should speak to the Chinese about the "Supreme Peace" of Confucius and his description of the New Day, these two stalwart pioneers paved the way for the future direct teaching campaign which was to be launched at a later time under the guidance of the Universal House of Justice.

GRACE A. STEVENSON

HOWARD J. SNIDER

1884–1970

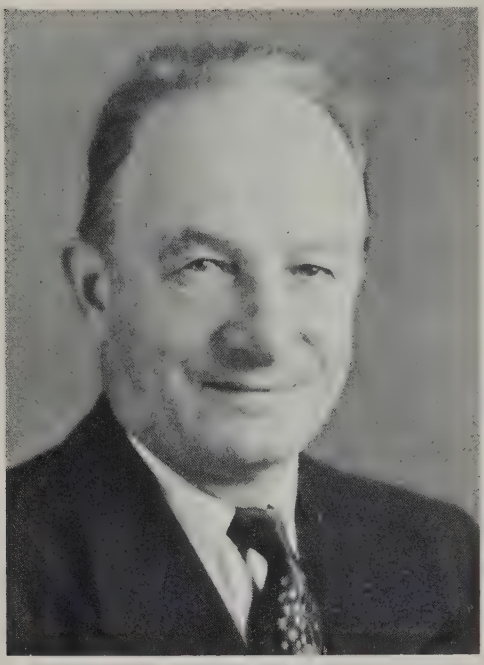
Knight of Bahá'u'lláh

Howard J. Snider was born in 1884 in Jeffersonville, Indiana, the only son of parents who farmed and who thought their son would follow in their footsteps, but he had a burning desire for higher education and left the farm. He always thought that he was divinely guided to set out for the University of Illinois, instead of going to the nearer Ohio State University. It was while a student at the University that he met two young men who were very much interested in religion stripped of all the superstition and emotional oratory of that time. These three visited all the churches in Urbana-Champaign looking for a religion that satisfied their inner longings. They heard of the Bahá'í Faith through Albert Vail who had met 'Abdu'l-Bahá and was on fire with love for Him.

Mr. Snider was very much attracted to this new Faith. In 1915 he married Lucille Fischer who was studying at the University of Illinois to become a missionary. It was he who brought the message home to her and it was she who delved into her Bible to sort and check each bit of news. He recognized Bahá'u'lláh with his heart and she convinced his intellect, for to her joy, never in her long hours of study into the early hours of the mornings, did she find one discrepancy between what she had read in her Bible and this wonderful new Bahá'í Faith. They both became firm and devoted followers of Bahá'u'lláh. For many years both served on the Spiritual Assembly of Urbana, Illinois. The Snider home was open always to Bahá'í meetings and to Bahá'í guests from then on until Lucille passed away in 1960 and Howard gave up his home to go, at the age of seventy-six, pioneering to Switzerland.

Howard Snider's early struggles to obtain an education caused him to appreciate it deeply. He gave encouragement to many young people to get as much education as possible. Until his mind began to fail, in his eighties, as a result of a series of minor strokes, he studied something. As a result, he knew quite a lot about a wide range of subjects and could talk intelligently on topics ranging from agriculture, to history, to nutrition, astronomy, and of course, many aspects of his beloved Faith. After his retirement, at sixty-seven, he studied writing and sold numerous articles, mostly to farm-oriented magazines, since agriculture was his life work, but he sold some articles on other subjects too. While he was pioneering in Switzerland, he studied German and used this as one means to tell about the Faith. He did the same thing with Spanish, when he pioneered in Mexico near the end of his life.

Mr. Snider could never turn his back on any one who was in trouble. He helped quietly and selflessly more people than any one ever knew. He believed in not letting his left hand know what his right hand was doing, so most of his deeds of kindness were known only to him and to the recipients of his generosity. After his passing, a number of people we hadn't known of before, wrote or called to say how much he had helped them with money, food, encourage-



Howard J. Snider

ment, or sound advice. He tried to "live the life" and his deeds far exceeded his words. It was amazing and touching for us, his daughters, to find how much he had done so quietly.

In our home there was always enough good food, clothes, books and what was needed for our education and health, but Howard Snider didn't believe in having a lot of luxuries and frills. When plain and simple things would serve, he decided against the fancier things. An inexpensive car would get us and other Bahá'ís to and from the meetings as well as an expensive car would, and would leave more money for the important things—giving to the Bahá'í Funds. To his daughters, growing up, this was often dismaying, but to his daughters, grown up, this attitude has been a source of strength. We honour him for his dedication to Bahá'u'lláh. He gave regularly and unstintingly all his life to the Cause of Bahá'u'lláh. He gave his money, his time, and his life to the Bahá'í Faith.

In 1953, after he was retired from his position on the Faculty of the University of Illinois, Mr. Snider responded to the call for pioneers and was sent to Key West, Florida. For this service he was made a Knight of Bahá'u'lláh. Lucille stayed behind to sell their house and settle their affairs and then joined him in Key West. Her health failed rapidly in that climate and her doctor ordered her to return to the north. The Sniders went to Decatur, Illinois where their daughter, Virginia Eilers, was working to establish a Bahá'í group. Howard and Lucille were able to devote their full time to promoting the Faith and they rendered heroic service. Lucille's health was not good and Howard cared for her himself until her death in 1960. He would accept only as much help from his daughter as was absolutely necessary. He preferred to keep house for himself.

After Lucille's death, Howard Snider was asked by the Western Hemisphere Teaching Committee to go to Switzerland. He served there for four years, helping to organize the Swiss Archives and teaching the Faith. He came to be loved and respected by many of the Swiss people he met. He returned to the United States in the Fall of 1964. In March, 1965, he went to pioneer in Barbados. After that, he went again to Switzerland for a short tour of duty. He then settled in Smyrna, Georgia for a year to help form an Assembly there. He pioneered in Bermuda for a time and then in Oaxaca, Mexico. While there, he began to suffer minor strokes and had to return to the United States. He went to live with his daughter, Elaine Eilers, in Smyrna, Georgia. She cared for him, with some assistance from Virginia, who still lived in Illinois, until his passing to the Abhá Kingdom. Even when he was weak and ill, his burning desire was to go pioneering and to teach the Faith of Bahá'u'lláh. As long as he could speak, it was beautiful to hear the sound of prayers coming softly from his room in the early morning and at night. A hush would fall over the house as energetic youngsters—his devoted grandchildren—quieted in the prayerful atmosphere. Howard Snider served tirelessly in whatever capacity, however small and humble, for fifty-five years until he died in 1970 at the age of eighty-six.

At the time of his passing the Universal House of Justice cabled:

> GRIEVED LEARN PASSING KNIGHT BAHAULLAH HOWARD SNIDER DEVOTED STEADFAST DEDICATED BELIEVER DISTINGUISHED SERVICES PIONEER FIELD STOP CONVEY FAMILY ASSURANCE PRAYERS PROGRESS HIS SOUL ABHA KINGDOM.

VIRGINIA S. EILERS
ELAINE S. EILERS



Nils Rutfjäll

NILS RUTFJÄLL
1895–1970

Nils Rutfjäll was not a young man when he first heard of the Faith of Bahá'u'lláh through his wife, Sigrid, who accompanied a believer to some Bahá'í activities which were held in Tänndalen early in 1961, yet although hampered by failing health he served steadfastly until his passing on August 2, 1970, at the age of seventy-five years.

Both Mr. and Mrs. Rutfjäll were retired school teachers and were attracted by the principle of the oneness of mankind. They independently investigated the truth of the Bahá'í cause, studied the literature which was made available to them and extended hospitality to visiting Bahá'í friends. After a period of four years both Nils and Sigrid declared their acceptance, thus achieving the distinction of being the first *Samer* (Lapps) to embrace the Faith.

In tribute to Nils Rutfjäll, the National Spiritual Assembly of Sweden has recorded: "Nils was well known among his people and had been one of their official representatives. He was a kind, good soul and he strove to better the conditions of, and to enlighten, his people."

An American friend who was the guest of the Rutfjäll family on a teaching trip among the Lapps recalls: "Nils Rutfjäll was a proud man of impressive dignity and almost regal bearing. His distinguished appearance, his quick wit and friendliness, attracted one at once. I shall never forget the warmth of his hospitality. His was a true Bahá'í home and in its loving atmosphere Nils sought to introduce his people to the Teachings of Bahá'u'lláh and to bring together in unity people of all races and backgrounds. I think of his contribution to the Faith in the light of the promise of 'Abdu'l-Bahá: *If you desire with all your heart friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger until it reaches the minds of all men.*"

HAIK KEVORKIAN
1916–1970
Knight of Bahá'u'lláh

Haik Kevorkian was born on October 1, 1916, in Aleppo, Syria, and learned of the Bahá'í Faith from his father who had embraced the Cause in 1911 in his birthplace, Gaziantep Aintab), Turkey.

In 1937 the Kevorkian family were encouraged by a relative in Argentina to settle in that country. They embarked at Beirut on the s.s. *Jerusalem* on February 22, 1937, and reached their first port of call, Haifa, the next day. Haik and his father were already active members of the Bahá'í community of Aleppo.

In his conversations with them the beloved Guardian spoke of pioneering, presented them with material about the Faith including literature and photographs, and wished them success in their new home.

The Kevorkians arrived in Argentina on March 29, 1937. At that time there was very little organized Bahá'í activity and only isolated individuals knew about the Faith. On May 8, 1937, Shoghi Effendi's secretary, writing on his behalf, stated: "The Guardian has just received your most welcome letter dated April 9 and is indeed delighted to hear of your safe arrival in Buenos Aires. He is also pleased to know that you stopped on your way in Bahia and called on our distinguished

pioneer friend, Miss Leonora Holsapple, for although short, your visit must have meant so much to her. She herself has written about her meeting with you and your family, and expressed the great joy and inspiration which this contact with Eastern believers had brought to her heart."

The real activity within the Faith in Argentina began in 1940. On February 29 of that year Mrs. May Maxwell, accompanied by her niece, Miss Jeanne Bolles, arrived in Buenos Aires. It was from Haik that she received "by telephone the first Bahá'í welcome to Buenos Aires; her mood was radiant,"[1] and although he wanted to see her at once, she wished to rest that night, and so they said goodbye. The following day when the Kevorkians called at the City Hotel, it was too late; Mrs. Maxwell had passed on during the night. Haik felt privileged to be able to assist Miss Bolles and Mr. Wilfrid Barton in their search for a "befitting spot" for the interment of one whom, Shoghi Effendi had cabled, attained the "priceless honour" of a "martyr's death".[2] Mrs. Maxwell's arrival and sudden passing had the effect of congregating in one nucleus those persons who knew of the Faith in Buenos Aires and a Spiritual Assembly was formed shortly thereafter[3] on which Haik and his father served.

Haik devoted himself to caring for the grave of Mrs. Maxwell and it was his charming custom always to visit her resting place on the anniversary of her death. The cemetery caretakers befriended Haik and permitted him to visit even after closing hours. Struck by his devotion, the present caretaker once asked Haik's fiancée, Miss Aurora de Eyto, "Was she his mother, or a relative?" It was Haik's pleasure to accompany any Bahá'í visitor to Buenos Aires who wanted to visit the grave. On the eve of his departure for Galápagos Islands—although Miss de Eyto was not yet a Bahá'í—he asked her to visit Mrs. Maxwell's resting place during his absence and ensure that it was properly cared for.

Haik often used his vacation to teach the Faith and to visit the friends in the interior of Argentina—Rosario, La Plata, Córdoba—and made some international teaching trips to



Haik Kevorkian

Uruguay, Paraguay, Bolivia, Peru, Chile, Brazil and Ecuador. He assisted in the formation of the Spiritual Assembly of Guayaquil, Ecuador, in October, 1945.

In 1953 he responded to the call of the Guardian for pioneers in the Ten Year Crusade and settled in the Galápagos Islands in May, 1954. This service merited him the title Knight of Bahá'u'lláh.[4] He returned to Argentina in 1956.

Mrs. Gayle Woolson, also named a Knight of Bahá'u'lláh for her service in the Galápagos Islands, has written: "Haik was very devoted and possessed a friendly and outgoing personality. His warmth and sincerity won him many friends. Although he generally displayed a jolly attitude his nature was deeply serious. He had great spiritual depth and was well grounded in the Bahá'í Teachings. He was at ease in conversation and had a ready supply of charming anecdotes and analogies with which to illustrate his points. He was casual in his manner and had a delightful sense of humour. He worked diligently on the island of Santa Cruz and won friends and sympathizers for the Cause there and established some con-

[1] See "In Memoriam", May Ellis Maxwell, *The Bahá'í World*, vol. VIII, p. 642.
[2] ibid., p. 642.
[3] See "Directory", *The Bahá'í World*, vol. IX, p. 652.
[4] See "Knights of Bahá'u'lláh", *The Bahá'í World*, vol. XIII, p. 452.

tacts on the island of San Cristobal and the penal colony island of Santa Isabela which he also visited."

Haik left a diary of his experiences at his post. The entries speak eloquently of his efforts to be patient in awaiting opportunities to speak of the Faith, of his loneliness, of his prayers for his fiancée and "all my dear ones who have passed away, including Dorothy Baker, Philip Sprague, May Maxwell . . ." He lived in a small hut without sweet water or lights, unaccustomed to the limited diet of the island which offered no vegetables and only rarely meat. The solitude of the island, the environment, and the peace he found there helped him to meditate. Throughout the years he corresponded with the Guardian and drew much strength from Shoghi Effendi's replies which were full of encouragement. The quality of Haik's faith was profound and exceptional and it withstood even the painful test created by the estrangement from the Cause of some of the members of his family.

A friend who knew him well and served with him has provided this tribute: "I was always deeply impressed by Haik's uprightness; he did and said what he felt to be right, an admirable quality in a world so lacking in rectitude. He was most generous, especially with the poor and disadvantaged. I heard of his giving away his clothes on more than one occasion when he came in contact with the underprivileged."

On October 19, 1957, Haik married Miss Aurora de Eyto, who was by then a Bahá'í. Their son, Daniel Claudio, was born in 1960; a second son, born in 1963, died in 1964.

In the early morning hours of August 3, 1970, Haik passed away in Lomas de Zamora, Buenos Aires province. His remains are laid to rest beside those of his parents and infant son in the British Cemetery.

The Universal House of Justice cabled the National Spiritual Assembly of Argentina at the time of his passing:

SADDENED LEARN PASSING KNIGHT HAIK KEVORKIAN STOP SUGGEST HOLD MEMORIAL MEETING HIS NAME STOP PRAYING DIVINE THRESHOLD PROGRESS HIS SOUL.

STANLEY WROUT

1929–1970

DEEPLY GRIEVED TRAGIC PASSING STAN WROUT STOP HIS PIONEER EFFORTS HIGHLY PRAISEWORTHY ASSURE RELATIVES PRAYERS PROGRESS SOUL.

Universal House of Justice

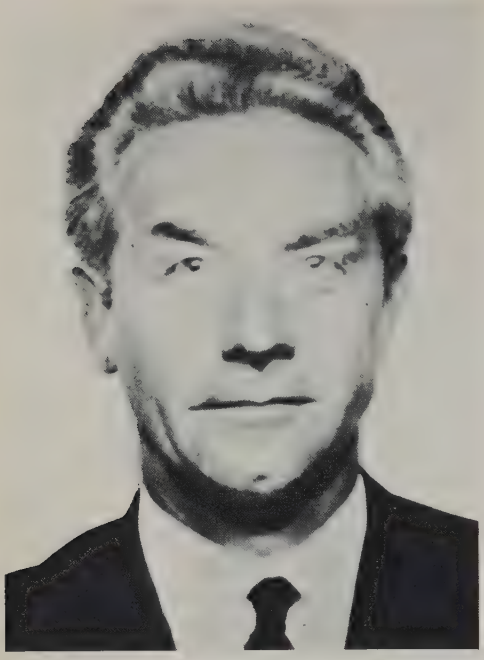
At a time when a small band of Bahá'ís of the Republic of Ireland were struggling to build up the two new Spiritual Assemblies of Cork and Limerick, essential to the establishment of the National Spiritual Assembly of the Republic of Ireland at Riḍván 1972, the Hand of Providence suddenly robbed them of one of their most dedicated and self-sacrificing pioneers, Stanley Wrout.

When the call for pioneers was raised at the Teaching Conference in Birmingham, England early in 1970, Stan, a relatively new Bahá'í, was the first to respond. Filled with a spirit of faith, trusting in Bahá'u'lláh, he gave up his job in London and in May pioneered to the small city of Limerick where the prospects of employment were not good. With great confidence he persevered day after day in search of work.

On August 9, 1970, the police found his motor-bike and clothes and some personal belongings, among them his prayer book, *The Hidden Words* of Bahá'u'lláh and some teaching brochures, beside a deserted beach on the south side of the Shannon estuary where he had been spending a brief holiday touring the countryside. Being a poor swimmer at a place where the currents are known to be strong, he was drowned. His body was washed ashore a week later on the north side of the estuary at a place near Kilbaha.

Grieved by this tragic loss, almost the entire Irish Bahá'í community attended his funeral at the Kilbaha cemetery situated in an open field beside the ocean. Those who attended can never forget the spiritual atmosphere which was created in that beautiful spot. No doubt those who, centuries ago, called this place Kilbaha (many towns in Ireland begin with the word "Kil", meaning church) were inspired to do so. And now this small village has been eternally linked with the history of the Faith in Ireland.

Stan was a believer of outstanding qualities.



Stanley Wrout

His devotion and love for Bahá'u'lláh, his steadfastness in the Faith, the love and sincerity he radiated and his courteous manner derived from a high degree of humility and self-effacement which so well characterized him—all these attributes endeared him greatly to his Irish friends.

In a letter to the Goals Committee of the Republic of Ireland, written on August 31, 1970, the Universal House of Justice commented: "His passing was indeed sad for all his Bahá'í friends but, of course, we cannot know the workings of individual destiny. What we are sure of is that he was a devoted Bahá'í and that the promises of Bahá'u'lláh are sure and bountiful . . . Stan will have his place in the history of the Cause in Ireland and will, no doubt, rejoice when you achieve your National Spiritual Assembly, a goal to which he was so devoted. . ."

MARY GALE COLLISON

1892–1970

Knight of Bahá'u'lláh

DEEPLY GRIEVED PASSING KNIGHT BAHAULLAH BELOVED MARY COLLISON STOP HER LONG BRILLIANT RECORD DEDICATED SELFLESS SERVICES UNITED STATES AFRICA IN COLLABORATION DEAR HUSBAND IMPERISHABLE STOP PRAYING FERVENTLY HOLY SHRINES PROGRESS HER RADIANT SOUL.

Universal House of Justice

The death of Mary Collison on August 11, 1970, brought to an end an enviable record of forty-six years of uninterrupted, indefatigable service, fifteen rich years of which were spent in the continent of Africa. The record of her accomplishments parallels the rise and development of the administrative order on the homefront in the United States, and matches the culminating international role the believers of the maturing North American community were increasingly called upon to play on foreign soil in fulfilment of the Master's cherished hope for them, echoed in the poignant entreaties of the Guardian.

Mary Collison was born at Adelaide, Ontario, Canada on November 13, 1892 and was but nine years old when her family settled in New York State. Mary entered William Smith College at Geneva and graduated with the degree of Bachelor of Arts in 1914. For the next six years she taught in several high schools in the State of New York. In 1920 she married Reginald (Rex) Collison who served on the staff of the New York Agricultural Experiment Station at Geneva, affiliated with Cornell University.

In 1924 the young couple first heard of the Bahá'í Faith from Howard and Mabel Ives and, with seven others, declared acceptance and a Spiritual Assembly was formed. Group acceptance being an unusual development in that period, a flow of outstanding itinerant teachers visited the community bringing the benefit of their wisdom—Martha Root, Roy Wilhelm, Louis Gregory, Dorothy and Frank Baker, Horace Holley, May Maxwell, to name but a few. It was an auspicious beginning. "Mother" Beecher aided the group to achieve Assembly status and the Collisons felt a deep spiritual kinship with her.

The role of Mary Collison was to pioneer in one way or another. She served on the first Outline Committee appointed by the National Assembly to prepare deepening study outlines on various subjects, relating them to the literature of the Faith. The first of these was



Mary Gale Collison

"Science and the Bahá'í Faith" prepared by Mr. Collison, and later many others followed. In 1928 the Collisons made a 17,000 mile teaching trip by automobile from coast to coast, across the Old Spanish Trail and back through the northern United States, visiting the widely scattered Bahá'í communities and isolated believers. Perhaps it was this experience that inspired Mary to inaugurate a correspondence course designed to weld together and deepen the knowledge of far-flung believers, a project which she vigorously pursued during the 1930s. She served on the National Teaching Committee and was a valued participant and teacher at Green Acre and Davison Bahá'í Schools. When Mr. Collison retired in 1945 the family moved to the site of the Bahá'í Summer School at Geyserville, California and made an important contribution to the programmes there. Between 1945 and 1952 Mary made a number of extensive trips through the western States, concentrating her attention upon the teaching work in Utah, Idaho and Montana.

Then began another form of pioneering. In 1952, a year before the announcement of the Ten Year Crusade, the Collisons pioneered to Kampala, Uganda under the aegis of the National Spiritual Assembly of the British Isles. Here they served on the committee charged with the responsibility of supervising construction of the Mother Temple of Africa, prepared plans and supervised construction of the custodian's cottage on the Temple grounds, established a small nursery from which to draw shrubs and trees to landscape the Temple grounds and were members of the first Intercontinental Conference Committee in 1953, and the later committee in 1958 when the cornerstone of the Mashriqu'l-Adhkár was laid by the Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum. In addition to assisting in the formation of the Spiritual Assembly of Kikaya Hill, where the Temple is built, Mary served as a member of the Publishing Trust established in Central and East Africa and helped mimeograph Bahá'í literature in a number of African languages.

But a fairer laurel was yet to be won. When the Ten Year Crusade was launched in 1953 the Collisons were the first American believers to arise. Accompanied by Mr. Dunduzu Chisiza, a young Nyasaland African who served as their interpreter and shared their home for over a year, they settled in Ruanda-Urundi. The trio were named Knights of Bahá'u'lláh by Shoghi Effendi. They served here for a year and a half until government policy required them to leave the country. Behind them in their adopted goal they left approximately twenty well-grounded Bahá'ís who became the foundation bedrock upon which the Faith developed throughout Ruanda Urundi and the eastern Congo.

The Collisons returned to Kampala in 1955 and were again custodians of the Bahá'í Centre and later of the Mother Temple of Africa until 1966 when, for various reasons, it was deemed advisable to return to the United States. At home in Geyserville Mary served on the International Goals Committee for northern California and was a member of the Spiritual Assembly until her final illness. "Mary's passing just twenty days short of our fiftieth wedding anniversary ended her forty-six years of dedicated Bahá'í activity," writes Mr. Collison, "and terminated our plans to pioneer in Jamaica."

The passing of Mary Collison was marked by a memorial gathering in the Mother Temple of Africa and, learning of the passing of the

mother of their community, the Bahá'ís of Ruanda-Urundi (now Burundi-Rwanda) cabled:

PLEASE CONVEY REX COLLISON OUR DEEPEST GRIEF SYMPATHY LOSS DEAR MARY VALIANT KNIGHT BAHAULLAH BURUNDI RWANDA STOP FRIENDS THIS REGION WILL ALWAYS REMEMBER COLLISONS SERVICES PROMOTION FAITH.

FLORENCE EVALINE (LOROL) SCHOPFLOCHER

1886–1970

The hope which 'Abdu'l-Bahá cherishes for you is that . . . through you the fame of the Cause of God may be diffused throughout the East and West, and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe.

'Abdu'l-Bahá,
Tablets of the Divine Plan

Little is known about the early life of Florence Evaline Schopflocher, often called "Kitty" or "Lorol". A Canadian Bahá'í who knew her in the early years recollects that she had been interested in Theosophy and "in the early 1920s or sooner" met May Maxwell whose home in Montreal was a centre of attraction for those of an inquiring mind. She was invited by Mrs. Maxwell to Green Acre, Eliot, Maine (later the Bahá'í Summer School) and there became a Bahá'í. She developed a deep affection for the tranquillity of Green Acre and its environs and invited her husband, Siegfried Schopflocher,[1] who "leaned towards an agnosticism which included a search for a more universal expression of religion", to visit and share her attraction both to Green Acre and to the Cause of Bahá'u'lláh. Shortly thereafter, Mr. Schopflocher accepted the Faith and rendered outstanding and distinguished services.

Mrs. Schopflocher's travels on behalf of the Cause took her a total of nine times around the world, where she visited no less than eighty-six countries, some of them several times. Accounts of some of these travels appear in the early volumes of *Star of the West*. One account[2] describes a visit to India, Burma, Írán, Africa and Europe. "Mrs. Schopflocher has proven herself an intrepid traveller," the introduction states, "venturing into regions difficult of access, dangerous even for travel. With brave heart and with a blazing enthusiasm for the Bahá'í Cause she has been enabled to reach many prominent men and women of the East and present her message to them." A further editor's note characterizes Mrs. Schopflocher as an "intrepid, alert and gifted Bahá'í teacher."

In her review of "Teaching in Europe, Asia and Africa", published in *The Bahá'í Centenary* (1844–1944), the brilliant Keith Ransom-Kehler, later to be appointed a Hand of the Cause and designated by Shoghi Effendi the first American martyr to die on Persian soil, speaks of her own journeys in 1933 and pays tribute to the early teaching work performed by Lorol Schopflocher in Hawaii, Japan and China, in company with Miss Agnes Alexander, also appointed a Hand of the Cause; describes meeting Mrs. Schopflocher in Burma where she had visited a number of communities including Daidanaw, traditionally known as "'Abdu'l-Bahá's village"; and mentions the teaching trips of Mrs. Schopflocher to India, Írán and 'Iráq. Of Mrs. Schopflocher's sojourn in the latter country she states: "Mrs. Schopflocher's visit left a deep impression and wrought good results. She had several audiences with His Majesty, the late King Feisal. Incidentally, I know of no better place to mention Mrs. Schopflocher's memorable visit to Russia; the only American Bahá'í, so far as I am informed, to teach in the Soviet Union."

Elsewhere in the same volume, Mr. and Mrs. Schopflocher are listed among those who first undertook travel teaching in Central and South America and, in the case of Lorol, Africa.

A Canadian friend relates: "Her travels included trips on the first international air routes in the 1930s . . . These trips by air provided her with an opportunity for publicity for the Faith which was not readily obtainable in that period. As an unusual world traveller, she was newsworthy, and where possible she made excellent use of the media for the Faith.

"When I last saw her in Green Acre where she spent the last years of her life, she told me

[1] Siegfried Schopflocher, appointed a Hand of the Cause July 27, 1953. See "In Memoriam", *The Bahá'í World*, vol. XII, p. 664.

[2] *Star of the West*, vol. XVIII, Nos. 3, 5 and 6, 1927, pp. 90, 150, 186.



Florence Evaline (Lorol) Schopflocher

that she had visited the beloved Guardian some eleven times and had always been greatly encouraged and inspired by these visits. In the course of her travels she often spoke on the subject of the World Order letters of Shoghi Effendi.[1] at a time when this subject was less often treated than other more Christian-oriented religious subjects, and she churned out and distributed mimeographed compilations on this theme. She was undoubtedly captivated by the letters of the Guardian describing the unfolding World Order of Bahá'u'lláh which to the Bahá'ís in that period seemed then a very long way off."

A tribute to Mrs. Schopflocher's ability to captivate an audience who had gathered to learn about the Bahá'í Faith is found in the words of Josephine Kruka, an American pioneer to Finland, whose first visits to that country to establish the Cause were made in 1938 and 1939: "Mrs. Lorol Schopflocher of Canada spent some time in Finland between my first and second trips, and went also to Viipuri (Vyborg, U.S.S.R.) and, I believe, to the Arctic. She had a fireside in a first-class hotel in Helsinki. Those attending were so charmed that the meeting lasted until midnight. It was a new experience to them: roses, perfume, a lovely setting, and a charming, dynamic, vivacious speaker presenting a wonderful Truth."

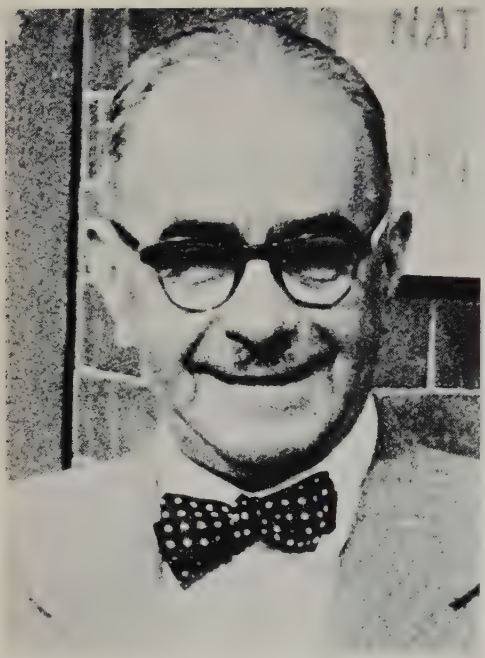
Of her visits to Írán it has been written by one of her interpreters: "That Mrs. Schopflocher's first visit to the cities of northern Persia left a remarkable and ineffaceable impression upon the hearts of those who crossed her path, was most evident when, upon hearing of her return visit to that country last spring (1927), there was great rejoicing and all anxiously looked forward to a reunion with this gifted and beloved sister and teacher. No greater tribute to her glowing influence and work could be given than the inspiring welcome accorded her every place. On this second visit some of the cities in central and southern Persia were visited for the first time by any Western Bahá'í."

Another of her interpreters on this journey states: ". . . she was really inspired every time she spoke. She addressed audiences of several hundred to a thousand or more at many meetings, and the ovation given her was unprecedented . . . always she especially emphasized the position of women in this age and the great part they are to have in bringing about a better social order. How she did plead for the emancipation and education of women! How courageous she was! How inspired! What a profound impression she made on her audiences, and what a powerful influence the messages she brought had upon them!" At one large gathering ". . . a distinguished poet of Persia arose and chanted a poem he had composed eulogizing the work Mrs. Schopflocher had accomplished as a Bahá'í teacher." The poem refers "to the seeds of love, knowledge and truth which she has scattered throughout India, Persia and elsewhere", but perhaps in the opening sentence of the verse is found the epitaph of Lorol Schopflocher: "A radiant star went from the West to the East."

[1] Subsequently published (1938) under the title *The World Order of Bahá'u'lláh.*

PERCY MEADE ALMOND
1890–1970

Slowly the scaffold is being dismantled from the edifice of the Bahá'í Cause in South



Percy Meade Almond

Australia. One by one the early supports of "Father" and "Mother" Dunn in rearing the Faith of Bahá'u'lláh in this State are being reclaimed by the Master Builder and taken back into His eternal keeping.

With the passing of Percy Meade Almond on November 11, 1970, a few days before his eightieth birthday, another support of the early structure has been removed, leaving those who remain to prove the strength of that which they built.

Mr. Almond and his wife, Maisie, were the two first believers in South Australia. As the result of attending a meeting in 1923 at which Mr. Hyde Dunn (Father Dunn) was speaking, they immediately responded: "This is it!" Letters from Father Dunn to Mr. Almond in those early years 1923–1926 show clearly what love and devotion existed between the two men. An accountant by profession, Mr. Almond became treasurer of the first Spiritual Assembly of Adelaide, South Australia.

Firesides were being held regularly at the home of Mrs. Silver Jackman in North Adelaide, and Percy Almond would arrive in his little Renault motor car overloaded with inquirers to hear the Message from Father Dunn. No Bahá'í books were available to the friends and Father Dunn would supply typewritten copies of extracts from the Sacred Writings. It was not until approximately 1931 that the first Bahá'í book reached the friends in Adelaide when Mrs. Keith Ransom-Kehler visited the area and presented them with a copy of *Bahá'í Administration.*

From those early days of the infancy of the Faith in Australia, when Mr. Almond was elected in 1934 to the first National Spiritual Assembly of Australia and New Zealand and served as its national treasurer, he lived to see the completion of the first House of Worship on this continent, and took great joy in participating in the celebration of the fiftieth anniversary of the Faith in Australia. Later, he attended the Intercontinental Conference held in Sydney in 1958 and the World Congress in England in 1963. Subsequently, at the request of the National Assembly, he visited the believers in New Guinea to assist them in establishing their administration.

Of a quiet, retiring disposition, Mr. Almond nonetheless enjoyed humour and possessed a sense of fun, as well as having a deep awareness of spiritual values. Never forceful, nor a prominent speaker, his Bahá'í service was illumined by his sincerity and distinguished by his great love of his fellow Bahá'ís. To Percy Meade Almond might well be applied the words of Bahá'u'lláh:

> *Great is the blessedness awaiting thee, inasmuch as thou hast adorned thy heart with the ornament of thy Lord.*

ERIC S. G. BOWES

ELIZABETH STAMP

1887–1970

Knight of Bahá'u'lláh

ASSURE STAMP LOVING PRAYERS. SHOGHI

May 11, 1954

Thus did Shoghi Effendi lovingly acknowledge the arrival of Mrs. Elizabeth Stamp, Knight of Bahá'u'lláh, on St. Helena Island, one of the virgin territory goals of the Ten Year Crusade. Mrs. Stamp was to remain steadfastly at her post for over ten years, leaving only when circumstances on the island forced her to do so.

Elizabeth Stamp was born on March 25,



Elizabeth Stamp

1887, in Bagenalstown, Carlow, Ireland, and received her education in Dublin. After emigrating to the United States, she made her home in New York City, becoming a United States citizen and a member of the New York Bahá'í Community in 1939, where she remained one of its active supporters until she left for her pioneering post in 1954. Mrs. Stamp was noted in the community for her warm hospitality and her frequent teaching trips to the South and Midwest. She spoke at numerous firesides and public meetings in such scattered cities as Houston and San Antonio, Texas; Danville, Connecticut; and Pittsburgh, Pennsylvania.

Less than three months after the Ten Year Crusade had begun and the call for pioneers had been raised by the beloved Guardian, Elizabeth, now a widow, volunteered her services to the National Spiritual Assembly. In her written offer, dated July 21, 1953, she mentioned her desire to go to South Africa, where a non-Bahá'í sister resided. After further prayer and meditation, she wrote again to the National Spiritual Assembly, asking that she be permitted to settle on the island of St. Helena in the South Atlantic Ocean. Her offer was immediately and enthusiastically accepted, as St. Helena was one of the virgin territories mentioned as a goal of the Crusade by Shoghi Effendi. She arrived at her post on May 4, 1954, thus becoming a Knight of Bahá'u'lláh.

St. Helena, site of the famous exile of Napoleon I, is a tiny mound of volcanic ash and rock located 1,150 miles west of Angola, lying between Africa and Brazil in the South Atlantic Ocean. The island has an area of but forty-seven square miles, and very little of that expanse is inhabited. Life is generally hard and the indigenous peoples poor, but Elizabeth managed to remain entirely self-supporting throughout her long pioneering assignment.

The tests which had accompanied Elizabeth's formal entrance onto the island were small compared with those she faced when she arrived. Because she was listed with the British government on her visa papers as a Bahá'í (the island being a British colonial territory), she was known to the bishop of the Church of England on the island even before her arrival. One of the two vicars serving that bishop was particularly unhappy at the prospect of this new resident and took every opportunity to warn his parishioners against becoming involved with this new religion from the East. In spite of his hostility, one of the first visits Elizabeth made was to this vicar, and through patience and diplomacy she was able to win his grudging respect and even present him with several Bahá'í books.

Virtually all the native population are members of the Church of England, with small minorities belonging to the Salvation Army and the Baptist and Seventh Day Adventist denominations. Because the economic and social ties of the native population to the Church of England were so strong, Elizabeth could do little direct teaching. However, throughout her years on this tiny island, she consistently devised ways to inform the inhabitants of the truths of the Cause. The patience, steadfastness, and dedication which she displayed during these lonely years in this isolated spot will perhaps be remembered as her most glowing attributes.

For over ten years Mrs. Stamp faithfully remained at her post, with only the bi-monthly mailboat to bring her news of the Bahá'ís, and infrequent brief visits to her family to ease the isolation. In April, 1963, Elizabeth fell in the hotel in Jamestown where she lived and broke her ankle in several places. After a lengthy

recuperation in South Africa, she returned to her post on December 5, 1963. Circumstances on the island, however, continued to worsen and she was forced to leave her post permanently at the end of 1964. That she left behind a nucleus of four enrolled native believers to carry on the work of the Cause is evidence of her unquenchable spirit.

In spite of failing health and advanced age, Mrs. Stamp worked actively for the Faith in South Africa until 1966, serving on the Spiritual Assembly of the Bahá'ís of Durban. On June 21, 1966, she returned to the United States, where she spent her remaining years in Waterbury, Connecticut, near her son and his family.

Elizabeth Stamp passed away as the result of a heart attack on November 11, 1970, at the age of eighty-three and is buried next to her husband in Washington, Connecticut. Her spirit of shining faith and of unyielding determination are worthy examples for all who, in the present or future, aspire to serve this Cause in the pioneering field.



Isfandíyár Yagánagí

ISFANDÍYÁR YAGÁNAGÍ
1892–1971

Over the past century, economic reasons compelled farmers from Yazd, in the central Persian desert, to abandon their homes in that waterless region and emigrate to India. Settling on its western coast, they gravitated into the catering business and through hard work (which still was infinitely less onerous than what they had been accustomed to) and taking a low profit (which still yielded them an infinitely better living than they had ever hoped to secure from their sterile farms), they and their descendants and successors secured, at the end of several decades, the virtual monopoly of catering to the middle classes in Bombay and in the few other towns where they settled.

The Yagánagí brothers from the village of Qásim-Ábád, Yazd, were among those who, following this trend eventually owned a restaurant in Poona, just over a hundred miles from Bombay. Isfandíyár was married and senior to Surúsh by a few years, but though of different temperaments each had qualities which offset and complemented the other's and so their business partnership was a happy and prosperous one.

They were of the Zoroastrian persuasion and although vaguely aware of the divine origin of the Arabian Prophet from Scriptural references to Him, they still awaited the advent of the world Saviour, Sháh-Bahrám, promised in their sacred books. What they had been told about the Bahá'í Faith was not calculated to encourage further investigation on their part so it was fortunate for them that a chance acquaintance struck up with one of their regular customers which ripened into friendship led to a study of the Mathnaví of Jalálu'd-Dín Rúmí, the renowned mystic poet of Persia. This study did exactly what their teacher (who, unknown to them, was a Bahá'í) designed it to do: it led them to a recognition and acceptance of the Faith.

Isfandíyár's wife was averse to and bitterly resented his forsaking the Faith of his forefathers and although this did not dissolve their marriage, it was not conducive to a more pleasant life either. Things stood this way until the time when on pilgrimage in the Holy Land, Isfandíyár besought the Guardian's prayers for her belief. When he returned home he found to his joy that his wife had accepted the Faith while he was away.

Isfandíyár embraced the Faith in a com-

munity that was geared for progressive action. He had the spiritual capacity to imbibe the blessings generated by such an atmosphere and of contributing his share, in turn, to its further development: just like the fertile seed planted in genial soil, which draws its sustenance from it and then bears goodly fruit for others.

Through whole-hearted participation in all local activities, Isfandíyár Yagánagí developed into a firm Bahá'í, a staunch supporter of its institutions and a stalwart pillar of the Faith. Without much formal education, he yet had the happy knack of making the right decision in most courses of action by listening to the promptings of his sincere heart. His decision to go on pilgrimage was one such instance. It was a snap decision, executed with promptitude. On return, he confided the reason of the hasty action. In addition to the bounty of pilgrimage to the Holy Shrines and the blessing of attaining to the Guardian's sacred presence, he had desired the privilege and the honour of meeting the Greatest Holy Leaf. It was not long thereafter that she passed away.

On his second visit to the Holy Land, in 1955, Isfandíyár Yagánagí had the joy of the company of his wife as a Bahá'í pilgrim, too.

Another of his impulsive actions was his purchase of the National Hotel at Poona from its Bahá'í owners who were emigrating. It was his aim to maintain the tradition of hospitality which that place had acquired over several decades and he secured what to him was a substantial loan to conclude this deal. When he got possession, a flourishing business suddenly seemed to dry up. Agitated, he disclosed his predicament to Miss Martha Root, who was at the hotel at that time, on a teaching trip. She prayed with him. She asked for Bahá'u'lláh's grace on Isfandíyár's head. The flow of customers was resumed. The situation was saved.

Isfandíyár Yagánagí turned this blessing into a channel for further service to the Cause. His hotel was always open to friends and teachers. Many illustrious visitors stayed there. Conventions and Conferences were held in it. He assigned one room for use as a National Office for two years. He was lavish in his hospitality. He carried on faithfully the tradition of the hotel as a home to Bahá'í visitors and teachers and a centre for Bahá'í activities.

Isfandíyár Yagánagí was a member of a Local Spiritual Assembly all his Bahá'í life; of the National Spiritual Assembly for one year.

He pioneered with his family to Panchgani where, in conjunction with the labour of other friends, he formed a Local Spiritual Assembly and helped in the firm establishment of the Bahá'í school. Later, he pioneered once again with his family, on this occasion to Baroda.

The joy at the sight of a rose in full bloom, the pleasure the fragrance of its perfume imparts, live on long after the rose is no more. So also, now that dear Isfandíyár is gone, his devotion and attachment to the Faith, the moral and material support he extended to its institutions, his affection for his fellow-men and the generous way in which he expressed that love, the simplicity and sincerity of his life, will continue to inspire future generations to emulate his example to serve the Cause and our fellow-beings.

Informed of his passing, the Universal House of Justice cabled:

> GRIEVED NEWS PASSING SELFLESS BELOVED SERVANT HOLY THRESHOLD ISFANDIYAR YAGANAGI STOP HIS DEVOTION DETACHMENT GENEROSITY SERVICE FAITH DURING LONG DECADES INDIA UNFORGETTABLE STOP ASSURE RELATIVES FRIENDS ARDENT PRAYERS BESEECHING MERCY BLESSINGS ABHA BEAUTY UPON HIS SOUL STOP ADVISE HOLD BEFITTING MEMORIAL GATHERINGS. *Universal House of Justice.*

RUSTOM SABIT

AMINDA JOSEPHINE KRUKA

1892–1971

Aminda Josephine Kruka was given the title "Mother of Finland" by the beloved Guardian because of her devoted service in establishing the Cause of Bahá'u'lláh in that country where her name will be eternally honoured. She will also be lovingly remembered for her dedication as a pioneer in laying the foundation of the Bahá'í Faith in Habana and Cienfuegos, Cuba. Shoghi Effendi's secretary wrote on his behalf in a letter to Josephine Kruka on May 3, 1956: "You must thank God that, in His mercy, He has enabled you to do so much in two different hemispheres; a rare privilege indeed!"



Aminda Josephine Kruka

Born on September 3, 1892, in Wolverine, a small mining community in Michigan, Aminda Josephine was one of seven children born to immigrant parents. Her mother came from Finland, her father from Sweden, in the latter part of the nineteenth century when so many Europeans flocked to America seeking a new world. Josephine caught the spirit of this search for a new way of life. Her father died when she was ten years old and Josephine was profoundly influenced by her mother's study of the Bible, her search for prophecy concerning the return of the Christ Spirit, and her service to humanity. Gustava Kruka did not speak English and Josephine became her mother's constant companion, reading the Finnish newspapers to her daily and absorbing the wisdom Gustava Kruka imparted.

Josephine went to France in 1918, serving as a Red Cross nurse. She returned to the United States at the end of World War I and attended Columbia University. Her education was interrupted by failing health.

After spending several years in a sanitarium, Josephine settled in Washington, D.C., during the mid-'twenties. Here she met Selma Gustafson, a fellow Red Cross nurse, who introduced her to the Bahá'í Teachings and became her "spiritual mother". Josephine worked with the early believers in Washington to develop one of the leading Bahá'í communities in the United States. Her life in Washington was devoted to the care of her mother and to the Bahá'í community. Because of her frail health, Josephine and her mother spent many winters in Miami, Florida, where she also served the Faith.

Following the death of her mother in 1935, Josephine, fired with the zeal born of her discovery of Bahá'u'lláh as the fulfilment of biblical prophecy about the return of Christ, responded to the Guardian's call for pioneers to Latin America during the first United States Seven Year Plan (1937–1944). Her early pioneer work in Cuba was shared with Jean Silver.[1] Together, these two established the Cause of God in Habana, teaching English to children and adults and bringing them the Message of Bahá'u'lláh. During the winters of 1950 to 1956 Josephine continued to return to Cuba, consolidating the work in Habana and opening the community of Cienfuegos, with Jean Silver. Josephine had a great love for the Cuban people who will long remember her warm and generous nature.

Josephine's extensive correspondence with the Guardian between the years 1936 and 1957 reveals how frequently her untiring efforts brought him happiness and inspired his admiration for her. On November 23, 1941, Shoghi Effendi's secretary wrote on his behalf: "It is quite impossible for the pioneers and pioneer teachers to realize fully how great the services are which they are rendering the Faith of God, and their fellow-men, at this time. But future generations will know how to value their self-sacrifice, and the fact that, when the need was greatest, they did not fail their beloved Cause but gave up home and comforts to serve it unstintingly." In response to a report about the progress of the work in Cuba, Shoghi Effendi wrote to her in his own hand on May 25, 1944: "I was delighted to receive your most welcome message. I feel truly proud of your achievements. I am deeply grateful for your incessant and noble exertions. I will continue to pray from the depths of my heart for the extension of your valued activities. Persevere, nay redouble in your efforts, and rest assured the

[1] See "In Memoriam", *The Bahá'í World*, vol. XIII, p. 942.

Beloved will richly bless your noble exertions."

In addition to her facility with the Spanish language, Josephine spoke Finnish fluently. In July, 1938, at the beloved Guardian's request, she made her first trip to Finland. Martha Root had previously made two brief visits there and through her efforts a number of Esperantists and Theosophists had heard of the Faith. However, it was a young Finnish minister who became the first believer in Finland after quiet prayer and study with Josephine Kruka. In December, 1938, she returned again to Cuba. During her first visit to Finland, Josephine toured several larger cities. She found the most receptivity in Viipuri, a city that is now part of Russia. On her second visit to Viipuri in 1939, Germany marched into Poland thus interrupting her work in northern Europe.

During her second journey to Finland in May, 1939, Josephine met considerable resistance to the Bahá'í Faith. The Foreign Ministry refused to extend her visa and forbade teaching of the Faith. Finland at this time was experiencing political difficulties with Russia; war was imminent and Josephine was forced to return to the United States. She was able to arrange passage on a ship with many other returning American citizens. "We were packed like cattle in the hold of the ship," she wrote to her sister. A month later, Russia invaded Finland and the world was enveloped in another war.

During this time Josephine was arranging for the translation of Bahá'í literature into Finnish with the assistance of Ida Hiltanen, a Bahá'í of Chicago, and Elsa Vento[1] of Toronto, Canada. Earlier, Josephine had found a Finnish newspaper printed in Duluth, Minnesota, which contained an account of the Bahá'í Faith with an elaboration of its principles. She had one thousand copies printed for distribution. This was the only Bahá'í literature in Finnish which she took to Finland to begin her pioneer work in 1938.

After World War II, Josephine did not return to Finland to pioneer until 1950. She continued to spend the summer months in Finland and winters in Cuba through 1956. But in 1957 she went to Finland to remain for six full years. The years following the Russo-Finnish war were difficult. The Finns were working night and day to repay the debt demanded by Russia. Teaching the Bahá'í Faith in Finland was slow, and the bitterly cold winters were difficult for one whose health was frail and who traditionally spent the winter months in warmer climes. Yet Josephine persisted at her post. She had tenacity and an unfailing devotion to the Cause of Bahá'u'lláh and to the beloved Guardian who had asked her to pioneer in Finland, a service to which he said he attached "the greatest importance". He wrote to her on December 30, 1946: "Your past services to our beloved Faith have been crowned with great success, and I truly admire, and feel deeply grateful for, your splendid pioneer services. I will pray that, in the European continent, your high endeavours for the promotion of the Second Seven Year Plan[2] will also be crowned with signal success. Persevere, be happy and rest assured."

Josephine used her own meagre funds in her teaching efforts. Describing conditions in Finland during her six year stay she wrote: "There was now much more tolerance. Communism had made inroads. Belief in God had weakened. Editors no longer rushed you to the door. You were not scoffed at nor considered queer. No irritability was evinced even in official circles, but still no one invited a Bahá'í to speak at his club or group. The principles were generally accepted, but not the Station of Bahá'u'lláh. Meetings were tried in different sections of the city. There were still some protestations, at times rather violent. Fortunately, the Finns are great readers and by now *Bahá'u'lláh and the New Era*, *Gleanings from the Writings of Bahá'u'lláh*, *Bahá'í Prayers* and several pamphlets were available in the Finnish language."

The Guardian's secretary wrote on his behalf on December 11, 1952: "The Guardian wishes me to assure you of his very deep appreciation of your outstanding services in Finland. Single-handed, you have been able to establish a Spiritual Assembly there,[3] which will stand to your eternal glory."

In 1962 the National Spiritual Assembly of Finland was formed with its seat in Helsinki. Josephine had the joyous bounty to represent Finland at the first election of the Universal House of Justice in Haifa, Israel, in 1963. She attended the World Congress in London before

[1] See "In Memoriam", *The Bahá'í World*, vol. XIII, p. 900.

[2] 1946-1953. [3] Helsinki.

returning to the United States for the first time in six years.

For the next four years Josephine made her home with her niece, Rhea Akemann (Wendt), a Bahá'í in Kokomo, Indiana. She continued to serve Bahá'u'lláh and while she was in Kokomo, a firm Local Spiritual Assembly was formed. In 1967, with failing health, Josephine chose to join her original teacher, Selma Gustafson, in Dayton, Ohio, where she passed away on January 7, 1971, leaving an unforgettable record of service to the Cause of Bahá'u'lláh.

All who knew Josephine Kruka loved her warmth, her generous and loving spirit. In her seventy-first year, reflecting on her services, she wrote to a friend: "I enjoyed the work both in Finland and Cuba—they were my happiest years!"

RHEA AKEMANN WENDT



Ḥájí Aḥmad Ḥamdí Mullá Ḥusayn

ḤÁJÍ AḤMAD ḤAMDÍ MULLÁ ḤUSAYN

1882–1971

The death of Ḥájí Aḥmad Ḥamdí Mullá Ḥusayn on the eve of May 20, 1971, deprived the 'Iráqí Bahá'í community of a staunch friend, a zealous teacher, a prolific writer and a doughty champion of the Faith.

Born in Baṣrih in 1882, in a Muslim family of the Sunní sect, Aḥmad Ḥamdí received his primary education at home, followed up by a secondary course under the clergy, particularly under his own father, who was the imám (prayer leader) of a local mosque. Thence he went on to Mecca to complete his study of religious subjects and such others as history, philosophy and astronomy.

When his father died, a royal edict, under the seal of Sulṭán 'Abdu'l-Ḥamíd himself, installed Aḥmad Ḥamdí as the imám of one of the larger mosques of Baṣrih. He taught in the secondary school, lectured in private classes and contributed articles on various topics to the press. He was elected as president of several social reform societies, wrote books on diverse subjects and was wont to read his poems at public gatherings. Withal, he was a successful business man and his commercial operations were on an extensive scale.

Following the 1920 revolution in 'Iráq, Aḥmad Ḥamdí was appointed along with other 'Iráqí notables to go to Baghdád on a deputation to welcome King Feisal I, the popular King of 'Iráq, whose installation as sovereign inaugurated a reign of independence and self-government for the land.

Aḥmad Ḥamdí's acquisition of learning, vast as it was, had left him unsatisfied. He felt a void in his heart and so he undertook a journey to India, ostensibly to further his business interests but in reality to see if he could fill this gap by his association with Muslim scholars in that country and the spiritual knowledge he might imbibe from them.

Among his wide circle of friends in Baṣrih was a Mr. Ra'úf 'Abdu'lláh Aṭṭár, the Director of Education, and they met regularly to discuss abstruse subjects.

Once during the course of such a visit, Mr. Aṭṭar asked about the Bahá'í Faith. His ignorance of the subject started Aḥmad Ḥamdí on a search which led him to embrace the Faith. He secured a copy of the *Kitáb-i-Íqán* with some difficulty, engaged the services of a Persian to translate it into Arabic for him orally, was stirred by its contents, pursued his search further till he met some Bahá'ís

further afield, association with whom finally convinced him of the truth of the Cause.

He joyfully announced this fact to his friend, Mr. Aṭṭar and to all and sundry. His kith and kin, his colleagues and friends took alarm when the news of his conversion spread and started a campaign of vilification and persecution of him. He had been a popular idol; their aim now was to destroy him. No opposition, however, could daunt Aḥmad Ḥamdí; no afflictions silence him; no adversity dampen his zeal.

He continued teaching the Faith until a community of some thirty Bahá'ís from various backgrounds came into being there.

These Bahá'ís wrote to the beloved Guardian and received loving replies encouraging them to carry on their teaching work and turn to their National Spiritual Assembly for guidance and help in forming a Local Spiritual Assembly.

After the Second World War, Aḥmad Ḥamdí moved to Baghdád with his family and was elected to the National Spiritual Assembly. In this new role he enriched the record of his services by lending fresh stimulus to the teaching work by his unstinted support of the funds, and by widening the sphere of teaching through his writings.

He wrote many volumes, citing chapter and verse from Islamic sources to support the Bahá'í claim and challenged his former co-religionists to disprove or accept it. He literally distributed thousands of copies of his books throughout the Arab world and these stand today as a monument to his long and useful record of service and invite those who follow him in those fields to emulate his noble example.

ROBERTA K. CHRISTIAN

1913–1971

Knight of Bahá'u'lláh

GRIEVED TRAGIC PASSING KNIGHT BAHAULLAH ROBERTA CHRISTIAN HER DEVOTED SERVICES ALASKA NINE YEAR PLAN WORTHY ADDITION LAURELS GARNERED PIONEER EFFORTS RHODESIA AND GREECE COMPANY LATE HUSBAND WILLIAM KENNETH CHRISTIAN DURING WORLD CRUSADE CONVEY FAMILY ASSURANCE PRAYERS PROGRESS HER SOUL ABHA KINGDOM.

Universal House of Justice

Roberta Kaley Christian was born March 19, 1913, in central New York state and at the time of her death had been a Bahá'í for about thirty-five years. She married William Kenneth Christian and together they served the Faith, each complementing the other, but functioning independently in their fields of specific interest.

Kenneth was a college professor, lecturer and writer, and he served for five years as a member of the National Spiritual Assembly of the United States. Roberta was editor of U.S. *Bahá'í News* for three years. She is the author of *A Bahá'í Child's A.B.C.* and wrote the verses for *A Bahá'í Child's Song Book*, two popular and widely translated books which filled a vital need for children's literature in the Faith.

When the beloved Guardian issued the call for pioneers in the Ten Year Crusade in 1953, Kenneth and Roberta set sail in December for Southern Rhodesia and were named Knights of Bahá'u'lláh by Shoghi Effendi. Frustrated in their efforts to secure employment and unable to teach the Faith openly in the circumstances that then obtained there, they received permission from the Guardian to settle in Greece where they assisted in forming the first Bahá'í group of Athens. On September 1, 1956, the secretary of Shoghi Effendi wrote to Roberta on the Guardian's behalf expressing his pleasure at receiving a photograph of the group and extending a warm welcome to the first believer of Greece who, he prayed, would "become a spiritual guide to his people". Shortly thereafter, Kenneth and Roberta made their pilgrimage to the Holy Land and were showered with words of encouragement and appreciation by Shoghi Effendi.

Soon they were again bound for another pioneer post, and were *en route* to Djakarta, Indonesia when Shoghi Effendi died in November, 1957. This was a crushing blow to them but they had received his assurance that their efforts in the World Crusade were pleasing to him.

Kenneth was always frail and he died suddenly on May 4, 1959, in Djakarta. A moving account of his service to the Cause, written by Roberta, appeared in *The Bahá'í World*, vol. XIII, p. 907. Roberta never fully recovered from the emotional shock of her husband's passing in his forty-sixth year, but her work for the Faith continued unabated. She was not only a writer but a very capable secretary,



Roberta K. Christian

dressmaker and fashion consultant and made her living at various times in these fields. At the time of her death she was employed by the Geophysical Institute of the University of Alaska, situated at College, Alaska, in a project described as "pioneering a new field of education for Alaska's bush country".

Roberta first came to Alaska from California in January, 1967, to assist in completing the goals of the Nine Year Plan in that country. She was frequently invited to address Bahá'í conferences and summer schools on the subject of pioneering. Subsequently she went back to California but returned to Alaska in February, 1971, to join her son and his wife who had recently settled in the Fairbanks area. A tragic fire took her life on July 30, 1971. Now, at last, she has gone to rejoin Kenneth in the Abhá Kingdom.

JANET W. STOUT

PETER SIMPLE

1899 (?)–1971

Peter Simple had just finished reading aloud these words of 'Abdu'l-Bahá in explanation of Bahá'u'lláh's teaching about the oneness of the world of humanity: *Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.*[1] He lowered the book and looked at me with his gentle brown eyes. After what seemed an endless silence he spoke. Softly, in a voice at once solemn and dignified, he said, "I feel like I'm waking up for the first time in my life." Thus began the Bahá'í life of Peter Simple of Fort Yukon, Alaska, the second Athabascan Indian north of the Arctic Circle to become a Bahá'í and one of the true "*treasures*" promised by Bahá'u'lláh, ". . . *men who will aid Thee* . . ."[2]

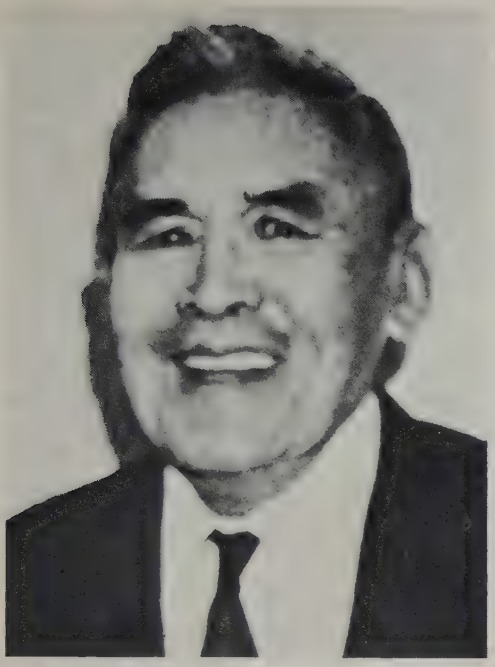
Called "Pete" by those who knew and loved him, he was born just before the turn of the century near Fort McPherson in the Northwest Territories of Canada. Pete was left an orphan at an early age and was raised mainly by his grandparents. His grandfather told him that the day would come when the Indian people would fall into confusion, that many different religions would come, that the white man would say "do this" and "do that" and the Indians would not know what path to take; but then One would come Who would unite all. Pete clung to that belief.

Although he never went to school Pete learned the names of the letters of the alphabet. When he was seventeen, hauling freight by dog sled along the MacKenzie River, he experienced the thrill of discovery. Night after night he would lay in his bedroll looking at the letters T-E-N-T. Over and over he would say the letters, knowing they spelled something. Then one night he leaped from his bedroll and shouted for joy: "Tent! It spells tent!" He had no one to tell but his dogs.

In everything he did there was a special mark of quality, of excellence. He was not just a good river man and pilot; he was one of the best. Nor was he just a competent trapper; again, he was one of the finest. It was his quest for excellence and his desire to know more that led him to approach me, a school teacher, and ask to help him learn to read better. Soon after hearing about the Bahá'í Faith he expressed the desire to learn more about it in order to qualify himself to translate the Teachings into Athabascan.

During his first year as a Bahá'í, Pete

[1] *Bahá'í World Faith*, p. 246.
[2] *Epistle to the Son of the Wolf*, p. 21.



Peter Simple

attended the Indian Council Fire in Arizona, U.S.A., representing the Bahá'ís of Alaska; he taught a course on *The Hidden Words of Bahá'u'lláh*; he helped form the first Spiritual Assembly of Fort Yukon; and made a teaching trip to Beaver, Alaska, which enabled the believers there to form their first Assembly. Over the years he served in many ways the Faith he loved so well. We worked together in writing *Bahá'í Teachings*, a simplified outline of the Faith in pamphlet form which has been translated and distributed on four continents. Pete was frequently a delegate to the National Convention, served on the Teaching Committee and realized his hope of assisting with the translation of Bahá'í prayers into the Athabascan tongue.

His wit endeared him to everyone. A course he gave in 1962 at the Winter Workshop in Fairbanks, Alaska, followed a very scholarly presentation by another believer who had used many books and reference cards drawn from a large briefcase. Pete opened his course with the words, "I'm not like the previous speaker who has to have a suitcase to carry his brains around." He then pulled out a single sheet of notes and added, "I keep everything I know in my back pocket."

At a Bahá'í Summer Institute in 1970, Pete and I agreed that I would read a prayer in Athabascan, and he in English. Always one to see the humour in a situation, Pete commented, "This is an amazing religion! Where else can you turn a white man into an Indian, and an Indian into a white man?"

On August 17, 1971, Pete Simple was struck by an automobile in Fairbanks, fell unconscious and did not survive the night.

Pete was among the first to reflect a glimmer of that Divine illumination which 'Abdu'l-Bahá in *Tablets of the Divine Plan* said could enable the Indian people to be a source of illumination to the whole earth.[1] Through his life and service many of us, Indians and non-Indians alike, caught a first glimpse of the tremendous potential enshrined in that weighty prophecy of 'Abdu'l-Bahá. We are so much richer because of this "treasure" of Bahá'u'lláh. The vision of what lies ahead, both in potential and challenge, is made more clear because of Pete.

In summarizing the meaning of one of the verses, from *The Hidden Words of Bahá'u'lláh*, Pete used to say "God made us perfect, and that's how He wants us back." Pete has returned to Him now, and we are thankful for having met him along the way.

JOHN E. KOLSTOE

MURAṢṢA' (YAZDÍ) RAWḤÁNÍ

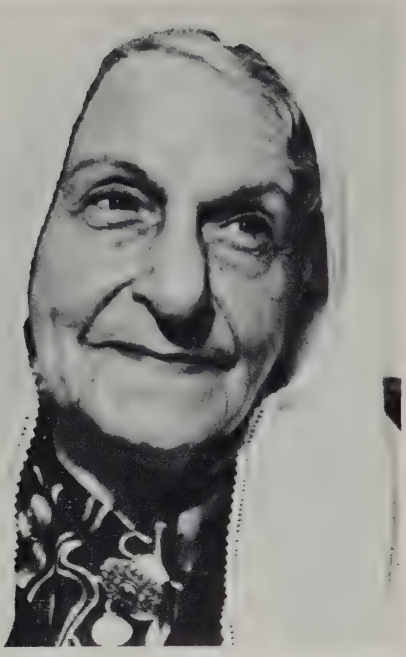
1887–1971

CONVEY ABDUL VAHHAB RAWHANI AND FAMILY DEEP SORROW PASSING MURASSA KHANUM STOP RECALL HER ASSOCIATION HEROIC AGE DEDICATED SERVICES PIONEERING FIELD STOP PRAYING SHRINES PROGRESS HER SOUL.

Universal House of Justice

With the passing of Muraṣṣa' Rawḥání on October 6, 1971, the Bahá'í Faith lost another of that dwindling band who in their own lifetimes came into the physical presence of Bahá'u'lláh and feasted their eyes on that Blessed Countenance. She was born in the fortress of 'Akká in 1887 and grew up in the Sacred Household under the shelter of the Greatest Holy Leaf, the daughter of Bahá'u'lláh. The name Muraṣṣa' (one who is be-

[1] *Tablets of the Divine Plan*, p. 10.



Muraṣṣa' (Yazdí) Rawḥání

jewelled) was given her by Bahá'u'lláh from Whom she received two Tablets. She was a member of a pious family who were privileged to render services to Bahá'u'lláh and His household, and was the granddaughter of Ḥájí 'Abdu'r-Raḥím-i-Yazdí, one of the first bearers of the Sacred Standard, whose story is told in *Memorials of the Faithful.*

In her later years, from a rich store of precious memories, Muraṣṣa' was able to vividly recall for the friends treasured reminiscences of this early period of her long and fruitful life. She recalled, as a young child, being ushered into the presence of Bahá'u'lláh Who caressed her and then, holding her hand, led her to His own room and showed her a shelf where some sweets of two kinds had been placed. Bahá'u'lláh asked her which she preferred. She chose the sweetened almonds with which Bahá'u'lláh filled her cupped hands to overflowing, smiling and touching her cheeks. When she related events of this kind she was flushed with a luminous tenderness. Invariably she would say: "I remember this as if it were happening now. I remember Him and His overwhelming majesty, awe and glory! I remember it in detail."

With her family, Muraṣṣa' moved to Alexandria, Egypt where for a few months she was in charge of cleaning the private room of 'Abdu'l-Bahá by Whom she was given the name 'Akkávíyyih (one who belongs to 'Akká) and was asked by Him several times to sew some of His clothes. She was also asked by the Master to chant for Him prayers at dawn.

From the period of her life associated with the Ministry of 'Abdu'l-Bahá two favoured recollections are drawn. One day the Master asked the people in His presence if anyone had a piece of fabric suitable for a garment. Upon hearing this question, Muraṣṣa' slipped silently from the room, hired a carriage, hastened home and returned with a length of cloth which won the approval of 'Abdu'l-Bahá and from which, acting on His instructions, she fashioned a garment for Him. On another occasion Shoghi Effendi, who was then a young boy, asked her to accompany him in singing "*O my God, Thou art my soul and my life . . .*" Overhearing their voices the Master called to them, "Well done! Well done!" and asked them to repeat the song. The bitterness the family suffered in their separation from 'Abdu'l-Bahá was eased by the balm of His loving assurance: "I always remember you . . . I always think of you . . . You are always with Me and you will never be forgotten."

The marriage of Muraṣṣa' Yazdí to 'Abdu'l-Vahháb Rawḥání[1] in 1921 reinforced her dedicated services, their home becoming a centre of attraction, hospitality and confirmations of the spirit.

Mrs. Rawḥání was the first woman to become a member of the Spiritual Assembly of Alexandria and dedicated her time to deepening the women in her locality, an activity in which she was strongly encouraged by the Guardian of the Bahá'í Faith who in one of his communications written through his secretary expressed the hope that she would be "aided to render an outstanding service to the women".

In February, 1957, when in her seventieth year, Mrs. Rawḥání arrived as a pioneer in Rabat, Morocco, with the approval of the beloved Guardian. She actively participated in the formation of the Spiritual Assemblies of Rabat and of Sale, and despite her advanced age she regularly engaged in deepening the friends and teaching the children in these two localities. She had a particular gift for teaching

[1] See "In Memoriam", p. 539.

children and would often repeat the injunction of the Master that children must be educated with love, not coerced by force. Until her passing at the age of eighty-four she conducted a voluminous correspondence with Bahá'í teachers and pioneers, never failing to respond to their letters by offering encouragement and comfort.

Mrs. Rawḥání remained conscious to the last moment of her life, her thoughts fixed firmly on service to the Cause. Her burial in the Bahá'í cemetery at Rabat was attended by a large number of believers and many others whose respect and admiration she had won. Also in attendance was a representative of the Íránian Embassy in Rabat.

S. R. Rouhani

LAURA WALSH
1893–1971



Laura Walsh

Laura Walsh, soon after the death of her husband in Michigan, sold or gave away all of the material possessions which could not be packed into her car, and drove alone to Mexico where she had never been before, arriving in Puebla in April, 1958.

With determined resolution to dedicate the remaining years of her life to the Cause of Bahá'u'lláh, she immediately became a part of Bahá'í activities in Mexico and especially devoted a large part of her time to the teaching of children, preparing for their classes study material which made use of her own drawings. She was a retired school teacher who had worked with retarded children. She seemed to understand the needs and ways of children, and was much loved by them.

In the last year of her life when her health began to fail, she moved to Guadalajara, Jalisco, for a few months, then to Tuxtla Gutierrez, Chiapas, for a brief period, always with the hope of regaining her strength and continuing with the teaching of children. She was in the process of moving again to Puebla when she lost consciousness while walking on a street in Mexico City. She passed from this world, apparently without regaining consciousness, in October, 1971. The National Spiritual Assembly conducted a beautiful last service and arranged for her burial in a cemetery in Mexico City, which will be marked by a befitting plaque.

Laura was in her seventy-eighth year at the time of her death. After more than thirteen years of complete dedication to her Beloved, in a foreign land, she further assisted His Cause by leaving to it all her earthly possessions. Her courage and devotion will never be forgotten by all who knew and loved her.

Edna Ford

ḤABÍB MU'AYYAD
(ḤABÍBU'LLÁH KHUDÁBAKHSH)
1888–1971

The name "Mu'ayyad", meaning "confirmed", was given to Ḥabíbu'lláh Khudábakhsh by 'Abdu'l-Bahá. Ḥabíb, as he was generally known, was born in 1888 in Kirmánsháh, Persia. He received his elementary education in Kirmán and continued his education at the American school in Hamadán. His father, Khudábakhsh, was an intoxicated lover of the Cause who, when his eldest son, Murád, was martyred, went to the man who had put an end to his son's life and kissed his hand.

In October, 1907, Ḥabíb came to the Holy Land where he spent a month imbibing wisdom from 'Abdu'l-Bahá. Although he was planning to proceed to the United States for further study, at the suggestion of Ḥakím Hárún and with the approval of the Master, Ḥabíb directed his steps to Beirut where he enrolled as a medical student at the American University of that city. During this period he had the bounty of serving Shoghi Effendi and sought spiritual knowledge from such outstanding scholars as Mírzá Ḥaydar-'Alí and Mírzá Abu'l-Faḍl. He was engaged in the service of the Bahá'í friends in corresponding with various communities, in extending hospitality to visitors and pilgrims and in receiving and despatching Tablets to their ultimate destination. During the summers he had the privilege of visiting 'Abdu'l-Bahá in the Holy Land and in catching glimpses of His infinite wisdom and knowledge. In one of His Tablets 'Abdu'l-Bahá has written, in effect re-, ferring to that period of Dr. Mu'ayyad's life, that Ḥabíb's presence among the students of Beirut caused them to become like fresh blossoms adorned with the love of God; that with the utmost detachment and sanctity he arose to unite the hearts of the friends to such an extent that "the fragrances of Beirut" perfumed the Master's nostrils, He said.

When 'Abdu'l-Bahá departed for Europe and America, Dr. Mu'ayyad was intermediary for the despatch of the Master's Tablets and telegrams. He also had the honour of rendering personal services to Mírzá Abu'l-Faḍl and he participated in the activities of the Bahá'ís of Beirut.

Ḥabíb graduated from the American University of Beirut in 1914. In July of that year he and 'Azízu'lláh Bahádur were requested by 'Abdu'l-Bahá to visit a number of countries in Europe to counter the activities of Amínu'lláh Faríd who had defected and was travelling in Europe in defiance of 'Abdu'l-Bahá seeking to undermine the Covenant.[1]

After completing this mission, Ḥabíb returned to the Holy Land. World War I had begun. For a period of time he operated a dispensary which was open to Bahá'ís and non-Bahá'ís in the Druze village of Abú-Sinán, north-east of 'Akká, where the Master had settled the Bahá'ís temporarily.[2] The modest



Ḥabíb Mu'ayyad

room set aside for Ḥabíb's clinic also served as a school room for the classes taught by Badí' Bushrú'í.[3] Although the world during this period was greatly convulsed and troubles raged about him, Dr. Mu'ayyad was often heard to say in later years that this time spent in nearness to 'Abdu'l-Bahá and the Greatest Holy Leaf was among the sweetest, most precious and memorable segments of his life.

Dr. Mu'ayyad later returned to Haifa upon the instructions of 'Abdu'l-Bahá and soon after he was instructed to proceed to Persia. During the last days of his stay in the Holy Land the Master gave him daily lessons in devotion to the Cause, fortifying his spiritual powers, feeding his heart and soul with the living waters of illumination and guidance and directing him in his future endeavours and services to the Faith. Upon his departure for Persia, 'Abdu'l-Bahá addressed a Tablet to Ḥabíb's father stating, in effect, that he should thank God for such a "worthy son" and describing Ḥabíb as a "lamp enkindled with the love of God" and as one "engaged in the service of humanity". The father would, the Master wrote, "infinitely rejoice in beholding his countenance and in inhaling the fragrances of his presence."

[1] See *'Abdu'l-Bahá*, by H. M. Balyuzi; George Ronald, Oxford; pp. 407-408.
[2] ibid. p. 411.
[3] See "In Memoriam", p. 545.

Upon returning to his native land in 1915, Ḥabíb settled in Kirmánsháh and, following the advice of 'Abdu'l-Bahá, he forged personal ties with the local government officials and with the local population of every class and creed. Although engaged in his medical profession, he spent his time, as circumstances permitted, in spreading the Bahá'í Teachings among those he found responsive. He was always firm in the face of difficulties and was a shield protecting the Bahá'í friends against attacks by enemies of the Faith. He was a member of the Local Spiritual Assembly of Kirmánsháh for nearly forty years and for a long period he served, with devotion and distinction, on the National Spiritual Assembly. When he returned to Persia he married and had seven children most of whom are under the shadow of the Cause following in their father's footsteps and striving to emulate his noble example.

During his lifetime Dr. Mu'ayyad wrote and published two volumes of reminiscences which are replete with exhortations and admonitions based on the principles of the Covenant, and illuminating accounts of the history of the Cause. He also wrote several articles published in various Bahá'í periodicals. It may be that his best-known work is the poem known as "Hold Thou My Hand, O 'Abdu'l-Bahá!" This verse has been set to music and is much loved by the Bahá'ís of Persia who sing it frequently at their gatherings.

Informed of the passing of Ḥabíb Mu'ayyad, the Universal House of Justice cabled on October 29, 1971:

GRIEVED NEWS PASSING FAITHFUL DEVOTED STEADFAST PROMOTER FAITH HABIB MUAYYAD WHOSE LIFE ENRICHED THROUGH SERVICES RENDERED MINISTRIES MASTER GUARDIAN CONVEY LOVING SYMPATHY FAMILY ADVISE HOLD MEMORIAL MEETINGS PRAYING SHRINES PROGRESS HIS SOUL.

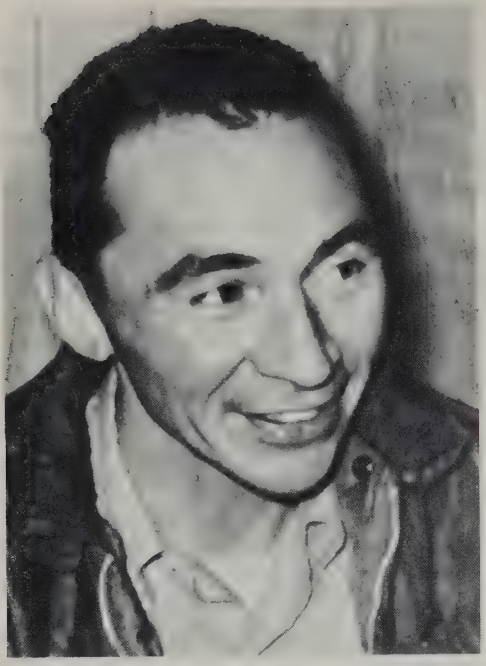
NAPOLEON BERGAMASCHI

1935–1971

Magnanimity is necessary, heavenly exertion is called for. Should you display an effort, so that the fragrances of God be diffused amongst the Eskimos, its effect will be very great and far-reaching . . . 'Abdu'l-Bahá, *Tablets of the Divine Plan*

Napoleon Bergamaschi, called "Nip" or "Bergie" by his friends, was part Eskimo. He was born in Nome, but lived in south-eastern Alaska from the time he was twelve years of age. He was orphaned as a young child and attended the Bureau of Indian Affairs Schools at Wrangell and Sitka. He adapted well to life in the south-east, married a girl from Metlakatla, settled in Ketchikan, and became part of the sophisticated life and cash economy there. Successfully acculturated, his Eskimo heritage seemed remote indeed.

In July, 1961, Napoleon became a Bahá'í. He was a quiet, though vital, member of the Ketchikan community. Five years later he arose to plant the banner of the Faith of Bahá'u'lláh in the one remaining unopened territory assigned to Alaska in the Nine Year Plan, St. Lawrence Island—a lonely spot in the middle of the Bering Sea, closer to Siberia than to the Alaskan mainland, difficult to reach, offering only a subsistence living from hunting and fishing, blighted by severe weather and long, cruel winters. The only settlements on the island are Eskimo villages, Savoonga and Gambell, with a language, culture and customs different from other Eskimo communities. Napoleon had never been a part of primitive life nor had he followed the old ways of the Eskimo people, but with his three children aged ten, eight and four, he settled in Savoonga where he found he had a half-brother who extended hospitality. Because there was no other housing available—a common problem in northern communities—the families lived in crowded conditions in a small, two-room cabin for nearly a year during which time Napoleon became a worthy boatman, learned to speak the language and won the love and respect of the island people who, in turn, won his heart. Lack of accommodation caused Napoleon and his family to leave their post until arrangements could be made to house them. A prefabricated house was designed in Juneau, financed from Kodiak, organized from Anchorage, and constructed in Savoonga by Napoleon from materials gathered in Seattle and shipped on the boat that makes one visit to the island annually. *En route* to Savoonga Napoleon learned that Keith Koontz who had expressed an interest in the Cause during



Napoleon Bergamaschi

Napoleon's first sojourn there had embraced the Faith. "Yahoo!" was Napoleon's enthusiastic response as he threw his hat in the air; the first fruit of his pioneering in Savoonga had been garnered.

After two years a group of dedicated Bahá'ís existed in Savoonga and Napoleon faced the difficult decision of having to return to the mainland where his eldest child could enter high school. The family then pioneered to Wrangell where Napoleon assisted to form the first Spiritual Assembly at Riḍván, 1971.

On November 7, 1971, while driving down an icy street to meet a friend who had called for assistance, a sudden crash quickly crushed out his life. Napoleon Bonaparte was turned back by the icy blasts of a Russian winter. Napoleon III contemptuously cast aside the Tablet addressed to him by Bahá'u'lláh and sank from glory into oblivion. Napoleon Bergamaschi restores honour to the name he bears as he rises from obscurity. He recognized his Lord, joyously received His Word, and planted His banner in the frozen heart of the Bering Sea.

JOHN E. KOLSTOE

ELTON MASON SMITH

1909–1971

Born on March 4, 1909, in a rural area of upper New York State, Elton Smith spent his boyhood on his family's farm where his love of nature—the soil, animals, trees and birds—and warm family ties left a lasting impression. Farm life was pleasant in spite of much hard work, and he credited his gentle mother with giving him the encouragement to go to college where he hoped to learn things that would enable him to help people.

After graduation from Cornell he worked for the United States Agricultural Extension Service and Farm Credit Administration. Meanwhile he maintained his earlier goal of wanting to help people. It was while he was working for a canning co-operative in 1948 that he learned about Bahá'u'lláh. He readily accepted His Teachings and was soon conducting classes for children attended, among others, by his sons, Peter and Paul. He also served on an Area Teaching Committee in western New York State.

Early in 1953, with the hope of being able to pioneer in India, he applied for a position with the State Department (Institute of Inter-American Affairs). But he qualified for a position open in Colombia, South America, and was happy to go there with his family to assist the country people with the development of an irrigation system and, at the same time, serve the Faith. While living in Guamo, Tolimo, Colombia, a third son, Stephen, was born to the Smiths. Bahá'í example was the best means of teaching under the restrictions surrounding the activities of the friends in that period—permission for meetings was required and then only a few could meet—and Mr. Smith's co-workers appreciated his wisdom, helpfulness and patience. Despite insistent efforts to require Christian baptism, Stephen was exempted.

In 1955, Mr. Smith became Chief Agriculturist of the American foreign aid mission in Bolivia, where Bahá'í teaching trips took him to all parts of the country. One of the greatest joys of his life in the service of Bahá'u'lláh was helping to give His Teachings to the first two Bolivian Indian believers, Andrés Jachakollo and his cousin.

Elton's next "tour of duty" in 1958 took the



Elton Mason Smith

Smith family to Ankara, Turkey, where his work continued to involve him with country people and where he contributed to the work of the Cause despite the circumstances obtaining there which restrict the Bahá'ís in their teaching activities.

A four-year rotation assignment in Washington, D.C., saw Mr. Smith active in the Spiritual Assembly of Montgomery County, Maryland, where he again taught a youth class. He also served on the Area Teaching Committee for the Middle Atlantic States.

Finally, there was Kenya where Elton again served the people—both professionally and spiritually—for six and a half years until failing health forced him to return to the United States. His humility and understanding of African people endeared him to their hearts. He was a member of the National Spiritual Assembly of the Bahá'ís of Kenya for five years during which time he came to know and love many of the believers throughout the country. Teaching trips and conferences took him not only to the cities but also to small villages and remote rural communities.

At his passing to the Abhá Kingdom on November 9, 1971, messages from Kenya included the following: "We shall never forget his loving attitude toward us. All Bahá'ís in Kenya, particularly the Africans, really love Elton because he was working hard to lay the foundation of the Bahá'í administration in Kenya. We are sure he is at the right place in the spiritual world, and now he is with us in spirit."

Another message read: ". . . To us he was like ou father, and his services to the Cause in Kenya will never be forgotten. We are sure he is in the presence of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and all the dear and spiritual souls who left this world."

From Uganda, the Hand of the Cause Enoch Olinga and his wife, Elizabeth, wrote: "Our hearts are consoled and our spirits cheered by the knowledge that dear Elton is not dead. He is living and radiant with the lights of spirituality and oneness, and in our hearts he lives forever. Elton was dearly loved in East Africa . . . they still remember him and mention his name with respect and admiration."

In its letter dated December 27, 1971, the Universal House of Justice stated: "His record of devoted service . . . will always be remembered."

MEREDITH SMITH

ESMIE BURTON

1907–1971

The mention of Mrs. Esmie Burton's name inevitably brings a smile and cheerfulness of heart to those who knew her, as thought brings to memory the many fine qualities of one whose exemplary life was characterized by an undying love for Bahá'u'lláh.

Mrs. Burton was born, surnamed Forrest, in the parish of St. Ann, Jamaica, in 1907. She was a well-known primary school teacher, respected by all and dearly loved by her family. Eventually she had to give up the school room due to ill health.

She accepted the Bahá'í Faith in 1951 in the parish of Portland, birthplace of that beloved soul, Dr. Malcolm King,[1] who first brought the Faith to Jamaica. She served on the Spiritual Assemblies of Port Antonio and Kingston and was elected to the National Spiritual Assembly

[1] See "In Memoriam", *The Bahá'í World*, vol. XIV, p. 316.

for a number of years until her death. At one time she was national treasurer. Fervency, zeal, and radiant acquiescence to the problems of life were some of the many beautiful qualities she possessed. Her faith was unshakable and praise of Bahá'u'lláh was often on her lips. Dedication and dynamic hope radiated from her, often communicated by an emphatic gesticulation of head and arm that spoke of spiritual youthfulness and alertness which belied her years. In her dying moments she comforted her stricken family with the joyful assurance that she was being released to a fuller life. Her final words were Words of Bahá'u'lláh.

At her Bahá'í funeral service on December 19, 1971, a Christian minister who knew Mrs. Burton and her family well, movingly eulogized Mrs. Burton as a Bahá'í extolling her outstanding character, exemplary life and devoted service to the Cause of Bahá'u'lláh. She will long be remembered for her glorious spirit, her wholehearted devotion to Bahá'u'lláh and His Faith which she loved so much, and for her fervency and constancy to the hour of her death.

ELLA C. QUANT

?–1971

On November 15, 1971, nineteen Bahá'ís gathered at her graveside to lay to rest the human temple that had borne the soul of Ella C. Quant.

Ella's association with the Cause of Bahá'u'lláh began in the spring of 1903, and by the autumn of that year she had received the first of the three Tablets addressed to her by 'Abdu'l-Bahá. The first, dated August 1, 1903, was delivered through Mrs. Isabella D. Brittingham and read, in part: *He is God. I ask God to make thee firm in His religion, to confirm thee through the Breath of the Holy Spirit, so that thou mayest speak forth the teachings of God and guide the people into the Kingdom. . . Verily, the bounty of God upon thee is great, great! If thou remainest firm in the path of the love of the Lord, thou shalt behold the doors of success and progress open before thy face from all sides. . .*

Another Tablet, translated in November, 1909, contained praise, advice and encouragement to teach the Cause of God, and exhorted her to give thanks to her teacher, Mrs. Brittingham.

A third Tablet, translated on July 20, 1919, stated: *As thou wert endowed with the power of insight, thou hast in this manner discovered the truth. Whoever is firm in the Covenant and Testament is today endowed with a seeing eye and a responsive ear and daily advances in the Divine Realm until he becomes a heavenly angel.*

Additional messages for Ella Quant were contained in the Tablets of 'Abdu'l-Bahá addressed to other early believers. These messages from her beloved Master, and the meeting with 'Abdu'l-Bahá in New York in 1912,[1] were Ella's inspiration. Later correspondence with the Guardian, extending from 1925 to the year of his passing, 1957, sustained her in her tireless efforts for the Faith. Her service covered a period of nearly sixty-eight years, years that were to fulfil the prophetic dream that Ella would see the Bahá'í Faith as vast as the seas covering the earth. In all this she had a part. She was one of that excited group of American friends who gathered at the pier to welcome 'Abdu'l-Bahá on his arrival in New York in 1912; there were the years of association with those outstanding early Western believers who carried the Faith across the North American continent and laid the foundation of the administrative order; she witnessed the rise and completion of the Mother Temple of the West; she served devotedly throughout the ministry of Shoghi Effendi and lived to rejoice with the Bahá'í world at the first and second elections of the Universal House of Justice. All who met her carried away a glimpse of the spirit of 'Abdu'l-Bahá and a fuller understanding of the Covenant.

When she was in her eighties, Ella undertook what was described in the January, 1964, issue of Canadian *Bahá'í News*, as her first international teaching trip, visiting a number of small, struggling communities in western Ontario. Reporting on her journey to the Canadian National Teaching Committee she stated: " . . .I feel I must assure you, as I have been assured, of the many wonderfully dedicated Bahá'ís it has been my privilege to meet. I am not a trained speaker, neither do I think of myself as a Bahá'í teacher, the distinguishing feature of my life being the five days spent 'In the Presence of 'Abdu'l-Bahá in

[1] See "In the Presence of 'Abdu'l-Bahá", by Ella C. Quant, *The Bahá'í World*, vol. XII, pp. 917–921.



Ella C. Quant

New York City, at His arrival in 1912, and the ensuing story of that experience under that title which our beloved Guardian, Shoghi Effendi, placed in permanent form in *The Bahá'í World*, vol. XII." Then saying that she wished to add some personal thoughts to her report, she continued: "I believe the birth of the first Universal House of Justice (1963) has propelled the Bahá'í world into a new era, in which we can no longer fail to recognize the great responsibility placed upon the Local Spiritual Assemblies. We must indeed, I feel, work towards a unity of understanding effort, no longer seeing ourselves as nine individuals (when in session) and working more and more fully towards a oneness of decision, becoming truly as a strong pillar supporting this marvellous institution of the Faith of Bahá'u'lláh, the Universal House of Justice. With every blessing to you all, in the Greatest Name, your sister, Ella C. Quant."

It was in memory of that spirit that a year after the interment of the human temple that bore the soul of the Maidservant of God sixteen friends gathered again to place on her gravesite a rose-tinted granite headstone, inscribed, "Dearly Loved Bahá'í—Ella C. Quant".

FRED H. REIS

MARTHA ROSS DEAN

1951–1971

DEEPLY DISTRESSED DEATH YOUTHFUL PIONEER MARTHA DEAN . . . PLEASE CONVEY FAMILY FRIENDS OUR LOVING SYMPATHY PRAYING HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

Universal House of Justice

Martha Ross Dean, daughter of Mr. and Mrs. George Rhoades Dean, was born on July 18, 1951, in Chicago, Illinois. The fifth of seven children, she spent most of her childhood and early youth in the town of Edwardsville, Illinois. Martha, known to her friends as "Marty", was raised in a warm and loving household by deeply religious Christian parents whose example inspired in their children an abiding reverence for God and love for His creation.

Marty's childhood and adolescence were characterized by a sunny disposition, a keen sense of humour and an ability to win friends easily. She had a lovely singing voice and participated in church and school choirs. As a young child she often expressed the desire to be a missionary when she grew up.

Marty learned of Bahá'u'lláh while she was in high school. She studied the Faith for more than a year, attended informal discussion meetings, study classes and Bahá'í conferences. On August 28, 1967, she declared her belief in Bahá'u'lláh as the Manifestation of God for this age. She was then sixteen years old. Marty saw her acceptance of the Bahá'í Faith as the turning point in her life. In service to Bahá'u'lláh and His Cause, she found her *raison d'être*, the focal point to which all her life plans and goals must needs refer.

After graduating from high school in 1969, Marty was undecided as to what course to take. She worked during the summer following graduation at the Green Acre Bahá'í Summer School, Eliot, Maine, and then went to Little Rock, Arkansas, where she worked first in a Catholic orphanage and later in the Arkansas Medical Centre as a nurse's aide. Throughout this period she experienced the dilemma confronting so many Bahá'í youth, an indecision as to how best to serve the Faith. More than anything else, she wanted to pioneer abroad, and yet she understood the need to prepare



Martha Ross Dean

herself through further education to better serve the Cause she so loved. After much prayer and consultation, the answer came. She was offered the opportunity to join her sister who was pioneering for the Faith in Rhodesia.

In October, 1970, Marty left the United States for her adopted goal. She stopped in London to visit the grave of the beloved Guardian, and was granted permission to visit Haifa to imbibe the fragrances of the Shrines.

In Bulawayo, Rhodesia, Marty quickly became a dearly loved and highly valued member of the Bahá'í community. She enrolled in the Bulawayo School of Nursing and was well liked by classmates and patients alike. She participated in a wide range of Bahá'í activities and strove to fulfil her personal goal of completing her training as a nurse so that she would be qualified to serve in African hospitals far from the large cities of Rhodesia. Although she was happy in Rhodesia and loved the Bahá'ís and the activities of the Faith there she often expressed a sense of frustration that her hospital duties limited the amount of time she could devote to proclaiming the healing message of Bahá'u'lláh. Her constant prayer was that she might be used as a more effective instrument in the Cause of God.

Marty's life ended in tragic circumstances on December 24, 1971. She died of strangulation at the hands of an intruder who entered the sleeping compartment of the train that was carrying her to Bulawayo after she had paid a visit to Bahá'í friends in Wankie, Rhodesia, some 200 miles north-west. Her motiveless killing was the act of a deranged assailant who was subsequently apprehended, tried, convicted and sentenced by the Rhodesian courts.

The grief occasioned by the sudden loss of any loved one is always terrible; how much more so when the beloved is taken when in possession of health, beauty, vibrancy and youth. Her untimely death was a numbing shock to her family, friends and the Bahá'í community who took solace in the knowledge that while still at the threshold of life Marty had recognized her Lord and with joy and courage arisen to do His bidding. Bahá'u'lláh has written:

> *They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power . . . By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act.*

MARGO DEAN

SIDNEY I. DEAN

1920–1971

Sidney I. Dean earned his doctorate in psychology from the University of Portland, Oregon, in 1956. In 1960, he and his wife, Isabelle, settled in Honolulu, Hawaii where Dr. Dean secured a position as a clinical psychologist with the Department of Health. As he placed his books on a shelf a Bahá'í leaflet fluttered to the floor. He picked it up, saying: "I have carried this about for fifteen years. If I ever become interested in religion, I'll look into the Bahá'í Faith!"

His investigation of the Bahá'í Cause commenced in 1962 and both he and his wife accepted it with scarcely a moment's hesitation. From the start, Dr. Dean desired to pioneer for the Faith, and in 1963, after



Sidney I. Dean

attending the World Congress in London, the Deans left for a pioneer post in Hong Kong. They remained there for fourteen months after which time, in response to a need described to them by the Hand of the Cause Raḥmatu'lláh Muhájir, they settled in Panchgani, India, where Dr. Dean served as the principal of the New Era School. They stayed there for a period of two years.

The Deans then spent a few months in the Philippines as travelling teachers. While there, they were asked to go to Taiwan to help form the National Spiritual Assembly. They remained in Taiwan for one year and then returned to Hawaii for reasons of health and to consolidate their financial circumstances. In 1968, Dr. Dean secured a position with the Department of Health in Hilo, Hawaii, and stayed there until the end of June, 1970. Their desire to pioneer was always foremost in their minds, and Dr. Dean, especially, was intent on going to Africa.

After stops in Guam and the Philippines, the Deans visited Malaysia where they stayed long enough to publish Dr. Dean's book *Bahá'í Talks for All Occasions*. They were then called to Singapore to assist with the organization of the Oceanic Conference of the South China Seas held from January 1 to 3, 1971.

On April 21, 1971, they shipped their belongings to Mombasa, Kenya, and set out for Africa via Burma, Nepal, India and Írán. It was while they were in Ṭihrán that a cable from Haifa reached them granting their request to visit the Holy Land on pilgrimage. After leaving Haifa, they stopped in Addis Ababa, where Dr. Dean was kept busy with public meetings, and then visited Nairobi, where he was interviewed on television.

After lengthy negotiations with the Zambian government, Dr. Dean was invited to fill a position as head of psychological services for the Ministry of Education in Lusaka. However, in order to be engaged it was necessary for him to leave the country temporarily. Therefore, he and his wife travelled to the United States to visit family and friends while awaiting receipt of travel documents and visas which arrived after a lapse of three months. Their departure was fixed for December 26, 1971; but on December 25, while addressing a Bahá'í fireside meeting, Dr. Dean was striken with a heart attack and passed away at 1.30 a.m. on the following day.

Wherever he travelled, Dr. Dean sought every means possible to proclaim the Teachings of Bahá'u'lláh. He had a persevering nature and an indefatigable desire to ensure that everyone he met learned about the Bahá'í Faith.

On December 27, 1971, the Universal House of Justice cabled:

> GRIEVED LEARN PASSING SIDNEY DEAN HIS SERVICES MANY PIONEER POSTS MEASURE HIS DEVOTION CAUSE BAHAULLAH CONVEY DEAR WIFE FAMILY ASSURANCE PRAYERS HOLY THRESHOLD PROGRESS HIS SOUL ABHA KINGDOM.

ḤÁJÍ ABU'L-QÁSIM SHAYDÁN-SHÍDÍ

1882–1972

> GRIEVED PASSING STEADFAST DEVOTED TEACHER SHAYDANSHIDI ASSURE RELATIVES FRIENDS OUR SUPPLICATION HOLY SHRINES PROGRESS HIS SOUL.
>
> *Universal House of Justice*

Abu'l-Qásim Shaydán-Shídí was born in Yazd, Írán, in 1882. His father, Mírzá 'Abbás, was

held in great esteem by the people in his locality because of his learning and piety. His son, likewise, became well known and respected in Yazd because of his devotion to the Imáms of the Muslim Faith, his eulogy of those holy souls and also his spirituality, which trait was discernible in his character from a very early age. As a result of contact and discussions with Bahá'í teachers like Ḥájí Muḥammad Ṭáhir Málmírí and Ḥájí Vá'iz Qazvíní, he accepted the Bahá'í Faith.

Aflame with zeal, he determined to devote the rest of his life to service to God's Cause and under the guidance of the National Spiritual Assembly of the Bahá'ís of Írán he immediately set out on teaching trips which took him throughout Yazd and Kirmán and Mashhad and Shíráz and Rafsinján. He endured much hostility and persecution by the enemies of the Faith, culminating in a violent assault on his person in a bath one day where, at the instigation of a Muslim priest, one Ḥusayn by name, he sustained broken ribs and bones and damage to his eyes, which eventually blinded him.

The Guardian referred to his services in various epistles and in one of them advised him to teach in the Rafsinján area. Here and in and around Kirmán, Shaydán-Shídí spent the balance of his days teaching the Faith to the people until he passed away in 1972 at the age of ninety.



Ḥájí Abu'l-Qásim Shaydán-Shídí

CARL A. HANNEN

1895–1972

THE MEMBERS OF THE NATIONAL SPIRITUAL ASSEMBLY ARE GRIEVED TO LEARN OF THE PASSING OF CARL STOP HIS LONG AND MANY SERVICES TO BAHAULLAH WILL LONG BE REMEMBERED BY HIS NUMEROUS GRATEFUL FELLOW BAHAIS AROUND THE WORLD STOP WE ASSURE YOU OF OUR PRAYERS FOR PROGRESS OF HIS SOUL IN ABHA KINGDOM AND FOR COMFORT OF YOU AND YOUR FAMILY IN YOUR GREAT SORROW STOP HAVE CABLED WORLD CENTRE FOR PRAYERS AT HOLY SHRINES.

National Spiritual Assembly of the Bahá'ís of the United States

Carl Anthony Hannen was the son of Pauline A. Knobloch Hannen[1] and Joseph H. Hannen[2] of Washington, D.C. He was born in that city on May 4, 1895. His parents were dedicated Bahá'ís who had been told about the Faith by Mírzá Abu'l-Faḍl in 1902. Carl and his brother Paul were reared as Bahá'ís from that early date.

In 1908, Carl's parents made a pilgrimage to 'Akká. While there, they asked 'Abdu'l-Bahá whether Carl could be sent to Germany where his aunt, Miss Alma Knobloch,[3] was teaching the Bahá'í Faith. Permission was granted and in 1909 Carl was sent to Stuttgart, Germany, for two years of schooling.

Mr. and Mrs. Hannen received many Tablets from 'Abdu'l-Bahá in which Carl and Paul were remembered with love and prayers. 'Abdu'l-Bahá gave Carl the name "Náṭiq" (Eloquent). Both Carl's grandmothers embraced the Cause, in the early 1900's. Carl and other members of the family met 'Abdu'l-Bahá in Washington, D.C., and in Pittsburgh, Pennsylvania, in 1912.

In 1918 Carl married Mineola Barnitz, also an early Bahá'í, in Washington, D.C. In a Tablet dated February 18, 1916, sent to the

[1] See "In Memoriam", *The Bahá'í World*, vol. VIII, p. 660.
[2] See "In Memoriam", *Star of the West*, vol. X, p. 345.
[3] See "In Memoriam", *The Bahá'í World*, vol. IX, p. 641.



Carl A. Hannen

young couple at the time of their engagement, 'Abdu'l-Bahá described them as two heavenly doves who desired to alight on one branch of the rose bush to warble in unison melodies in praise of God, and He supplicated that their union would endure throughout eternity.

For nine years Carl served at the House of Worship in Wilmette assisting Edward Struven in overseeing the construction of the Temple. "This was, I believe, the happiest period of our lives," wrote Mineola Hannen. "Being near the Temple, living on the grounds, helping with guiding the many visitors to the structure, seeing the finishing touches of outer ornamentation and steps go into place was wonderful. Our home was open to Bahá'í visitors, and for any Bahá'í occasion."

Barbara Griffen, one of Carl's daughters, recorded her recollection of her father's great happiness in deepening the knowledge of the believers: "This was Dad's life. He was always so proud when those to whom he had spoken and helped with understanding the Teachings would then become active pioneers in other communities."

Carl served on the Maintenance Committee of the House of Worship while he lived in Glenview. The Hannens helped strengthen this community and after several years, at the time of Carl's retirement, they moved to a warmer climate where, in Orlando, Florida, they served to build a strong local and state community. Wherever they were they served on Local Spiritual Assemblies.

Carl Hannen's entire life was characterized by boundless love and devoted service which he lavished upon all. No piece of work was too small or too big; it was attacked with selfless consideration and accomplished with complete dedication. His many friends deemed it a bounty to know him and were inspired to emulate him. We loved him very much.

Informed of his passing on February 4, 1972, the Universal House of Justice cabled:

> GRIEVED LEARN PASSING CARL HANNEN HIS STEADFAST DEVOTION CAUSE SINCE DAYS MASTER LONG PERIOD DEDICATED SERVICE HOUSE WORSHIP WARMLY REMEMBERED CONVEY FAMILY ASSURANCE PRAYERS PROGRESS HIS SOUL ABHA KINGDOM.

GERTRUDE K. HENNING

ANNA KOESTLIN

1884–1972

On May 27, 1972, Anna Koestlin, one of the earliest followers of Bahá'u'lláh in Germany, ascended to the Abhá Kingdom in her eighty-eighth year.

Anna was born in 1884 in Stuttgart. In 1907 she heard of the advent of Bahá'u'lláh from her school friend, Annemarie Schweizer,[1] who had received the Message from Dr. Edwin Fisher,[2] an American dentist in Stuttgart, who was one of the first Bahá'í pioneers in Germany. Together the friends searched for the truth and soon they recognized the universal importance of the glad tidings of Bahá'u'lláh and became Bahá'ís in their hearts.

Anna Koestlin's parents owned a shop at Esslingen where they sold sewing machines. Anna brought the message to Esslingen, spoke of it to friends and relatives, customers and neighbours, and soon a circle of many young people regularly gathered in Koestlin's home to hear more of the New Day of God. Anna

[1] See "In Memoriam", *The Bahá'í World*, vol. XIII, p. 890.
[2] *Star of the West*, vol. XVII, p. 358.



Anna Koestlin

knew that the children of today are the adults of tomorrow and therefore she taught not only adults, but children too. Every Sunday morning a crowd of children came to "Aunt Anna's" to hear about the Master, 'Abdu'l-Bahá, and the significance of His Father's teachings for the whole of mankind.

In 1911, Anna was invited to visit 'Abdu'l-Bahá in Paris, and once more in February, 1913. Who is able to describe her joy when 'Abdu'l-Bahá accepted her invitation to visit Esslingen! In honour of His visit on April 4, 1913, "Aunt Anna" arranged a children's celebration and reception.[1] This event was really the summit of her long life of service to the Cause. In her diary we read: "O Esslingen, you happy town! Do you know why the hearts are throbbing with happiness and joy? No, you do not know! Otherwise you would hurry to receive in deepest humility this Lord Who is honouring you today with His holy visit; you would adorn yourself for the wedding and offer Him praise and gratitude for the high favour of His Holy Presence—'Abdu'l-Bahá 'Abbás, Centre of the Covenant of God, will stay today within your walls!"

After this introduction she tells of her happy children, how they welcomed the Master and offered Him flowers. She quotes the speech of 'Abdu'l-Bahá, describes the taking of a photograph and the Master's departure from Esslingen: "The Master sent . . . for me, and in a hurry I made my way through the happy crowd of children, and then I was standing at the car with my beloved Lord . . . words in Persian language reached my ears like heavenly music. O how happy I was, how indescribably happy!"

An account of that gathering, written by Miss Alma S. Knobloch,[2] appeared in *Star of the West*, vol. IV, p. 155: "We have had some wonderful meetings; the one in Esslingen surpassed them all . . . About fifty children and eighty adults were present . . . the children had been assembled holding flowers in their hands, forming two lines for 'Abdu'l-Bahá to pass through . . . He looked so pleased and delighted to see the dear children." The Master distributed sweets to the children and said of them, *These children are of the Kingdom, they are illumined with the Light of God. . . I love them very much. They are mine. I hope they will receive Divine education, that they may receive heavenly training; become fragrant plants in the Garden of Abhá. They are very dear to me. May God guide and protect them, make of them useful men and women for the advancement of the Kingdom on earth.*

When 'Abdu'l-Bahá departed the children surrounded His car, each handing Him their fragrant token. "I cannot describe it, so wonderfully sweet!" another eyewitness reported. "The children waving their dear little hands, and 'Abdu'l-Bahá in the auto, covered with flowers, waving His blessed hands to them. 'Abdu'l-Bahá said that this event would go down in history."

Addressing an audience the following day, 'Abdu'l-Bahá was recorded as saying: *That was a spiritual meeting, a heavenly meeting; the Light of the Kingdom was shining upon it; the confirmation of the Spirit surrounded that meeting.* (*Star of the West*, vol. IV, p. 162)

Until 1930, "Aunt Anna" held her Sunday classes with the children; she called her classes "the little Rose Garden".

After the difficult years of the first World War, when the Esslingen friends sometimes walked to Stuttgart to join the Bahá'í friends,

[1] *God Passes By*, by Shoghi Effendi, p. 287.

[2] See "In Memoriam", *The Bahá'í World*, vol. IX, p. 641.

the Esslingen group began anew. Nine young friends formed the "Bahá'í Working Association" of Esslingen, a forerunner of the Local Spiritual Assembly. This group did pioneer work and published the first German Bahá'í magazine *Sonne der Wahrheit* (Sun of Truth). In 1921 all the Bahá'ís of Germany were invited to attend a Bahá'í Congress in Esslingen. Always Anna Koestlin was busy, not always initiating, but guiding, arranging and sometimes wisely and lovingly cautioning restraint when young Bahá'ís waxed too eager in enthusiasm. All the friends in Esslingen were active but the Koestlin shop was the centre and focus to which many turned for advice and assistance. In this period Anna served on the National Spiritual Assembly of Germany and Austria as it was known in the years 1923–1959. In 1959 the National Spiritual Assembly of Austria was established as a separate entity.

A new upsurge of activity resulted from the purchase by the Esslingen believers of a garden property on which they constructed a Bahá'í Centre,[1] mostly through their own labour and in the face of enormous obstacles. On its completion in 1931, the Esslingen Bahá'ís invited a group of young friends there to study the Writings of Bahá'u'lláh and deepen their knowledge of the Faith; thus the first German Bahá'í Summer School came into being, which spread many blessings over Germany and the surrounding districts. Throughout the period of construction, as the Bahá'í volunteers toiled to dig the foundations, mix the concrete, and lay the bricks and tiles, Anna would visit the site almost daily bringing both material food and spiritual nourishment to the workers. Although many bombs fell in the surrounding area during World War II, the building and garden remained unharmed.

After the war when the Bahá'ís were able to resume their work, once more Anna Koestlin's shop was the heart of the activity of the Esslingen community. In her humility she sought to remain in the background but she was the "mother" of the Esslingen group until the last years of her life, and she did everything she could to encourage full participation by younger members of the community. She was a model of a true Bahá'í and to the end of her life continued to attend the Nineteen Day Feasts and to hold weekly fireside meetings, despite failing health during her last year. She missed only one Feast, shortly before her death.

In addition, Anna conducted an extensive correspondence with Bahá'ís and other friends around the world. She spent her last years in a home for the aged where she won many friends because of her friendly nature and joyful spirit. She helped in the kitchen with the dishes, and in the sewing room with the mending. She cared for the sick and if there were disputes or conflicts she was often able to reconcile the differences and establish harmony.

Later, in the hospital, although she suffered severe pain, she continued to be friendly and patient. One day, before leaving this world, she told the nurse: "Sister, it is *beautiful* to die!"

Informed of her passing, the Universal House of Justice cabled:

> GRIEVED PASSING ANNA KOESTLIN STEADFAST FAITHFUL BELIEVER SINCE TIME BELOVED MASTER STOP PRAYERS HOLY SHRINES PROGRESS HER RADIANT SOUL ABHA KINGDOM.

GERHARD BENDER

BUZURGMIHR HIMMATÍ

1931–1972

Buzurgmihr Himmatí, known to his many friends as "Bozorg" (Great), was born in Írán on August 5, 1931. His early childhood was spent in Kirmán, in the south central part of the country. During these years his grandfather had a profound influence upon his development. Often he would speak to the boy about medical subjects and he instilled a thirst for knowledge and a desire to serve humanity. The grandfather laid a strong foundation of faith in Buzurgmihr, and consolidated it with love. "The Word of God must be your standard in whatever you undertake and your study must be a preparation for service to the Cause of God," he told the child, who was guided by this advice throughout his life.

I first met Buzurgmihr approximately fifteen years ago when he was a young medical student in Bonn where he had pioneered from Tübingen to help form the Local Spiritual Assembly, thus combining his studies with service to the Bahá'í Faith. He had a stately bearing, a handsome and expressive face dominated by warm and penetrating eyes, and an affectionate nature.

[1] *The Bahá'í World*, vol. IV, p. 67.



Buzurgmihr Himmatí

I carried away a lasting impression of the beauty of his spirit and the sincerity of his desire to serve Bahá'u'lláh.

Eventually he completed his studies and became well known in his field of specialization but he remained modest, humble and tireless in his efforts for the Faith. Despite his academic and professional achievements he retained a childlike simplicity and purity of spirit; it was as though each time I encountered him in subsequent years I were again meeting the youthful student I had known in Bonn. He was a popular and effective speaker and much loved by the Bahá'í youth. "Glory does not consist in acquiring material position and possessions," he would counsel them. "The purpose of this earthly life is to develop spiritual perfections." On one occasion he declined an opportunity to lecture at a university in order to address a Bahá'í meeting. When the chairman of the Bahá'í gathering thanked him he replied that opportunities to serve the Cause of God are precious and should not be abandoned for lesser pursuits.

Although already stricken with the fatal illness that claimed his life, Buzurgmihr made the pilgrimage to the Holy Land with his devoted wife. Only she knew of his discomfort and his night-long struggle against pain; he was a cheerful and radiant pilgrim.

When I last saw him he was in hospital. He spoke constantly about the progress of the Cause in Europe. On June 30, 1972, with *Yá Bahá'u'l-Abhá* on his lips, he ascended to the immortal realm. In this perishable world he lived only forty-one springs. He left for a world of everlasting spring where there is no sorrow or pain.

The Universal House of Justice cabled:

> DEEPLY GRIEVED PASSING VALIANT SERVANT BAHAULLAH BOZORG HIMMATI REQUEST HOLD MEMORIAL SERVICE MASHRIQULADHKAR BEFITTING HIS OUTSTANDING SERVICES PROMOTION FAITH GERMANY URGE BELIEVERS THROUGHOUT THAT LAND EMULATE HIS DEVOTED SPIRIT PIONEERING PRAYING HOLY SHRINES COMFORT STRENGTH BEREAVED FAMILY PROGRESS HIS SOUL ABHA KINGDOM FULFILMENT HIS HIGHEST HOPES VICTORY CAUSE HIS ADOPTED HOMELAND.

(Adapted from an English translation of an article by the Hand of the Cause Abu'l-Qásim Faizí published in Bahá'í News of Germany, *Bahá'í Nachrichten*, August 1, 1972.)

PARVÍZ ṢÁDIQÍ
1949 (?)–1972

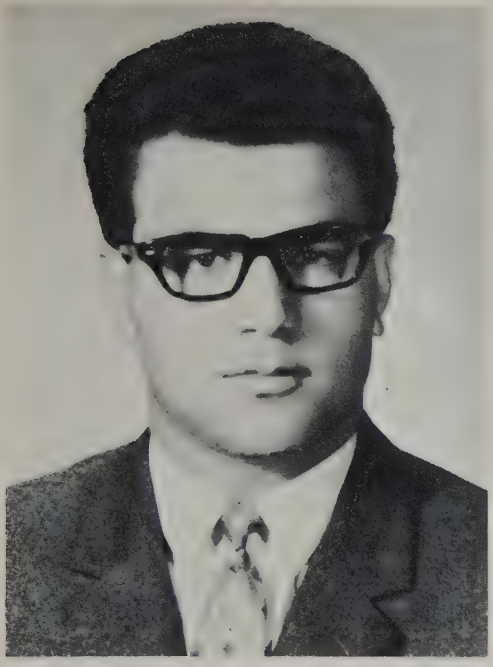
FARÁMARZ VUJDÁNÍ
1952 (?)–1972

PARVÍZ FURÚGHÍ
1947 (?)–1972

In a message addressed "To the Bahá'ís of the World" and dated September 19, 1972, the Universal House of Justice said:

"With feelings of deep sorrow we relate to the Bahá'í world the distressing circumstances surrounding the murder of three Iranian Bahá'í students, pioneers to the Philippine Islands.

"Parvíz Ṣádiqí, Farámarz Vujdání and Parvíz Furúghí were among a number of Iranian Bahá'í youth who answered the call for pioneers. With eleven others they registered at the Universities in Mindanao with the intention of completing their studies and proclaiming the Faith of Bahá'u'lláh. These three had conceived



Parvíz Ṣádiqí



Farámarz Vujdání



Parvíz Furúghí

the plan of making teaching trips to a rural area inhabited by Muslims. When on July 31, the authorities of Mindanao State University were notified that they had left the campus the previous day and had not yet returned, search parties were immediately formed and the assistance of the police and local authorities obtained. After enquiries and search, led entirely by President Tamano of Mindanao State University, the bodies of the three young men were found in a shallow grave. They had been shot, grievously mutilated and two had been decapitated. The bodies were removed and given Bahá'í burial in a beautiful plot donated for the purpose.

"Immediately upon receipt of the tragic news, Vicente Samaniego, Counsellor in Northeast Asia, in close cooperation with the National Spiritual Assembly of the Philippines, acted vigorously on behalf of the Bahá'ís and was given the utmost cooperation and sympathy by the authorities, police, military and civil. A convocation was called, attended by more than 900 students, faculty members and University officials. Prayers were said in English, Arabic and Persian. The President of the University gave a talk in which he said that the murdered Iranian students are not ordinary students, for with them is the Message of Bahá'u'lláh which is the way to unity. The Council of the Student Body asked that their new Social Hall be renamed Iranian Student Memorial Hall. Three thousand people marched in the funeral procession and six hundred went to the burial site to attend the interment.

"A dignified burial was conducted by the Bahá'ís in the presence of University authorities and friends.

"The relatives and friends of these three young men, who gave their lives in the service of the Blessed Beauty, are assured of the loving sympathy and prayers of their fellow believers. The sacrifice made by these youth adds a crown of glory to the wonderful services now being performed by Bahá'í youth throughout the world. Bahá'u'lláh Himself testifies:

> *They that hath forsaken their country in the path of God and subsequently ascended unto His presence, such souls shall be blessed by the Concourse on High and their names recorded by the Pen of Glory among such as have laid down their lives as martyrs in the path of God, the Help in Peril, the Self-Subsistent.*"

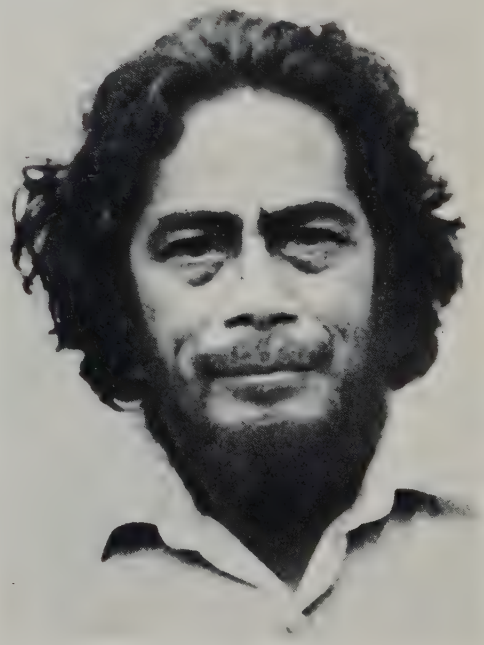
On August 3, 1972, the Universal House of Justice cabled to the National Spiritual Assembly of Írán:

> . . . PLEASE CONVEY FAMILIES OUR DEEPEST SYMPATHY ASSURE THEM OUR FERVENT PRAYERS PROGRESS SOULS THEIR BRAVE DEVOTED SONS WHO SACRIFICED THEIR LIVES SERVICE BELOVED FAITH.

BARERE OTINIERA
1924–1972

Barere Otiniera of Buakonikai village, Rabi Island, Fiji, who died on August 2, 1972, became a Bahá'í in 1967. He was one of the Baban people from Ocean Island who settled on Rabi in 1945.

Barere was a strong supporter of his local Bahá'í community. He was one of the earliest believers in Buakonikai where he served on the first Local Spiritual Assembly. He also made trips to Tonga and to the Gilbert and Ellice Islands to advance the Bahá'í Cause.



Barere Otiniera

He was a continuously active teacher on Rabi. He did not hesitate to point out to his Christian neighbours the need for a new Divine Revelation capable of uniting the divers sects and creeds. Because he had a warm, friendly personality and could be both comical and disarming, he was able to present cogent proofs of the validity of the Bahá'í Message without causing offence. He was well known as a teller of humorous stories.

In 1969, Barere served as translator to Mr. and Mrs. Russell Garcia, professional musicians from the United States, who travelled through the islands of the Pacific aboard their trimaran delivering the Message through word and song. Mrs. Garcia recalls: "Barere Otiniera was a kind, happy and friendly fellow. He sailed with us aboard *Dawn-Breaker* for about a month. He not only helped with sailing, which meant taking a three-hour watch at the wheel twice a day, but his humorous ways seemed to make the long days at sea pass quickly."

Barere's example of steadfast faith in a village where there were but few Bahá'ís was followed by the Buakonikai Assembly who ensured that his funeral, although attended by many of his friends of every persuasion, was a Bahá'í one.

DR. PETER J. WOODROW

WILLIAM PAUL COPPOCK

1933–1972

Perchance, God willing, the call of the Kingdom may reach the ears of the Eskimos . . . The continent and the islands of the Eskimos are also parts of this earth. They must similarly receive a portion of the bestowals of the most great guidance.

'Abdu'l-Bahá,
Tablets of the Divine Plan

William Paul Coppock, known as "Bill" or "Willy" to those close to him, learned of the Bahá'í Faith through Maynard Eakan and accepted it on July 27, 1969, in the Matanuska Valley. He became a dearly loved member of that community and was deeply missed after he left.

Bill's manner was quiet and thoughtful. He



William Paul Coppock

was gentle, sensitive, dependable, honourable and he was responsive to the needs of others. Bill was an Eskimo and proud of his heritage. His love for his people was a deep and beautiful emotion which was reflected in his actions.

When word was received that a teaching team was being formed in Juneau to engage in a project called "Massive Encounter" which was designed to spread the Message of Bahá'u'lláh throughout Alaska, Bill spoke at great length about his longing to be part of the travelling team; yet he recognized the need for the Bahá'í Teachings to be brought to his own home village, Kotzebue. He weighed all the considerations; on one side was his longing, and on the other a need which he could most effectively fulfil. His decision to return to Kotzebue took great courage and a heart full of love. He knew there would be some rejection of the Message he was to give; how much more difficult it is to bear rejection from those who are close and dear to us!

Bill was a man of few words and countless deeds. He was like a fountain, constantly giving of himself, forever doing something for someone. He taught many of the children's Bahá'í classes; it was a heartfelt, sincere teaching effort, with results that will long be felt here in

Kotzebue. Bill's greatest happiness was felt when he was teaching. His lifeline was the Faith; he counted the days between the newsletters and issues of *Bahá'í News*. And he was truly thrilled when a letter would arrive proving he was remembered and thought of by a friend.

In his home, Bill taught by action. His love for his family was shown by silent teaching; he taught by his efforts to live the life. The whole village learned by his deeds which far outweighed any words that could be spoken.

On August 5, 1972, Bill was drowned in a boating accident at sea. A small measure of what this village felt for him was perhaps reflected in the large numbers who attended his funeral to pay their respects to a very dear and much loved friend.

William Paul Coppock loved children, his family, his friends and his people. He loved fishing, boating and the sea. Most of all he loved God, and to give the Message of the Cause. If you needed help he was always close at hand. He was a wonderful friend. In lonely hours he was a companion, and when needed he was a chauffeur, a baby-sitter, one to shovel snow, deliver groceries, a janitor—and always he was a servant of God.

LORI EAKAN

ISHRÁQ KHÁVARÍ
1902–1972

GRIEVED LOSS PREEMINENT SCHOLAR VALUED PROMOTER FAITH ISHRAQ KHAVARI STOP HIS PRECIOUS INDEFATIGABLE SERVICES OVER SEVERAL DECADES WON HIM APPRECIATION BELOVED GUARDIAN STOP HIS SCHOLARLY CONTRIBUTIONS IMMORTALIZED THROUGH NUMEROUS USEFUL COMPILATIONS TREATISES BEARING ELOQUENT TRIBUTE HIS DEVOTION DEDICATION CAUSE GOD STOP URGE HOLD APPROPRIATE MEMORIAL GATHERINGS ASSURE RELATIVES FRIENDS FERVENT PRAYERS HOLY SHRINES.

Universal House of Justice

'Abdu'l-Ḥamíd Ishráq Khávarí was born in the city of Mashhad, in the province of Khurásán, Persia, on October 12, 1902, in a family whose members had ranked high among the Ithná-



Ishráq Khávarí

'Asharíyyih sect of Shí'ah Islám. He commenced his education under the tutelage of his father and grandfather and pursued it in the religious schools which abounded in Persia in that age. He also studied logic, literature and philosophy and being talented and blessed with a good memory was enabled to learn by heart numerous passages from the Muslim scriptures. Having come across the writings of Shaykh Aḥmad-i-Aḥsá'í and Siyyid Kázim-i-Rashti, the twin luminous stars who heralded the coming of the Báb, he left home and wandered from place to place in search of the truth, ever adding to his store of knowledge, but ever missing the object of his quest.

So far, his total knowledge of the Bahá'í Faith had been derived from literature hostile to it. Nor was his first contact with Bahá'ís themselves any more helpful because the two zealous friends who tried to attract him to the Cause were unable to give logical answers to his line of arguing and this antagonised him, and caused him to veer from the Bahá'í course of search for two whole years. Then, one day, in a public park he heard melodious chanting of some verses which captured his attention and stirred his soul. Surely, he reflected, these Words are not man's composition, they are

God-inspired. He approached the reciter of those verses. It was Mírzá Yúsuf Khán-i-Vujdání, a well-known Bahá'í teacher, who had been chanting Bahá'u'lláh's *Tablet to Náṣiri'd-Dín Sháh*, the king of Persia. He talked and Ishráq Khávarí listened. It set his heart on fire, it captivated his soul. He accepted the Faith of Bahá'u'lláh and resolved to dedicate the rest of his days to its service.

When this reached the ears of the 'ulamás, it angered and enraged them. They roused the rabble against him and threatened his life. To ensure his safety, the friends had to smuggle him under cover of darkness to sleep in a different Bahá'í home every night. Ultimately, he had to move to another town, Hamadán, where he taught in the Bahá'í school. But not for long, for the enemies caught up with him there and he was forced to move again. Over a period of several years this went on and he was subject to severe tests and trials. The even tenor of his life was shattered for no matter where he went or what job he took, he was forced to leave it through the machinations of his foes or the uncongenial nature of his occupation or environment. The day came when he felt he had had enough; could just take no more.

Distressed and distraught, he unburdened his soul to the beloved Guardian and received from him a loving reply bidding him take heart, reminding him that gold was purged of its dross only by fire, advising him to arise and carry the Message to the people and good cheer to the friends. This communication breathed new life into Ishráq Khávarí and marked the turning point in his career. Not long thereafter, the National Spiritual Assembly of Persia assigned him a teaching job in Sulaymáníyyih, the capital city of Kurdistán, in 'Iráq. This, they explained, was in response to a directive from the Guardian who had desired them to delegate a competent teacher to go to that town for a period and teach under the jurisdiction of the 'Iráqí National Spiritual Assembly.

Securing a passport was no easy matter at that time, but this problem and others of a like nature were overcome and on the fourth of February, 1936, Ishráq Khávarí was on his way to Sulaymaníyyih. Without any Bahá'í resident there to help him, he succeeded in arranging several meetings with the Sunní leaders. At one in particular, held in the Takyiy-i-Mawláná Khálid (theological seminary) he discussed the Faith openly with the 'ulamás and was able, single-handed, to discomfit them all. The local divines signed a warrant for his death and lodged a complaint with the central government at Baghdád. The matter was even raised in the National Parliament and commented upon in the national press.

His four-months' stay at Sulaymáníyyih ended when a government order required his return to Baghdád. The object of his visit had been achieved, however. Through the grace of Bahá'u'lláh, the Cause had been publicly proclaimed and reported, many people had heard of it, literature had been distributed among high and low, and before his departure he had had the satisfaction of seeing a Bahá'í pioneer arrive to keep alight the torch that had been lit.

Back at Baghdád, Ishráq Khávarí was under the constant surveillance of the authorities. He paid a short visit to the Mosul Bahá'ís at the advice of the 'Iráqí National Spiritual Assembly and on his return to Baghdád received an order from the government expelling him from the country. At the same time a letter from the Guardian to the National Assembly suggested he return to Írán.

Back home, his time was devoted to teaching and although based for a period in Ṭihrán to conduct study classes, he was constantly on the move, travelling to different centres to teach the Faith and stimulate the friends to greater levels of service. He visited numerous towns in Persia; in fact, he visited most of the Bahá'í centres in Írán and a full list would look like an index page of an atlas. One incident at Qazvín is worth noting. He lost his sight completely and all efforts by the best doctors in Ṭihrán to restore it were of no avail. After nine months of treatment, they gave up his case as hopeless. A friend then reported the matter to the Guardian who wired back an assurance of his prayers. The day after the receipt of this message Ishráq Khávarí could see again, to the astonishment of everyone, specially his doctors.

During 1957–58, Ishráq Khávarí visited the Bahá'ís in Pakistan. Djakarta, Singapore and India and participated in the Conferences held there. At the suggestion of the Hands of the Cause, he also met the friends at Dubai, Qatar, Kuwait, Bahrayn and on a subsequent trip re-visited these places as well as Jeddah, Beirut, London and some towns in Germany. He

attended the Palermo Conference and made a pilgrimage to the Holy Shrines.

In the middle of the night of August 5, 1972, Ishráq Khávarí got up with a pain in the chest but before any help could be rendered he passed away.

Ishráq Khávarí translated into Persian *The Dawn-Breakers*; *Tibyán va Burhán* (two volumes); *Dalíl va Irshád*. His original works include a calendar, recording important data during the first Bahá'í century; a study outline for the *Kitáb-i-Íqán* (in four volumes); study outlines for two epistles from the Guardian, dated 100 and 105 B.E.; a refutation of an attack on the Cause; *Muházarát* (talks on various subjects at Bahá'í Conferences); a short account of the life of the Purest Branch; a brief biography of Muḥammad 'Alí Salmání. In addition, he authored books on non-Bahá'í subjects and made many compilations from Bahá'í Holy Writings. One of the most useful of these is *Ganjínih-i-Ḥudúd va Aḥkám* which gives the laws and ordinances of the *Kitáb-i-Aqdas* and texts from other Holy Writings bearing upon them.

These books, essays and compilations will remain as a lasting tribute to Ishráq Khávarí's services to the Cause of God in the early stages of its Formative Age.

RUSTOM SABIT

ETHEL MURRAY
1884–1972

The exhortation of the Centre of the Covenant, 'Abdu'l-Bahá, to carry the Faith of Bahá'u'lláh to the Indians of North America evoked wholehearted response from Ethel Murray. If obedience to the Centre of the Covenant in this world is the source of joy to Bahá'ís in the Abhá Kingdom, she is now reaping that eternal harvest; for Mrs. Murray, in her many years as a believer, enthusiastically supported the teaching plans of the beloved Guardian, built on the foundation of the *Tablets of the Divine Plan*, and in the advanced years of her life found strength and purpose in teaching the Faith in the heart of the Cherokee Reservation in North Carolina where she lived under difficult circumstances as a lone pioneer from June, 1954, to November, 1970.[1]

[1] Letter dated August 10, 1972, from the National Spiritual Assembly of the Bahá'ís of the United States.

Born in 1884, Ethel Murray was the younger and weaker of twins, with such delicate health that her activities in childhood were restricted. From the time of becoming a Bahá'í in the early 1920s, until her passing in 1972, her health improved markedly and she seldom saw a doctor.

After she became a Bahá'í in Springfield, Massachusetts, Mrs. Murray, a photographer by profession, ardently devoted her abilities to the service of the Cause. When her marriage ended, she moved to Montclair, New Jersey, and for some time was in charge of "Fellowship House", a centre of Bahá'í activities and hospitality. In a letter to Shoghi Effendi, she described her hope for the expansion of this house and upon receiving his reply to the effect that this was not the day for the friends to gather themselves together away from the world but rather this was the time for the believers to scatter and teach the Cause, she immediately relinquished the idea of the centre and pioneered to the nearby community of Bloomfield.

Constantly seeking opportunities to teach more actively, in 1936 she pioneered under the first American Seven Year Plan (1937–1944) to Richmond, Virginia. Here her economic circumstances were rendered more difficult because of lower rates of pay for her photographic work, but she remained at her post for several years.

The call for pioneers in the Ten Year Crusade (1953–1963) inspired Mrs. Murray to extend her service in a new field. The United States *Bahá'í News* of September, 1958, records: "Ethel Murray was among the first Bahá'ís in this country to arise to pioneer among the American Indians in the beginning months of the Ten Year Crusade. Leaving her home in Providence, Rhode Island, in November, 1953, Mrs. Murray settled first in Asheville, North Carolina, then in Bryson City, and finally in Cherokee, which she had chosen as her ultimate destination. This Reservation was of special importance to the Crusade, for the Cherokee language was the one chosen by the Guardian for the first American Indian translation of the Bahá'í Writings."

Since residence on the Reservation was restricted to Indians or those to whom the Indians would rent, Mrs. Murray felt her prayers were answered when she finally man-



Ethel Murray

aged to establish herself in Cherokee, first in a house and later in a dilapidated shack which had not been habited for some time. She felt that this move, to a building without heat or plumbing, helped very much to draw her closer to the Cherokee people, many of whom lived in similar circumstances. Although a slightly better home became available later, it was without running water until the very end of her stay. Throughout those years she had to gather drinking water in a rainbarrel. She walked four miles to a small general store to obtain food and provisions and felt that Bahá'u'lláh had showered His blessings on her when a new bridge was constructed, shortening the distance to the store by a mile and a half.

Visiting Ethel Murray was like a continuous deepening class. To observe her actions was to witness the movements of one totally centred in the propagation of the Faith. She gathered clothing to sell for a few pennies and with the proceeds purchased mattresses for Indian friends who were without. Over the years, through prodigious effort and spartan economies, she saved enough money to purchase twenty-three mattresses for the needy, though she herself slept on a thin quilt laid over a chest. She prayed ardently for waiting souls to come to her door and always had shelter and food for anyone who came. She answered the letters which reached her in increasing numbers as her service in the teaching field became known, always expressing her great happiness at the privilege of serving in Cherokee.

"It is difficult to summarize the varied experiences of the last five years, years when I have been wholly dependent on Bahá'u'lláh," Mrs. Murray wrote in 1958. "I felt that the first thing that should be done was to find someone to translate some of the Bahá'í Teachings into the Cherokee language. This took some time and effort, but finally two were selected who could work together . . . As distances to most of the Indian homes are so great that it was difficult to reach many of these people, and some other doors were closed, I decided to follow 'Abdu'l-Bahá's example and try to get some people to come to me . . . My home was open to all, and I soon became known as 'the Bahá'í lady'. I made it a point to follow Bahá'u'lláh's teaching in *The Hidden Words*, No. 30, from the Arabic: *Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.*"

For some time Mrs. Murray published a column of religious news and ideas in the local newspaper until the opposition of resident clergymen brought it to a halt. But by then some of the newspaper personnel were her staunch friends and she had proclaimed widely the Message of Bahá'u'lláh.

She wrote again in 1958: "There have been many happy experiences, some humorous and some discouraging, but Bahá'u'lláh has gradually opened doors of service, and made it possible to establish a suitable place for a Bahá'í Centre, with a display in front, where many of the thousands of tourists from all over the country can stop if they wish and learn something of the Faith; or they will, at least, see the name 'Bahá'í Faith.' A few come into the Centre for literature . . . almost every day I have callers and am able to say a few words for the Faith."

One who had the privilege of visiting Mrs. Murray a number of times at Cherokee has written: "On each visit there were fresh signs of sacrifice and selflessness on the part of Mrs. Murray. I remember marvelling at the amount of space in her small home which she had set aside as the Bahá'í meeting room. Then, when

I came on a later visit, I noted that she had had a carpenter move the partition, thus reducing her small share of the space and increasing that of the meeting room. It was always neatly arranged, with Bahá'í books, pictures and posters, and in front of the small home was a large sign, 'Bahá'í Centre.' "

The physical hardships she experienced were considerable, but she did not speak of them. At the end of her life she recalled: "I was satisfied, for I had as much and more than most of the Indians; I did not come to make them envious, and they knew I was not paid as a missionary."

Only the future can make clear the result of Ethel Murray's dedication; and each step taken on that Reservation must one day yield its fruit, for 'Abdu'l-Bahá has promised: *One pearl is better than a thousand wildernesses of sand, especially this pearl of great price, which is endowed with divine blessing. Ere long thousands of other pearls will be born from it.*[1]

Mrs. Murray passed away on August 5, 1972, in Asheville, where she moved following a serious accident which she suffered one night when she fell into a ditch running alongside the unlighted road on which she was returning to her cabin from shopping in the general store.

BETH MCKENTY

PAUL FRED THIELE
1911–1972

Paul Fred Thiele was born in Hamburg, Germany, on October 28, 1911. He was one of six children. The family came to America in 1923 and settled in Milwaukee, Wisconsin, where Paul graduated from Milwaukee State Teacher's College, now the University of Wisconsin. Paul had a versatile career in teaching, selling, building, and he served for a time in the Merchant Marine. He married Helen Phillips of Kenilworth, Illinois, in 1937, and they have one daughter.

Paul became a Bahá'í in April, 1962, in Carmel, California, and in 1964 he moved to Honolulu where he was a member of the Local Spiritual Assembly for several years. He was very active in Bahá'í community life and he served on many committees, including the Maintenance Committee, to which he made an invaluable contribution.



Paul Fred Thiele

In February, 1967, he was engaged as supervising engineer for the construction of the Mother Temple of Latin America at Panama and worked assiduously for its completion. He became seriously ill three months before the formal dedication of the House of Worship which took place on April 29, 1972—a date corresponding to his tenth Bahá'í birthday—and was unable to attend the event. At his passing on August 9, 1972, the Universal House of Justice cabled:

> DEEPLY GRIEVED NEWS RECEIVED FROM HAWAII PASSING DEVOTED SERVANT BAHAULLAH PAUL THIELE ADVISE HOLDING BEFITTING MEMORIAL SERVICE MOTHER TEMPLE LATIN AMERICA TRIBUTE HIS OUTSTANDING CONTRIBUTION ITS CONSTRUCTION.

It was typical of Paul that his arrival in Panama on April 5, 1967, was quiet and unobtrusive; there was a courteous letter to the National Spiritual Assembly announcing his arrival, followed by a telegram confirming the time and date. He came and immediately set to work; within days of his arrival his first reports

[1] *Tablets of the Divine Plan*, p. 52.

on the building of the road giving access to the Temple were flowing to the Universal House of Justice. From the time of his arrival until illness terminated his activities, he was an outstanding example of devotion and unsparing dedication. His tall, strong figure and the quality of his faith became a symbol for us of dependability, of security for our growing Temple. Those who knew him the best cannot speak of him without tears in their eyes; even those who knew him only through casual contact or by sight remark, "He was a wonderful man." Those who knew him intimately speak of his many kindnesses, his unpublicized charity and his spontaneous generosity. He had a deep understanding of the Faith and his explanations of its teachings were so clear and simple that the faces of his listeners lighted with comprehension and joy.

It is difficult to write about his personal life; he lived so quietly. Many times he slept at the Temple site; he worked day and night; he was always the first one there in the morning and the last one to leave. An occasional dinner at the home of his friends was his only recreation.

During the oppressive heat of the dry season, Paul never forgot the workmen labouring on the treeless hill in blazing sunlight; twice daily he carried to them plastic containers of ice cold drinking water. A friend has written: "His vitality and total absorption in the work enabled him to succeed in bringing into reality the architect's design, and his talent was united with the highest sense of responsibility."

Paul was always happy to conduct visitors around the site and to offer lucid explanations as to the significance of the structure that was rising on Cerro Sonsonate. Not all the visitors were dignitaries, officials or Monseignors. On one occasion a group of small boys from a nearby summer camp for underprivileged children emerged from the pampas grass at the Temple site; uncertain of their welcome and perhaps made timid by Paul's booming voice, they came waving a white flag on a stick. They explained that from their camp site, at a slightly lower level than the Temple land, they had watched the work for days and wondered what this strange new building was; they had finally gathered their courage to come and ask. Paul escorted them about the site and then sat with them on the wide steps and told them about the Faith of Bahá'u'lláh and the significance of the House of Worship, answering their eager questions with the utmost courtesy. He told us later, with a wide smile, that they behaved beautifully and gave him their earnest attention; finally, they thanked him and asked if they might visit again.

When illness first struck him, he returned to Hawaii for surgery, and within five weeks was back in Panama. He seemed annoyed by his illness, impatient with it. When it struck again and he felt his strength failing, he appeared to be driven, as though he must finish the work in a race against time. He drove himself and those working with him. He left Panama as silently as he came, attempting to conceal from his friends the seriousness of his condition. We felt deep grief that he was not able to see the consummation of his efforts. Mrs. Thiele and her daughter attended the dedication of the Temple in his stead; friends from around the world expressed their loving appreciation of Paul's efforts.

A moving moment occurred during the memorial service held for him in his beloved Temple. While a young Persian Bahá'í chanted the prayer for the departed all the lights in the House of Worship went out. Those sitting in the darkness, with that beautiful tenor voice soaring up into the dome, felt in the cool breeze blowing through the unlighted building a sudden peace and joy. We felt that Paul knew, and was happy, and with us.

MARION GOLDSTEIN

ETHEL MAY BOWMAN HOLMES

1904–1972

Knight of Bahá'u'lláh

Ethel Holmes, who was born on May 18, 1904, was a Roman Catholic when she married Maurice Holmes. Professor Holmes was a Bahá'í. He would relate to her the Teachings, and point out the beauty of the Writings of Bahá'u'lláh. Once, during their discussions, he presented her with a copy of *Gleanings from the Writings of Bahá'u'lláh* and invited her to read it and then give him her opinion of the Faith. When he came home for lunch and later when he returned for dinner, she was reading the book, and was still engrossed when bedtime came. Her intense absorption continued for

about a week. Finally she completed her study of the volume and announced her acceptance of the truth of the Bahá'í Revelation. She never doubted Bahá'u'lláh or His Teachings again.

Mr. and Mrs. Holmes left their home in Miami, Florida, to pioneer in the outer islands of the Bahamas, arriving at their goal in October, 1953,[1] for which service they were accorded the title, Knights of Bahá'u'lláh, by Shoghi Effendi.

They settled in Hopetown, a village on a small island off the east coast of Great Abaco Island. There were less than one hundred inhabitants at that time, Professor Holmes recalls, but there was a church, a library and a small elementary school with classes to the eighth grade. It was primarily a fishing village and boat building was the chief industry. The diet available on the island consisted, in the main, of conch meat, fish, turtles and lobster; there was no agriculture. Occasionally a ship would put in at the harbour, bringing supplies. As there was no electricity or refrigeration, meat was available only when a villager would kill a pig and divide it among the people.

For three years, Mr. and Mrs. Holmes remained at their post, holding many meetings, observing the Bahá'í Feasts and Holy Days, but finding little response in the tradition-bound atmosphere of the island. Rapidly deteriorating health required Mrs. Holmes to return to Miami for surgery. Unable to return to the island because of Mrs. Holmes' health, the couple visited various centres and then settled in St. Augustine, Florida. While there, they were notified that their home in the Bahamas had burned but their Bahá'í library was saved. The Holmes donated their Bahá'í books to the public library on the island.

After a long illness Mrs. Holmes ascended to the Abhá Kingdom on August 24, 1972. Maurice, her constant companion, recited the prayer for the departed as she passed on. She is buried in Evergreen Cemetery in St. Augustine.

In *Gleanings from the Writings of Bahá'u'lláh*, XV, p. 36, we find:

> *O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded.*

[1] *The Bahá'í World*, vol. XIII, p. 449.

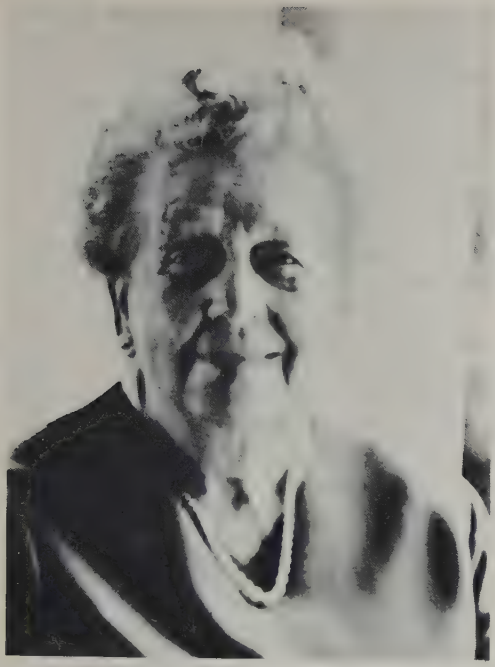
EUGENIE MEYER
1884–1972

Sometime in the early days of the Bahá'í Faith in the United States, Eugenie Meyer, while living in Miami, Florida, visited the public library in that city. While browsing among the books on religion she came upon a copy of *Kitáb-i-Íqán* (The Book of Certitude) by Bahá'u'lláh, a book described by Shoghi Effendi in *God Passes By*[2] as " . . . foremost among the priceless treasures cast forth from the billowing ocean of Bahá'u'lláh's Revelation." Eugenie took the book to her home and in a quiet moment opened its pages. Years later she told a friend that the contents of the volume went right to her heart; tears coursed down her cheeks as the Words of Bahá'u'lláh came alive for her. Thus she became one of the early believers of the Faith.

About 1945 Eugenie began pioneering in South Carolina, particularly in Columbia and Greenville. She remained in the south teaching the Faith until the death of her husband about 1960. At this time she was 76 years of age. Again she became a pioneer, this time in the Ten Year Crusade, and took up a post in Biel, Switzerland. Biel is a city of two languages, German (Biel) and French (Bienne). Eugenie had spoken German as a child but had long since forgotten the language; however, immediately after arriving at her post she started taking German lessons so that she could more effectively fill her role as a pioneer in the German-speaking section of the city. Later, in consultation with the National Spiritual Assembly of Switzerland, she settled in Thun to assist with the teaching work there.

Eugenie became ill about 1970 but would not give up her feeling that there was pioneer work for her to do. She made a good recovery and was able to resume the teaching work again. When a member of the Swiss National Teaching Committee asked her whether she could consider settling in Lugano in the southern part of Switzerland to be the ninth member of the

[2] p. 138.



Eugenie Meyer

Assembly in that goal area, Eugenie responded with gleaming eyes. With a look of sheer joy she explaimed, "I knew Bahá'u'lláh spared me for this." She moved to her new pioneer post before Riḍván, 1972, and was very happy there. Soon after this, she suffered a brief illness and passed away at the age of 88.

The Swiss friends remember Eugenie especially for her deep understanding of the Teachings and because, when she read a prayer or a passage from the Holy Writings, every word carried forth a power that was felt by every heart.

RICHARD BACKWELL
1914–1972

"A stirring quest grows as it feeds anew . . .
Possession of a pure, kindly, radiant heart
wins for him the promised sovereign state:
Ancient! Eternal! Everlasting! True!"

From *Odyssey of a Bahá'í*, by
Richard Backwell

Richard (Dick) Backwell was born at Southsea, Portsmouth, on October 20, 1914, the first son of a distinguished colonial administrator, and spent his early years on the Isle of Wight. An Exhibitioner from Charterhouse School, he entered King's College, Cambridge, where he took his degree in Classics. He declined the invitation to pursue an academic career and went to Sarawak as a District Officer in 1938. He left there in 1942 to return to England where he joined the Royal Air Force. During his stay in England he renewed his friendship with John Ferraby[1] in London, a friendship dating from school and university days. Mr. Ferraby told him about the Bahá'í Faith and he attended a few meetings before being posted to Ceylon as an Intelligence Officer. To Dick's surprise and delight, he found in the library of the liner-turned-troopship on which he travelled, a copy of the translation of *Kitáb-i-Íqán* which he had been unable to obtain in England, and which he was allowed to keep as no one else had apparently manifested interest in it.

After his arrival in Ceylon, Dick was put in touch with the National Spiritual Assembly of the Bahá'ís of India, then responsible for Ceylon. After concentrated study of the Teachings it was to that body he made his declaration of faith in 1944, this being, possibly, the first enrolment in Ceylon. Although he corresponded with Bahá'ís during this time, he did not again meet any for a period of eighteen months until he visited India on his way back to Britain after the war.

From 1946 to 1950 Dick devoted himself almost exclusively to serving the Faith, pioneering successively to Nottingham, Newcastle, Glasgow and Edinburgh. While in Nottingham, where he was a member of the Local Assembly, he took a diploma in Adult Education and had the degree of M.A. conferred upon him by his old college. As well as serving on the National Spiritual Assembly from 1947 to 1955 and filling, for a time, the office of treasurer, he served on Local Assemblies, was an invaluable member of the Assembly Development Committee and other national as well as local committees, and became part-time manager of the British Publishing Trust during which time he compiled *Principles of Bahá'í Administration*, *The Covenant of Bahá'u'lláh*, *Pattern of Bahá'í life* and *Bahá'í Prayers*. During two separate periods he also served as editor of the British *Bahá'í Journal*. Apart from this he

[1] Appointed a Hand of the Cause in October, 1957.



Richard Backwell

contributed splendid articles, poems and compilations to the *Bahá'í Journal*, the *Assembly Development Review*, and the *Bahá'í Youth Bulletin*.

During the British Six Year Plan (1944–1950) he introduced and taught the Faith to his parents, both of whom accepted it and became active and valued members of the British community. In this period he travelled tirelessly from goal town to goal town and to already established communities serving as a public speaker "of compelling logic who never bored", as one friend expressed it; at fireside and informal meetings, "he spoke simply and was acutely sensitive to an enquirer's needs . . . at summer schools, an evocative and brilliant teacher." It should be mentioned that his participation in the programme of the first Bahá'í Summer School of Scotland, held at St. Andrews in 1971, is a memory dear to the attendants from the mainland and the islands. It could be seen even then that he was far from well, though he was as radiant, gentle, brilliant in discourse and in humour as ever.

In 1951 he married a fellow Bahá'í, Vida Johnston, in Leeds, Yorkshire, where they lived until they pioneered to British Guiana (now Guyana) where Dick worked as personnel manager of a sugar company and assisted greatly in improving conditions for the sugar workers. The Spiritual Assembly of Georgetown was formed and incorporated and extension teaching was undertaken elsewhere in British Guiana as well as in French Guiana and Surinam. This work, in which the Backwells played a significant part, laid the foundation for the formation in 1970 of the National Spiritual Assembly of Guyana, Surinam, and French Guiana.

Dick, Vida and their three children returned to England in 1961–62 where Dick helped in consolidating the teaching work in Liverpool before pioneering with his family, in 1963, to Northern Ireland, first to Bangor and later to Larne Rural District where they helped to found the first Spiritual Assembly. In 1963 he was again elected to the British National Assembly on which he served until 1968 when he was appointed a member of the Auxiliary Board for the propagation of the Faith in Europe—being responsible for the work in Ireland and Scotland—which task he executed with dedication and success until 1969 when he became seriously ill. After surgery his health improved for a time but the condition recurred and the last year of his life was spent in much pain and increasing weakness which he bore bravely and patiently, uncomplaining and cheerful, remaining in constant contact with the Bahá'í friends and retaining his deep interest in the activities and progress of the Faith until his death on October 4, 1972. Relatives, Bahá'ís and many other friends from all parts of Ireland and the United Kingdom attended the deeply moving funeral service and burial in a beautiful hillside cemetery at Ballycarry.

Perhaps one of Dick's most outstanding qualities was his ability to listen patiently and attentively to one's difficulties, problems or doubts and then to assist in finding an answer in the Bahá'í Writings. As has been written of him, "he exemplified . . . nobility of character and disinterestedness of service to all human beings without any exception whatsoever; admirably versed in the Teachings, he was uncompromising and immediate when anything wobbly or unsure was propounded, courteously giving chapter and verse from the Writings to support his point."

The British *Bahá'í Journal* of February,

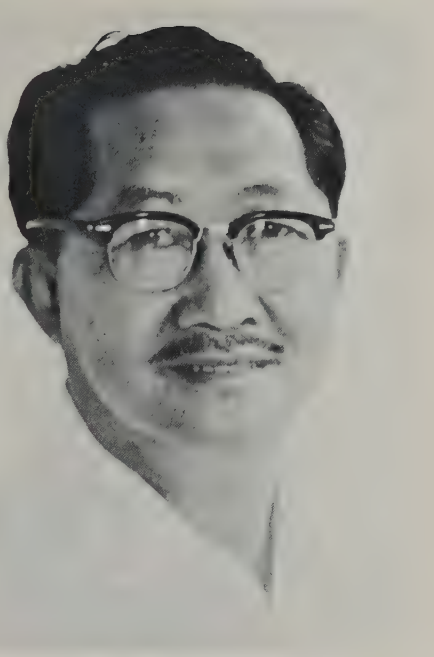
1973, carries "An Appreciation" of Richard Backwell and a review of his last book, published posthumously. Surely the final paragraph of that review is an echo from the hearts of all who had known him, worked with him and learned to love him: "Dick's permanent services to the Cause of God attain their zenith in his final book *The Christianity of Jesus* (Volturna Press, Portlaw, Co. Waterford, Ireland, 1972) . . . To read this book of one so recently passed on to the Abhá Kingdom is an enriching and lovely experience and for those who have known this charming, devoted and scholarly man, it is to recall his illuminating and refreshing conversations. His gift to us is the fruit of many years of loving thought and is very precious."

On October 5, 1972, the Universal House of Justice cabled:

> GRIEF PASSING EARLY AGE RICHARD BACKWELL GREATLY ASSUAGED TERMINATION HIS SUFFERING CONTEMPLATION DISTINGUISHED RECORD SERVICE SOUTH AMERICA BRITISH ISLES SPIRITUAL RADIANCE EVENING EARTHLY LIFE STOP EXTEND FAMILY FRIENDS LOVING SYMPATHY ASSURANCE ARDENT PRAYERS SACRED THRESHOLD PROGRESS SOUL ABHA KINGDOM THIS OUTSTANDING BELIEVER.

LEONG TAT CHEE
1910–1972

In 1955, in a quiet little town of Malacca, Malaysia, an event took place that was destined to affect the progress of the Bahá'í Faith throughout that country. Leong Tat Chee, a Chinese, learned of the Faith through the efforts of Dr. and Mrs. K. M. Fozdar, early pioneers to the area. As an official of a society which was a federation of five religions—Taoism, Confucianism, Buddhism, Christianity, and Islám—Mr. Leong was intrigued by the new Teachings, but suspicious and defiant about Bahá'u'lláh's claims. He finally accepted a challenge to read the Writings for himself, took two full weeks leave from work and locked himself in his room with every available Bahá'í book. When he finally emerged, he was a Bahá'í, and from that day onward he never looked back for a single moment. His sincerity and steadfastness gradually won over



Leong Tat Chee

his very orthodox wife and antagonistic family of seven grown children, each of whom accepted the Faith separately over a period of many years and became strong, active Bahá'ís in their separate home centres.

Mr. Leong was elected chairman of the first Spiritual Assembly of Malacca which was formed in 1955 and he filled the vacuum left by the departure that year of the resident pioneers. The progress of the Faith in Malacca was exciting and dramatic at a time when there was very little activity in any other part of the country. As the community developed, however, opposition grew in many quarters and there was much confusion among the believers. In this period of growing pains, Uncle Leong, as he was lovingly called by everyone, stood out as a beacon light around whom the steadfast believers could rally and his wisdom steered the friends through the crisis. This was an important period in the history of the Cause in Malaysia, for from this group of believers arose many of the pioneers and travelling teachers who later influenced the growth of the Faith not only in Malaysia but in many other parts of the world.

Uncle Leong was himself beset with many personal problems which he overcame with

exemplary courage. He donated his house, which was the Bahá'í Centre of Malacca, to the National Spiritual Assembly of Malaysia. Like many other conservative Chinese homes, there hung outside this house, a large traditional name-board, handed down through the generations; and when Uncle Leong replaced this with a sign board on which "Bahá'í Centre" was boldly printed, his friends and relatives were convinced that he had definitely parted with his sanity.

Uncle Leong served as treasurer to the Regional Spiritual Assembly of South East Asia which functioned from 1957 until 1964; he had the priceless privilege of being the only Malaysian to attend the International Convention held in Haifa in 1963 to elect the first Universal House of Justice; and at the World Congress in London that year he was singularly honoured to represent the seven hundred million members of the Chinese race.

In 1964, Uncle Leong was elected to the National Spiritual Assembly of Malaysia, and in that same year was appointed to the Auxiliary Board, the first Malaysian to serve in this capacity. In his new role Uncle Leong's services to the Malaysian community were intensified and his little car was always bursting with Bahá'ís being taken on regular teaching trips to near and distant places throughout the country. He was a valued employee of the government of Malaysia which bestowed upon him the Pingat Jasa Kastria award for outstanding services rendered to the country. As the demands of the teaching work grew he made an early retirement in order to devote more time to the Faith.

Although he was deeply involved in local teaching, Uncle Leong's vision was always world embracing. In 1965, accompanied by Mr. Yan Kee Leong, he embarked on a teaching tour of Hong Kong, Macau and Taiwan, intensified his study of Mandarin, assisted in the translation and publication of Bahá'í literature into Chinese and, awakened the Malaysian believers to their great responsibility towards China. Although he could not fulfil his great desire to pioneer to that region, he inspired others to do so.

Singapore was Uncle Leong's other great love. Despite his failing health he and Mrs. Leong left their comfortable home in Malacca in 1969 when the Universal House of Justice called upon Malaysia to prepare Singapore for the establishment of its National Spiritual Assembly. Prior to this, his frequent visits to Singapore had resulted in the establishment of a second Local Spiritual Assembly; for approximately fifteen years only one Assembly existed on the island, and five were required to fill the goal. A report written by Mr. Yan Kee Leong in December, 1969, illustrates how indefatigably Uncle Leong worked: "All goals will be accomplished . . . Leong Tat Chee, in spite of his suffering, wakes up early in the morning, supplicates to the Almighty, and then we plan the day's work . . . We get into Leong's car and return to the Centre only when the day's work is done . . . "

In 1971, five Assemblies were elected in Singapore largely through the assistance and inspiration of Uncle Leong who regretfully had to leave because of ill health before the election of the National Spiritual Assembly of Singapore at Riḍván, 1972. A lingering illness slowed down his physical activity, but he continued faithfully to discharge his duties as an Auxiliary Board member through extensive, loving and regular correspondence with pioneers, Assemblies, committees, editors of Bahá'í bulletins, youth groups and isolated believers. Many despondent friends were cheered by the warm encouragement flowing through his letters which often contained generous contributions to assist in their work. Not a murmur of complaint was ever heard by anyone through all his long months of physical agony; rather, his radiant spirit was a shining example to all who came in contact with him.

Uncle Leong passed away while saying his prayers a few minutes after midnight on October 9, 1972. Beside him was a cherished photograph of 'Abdu'l-Bahá and in his prayer-book was found a long list of names of those he remembered in his supplications. Uncle Leong was, himself, one of Bahá'u'lláh's greatest gifts to the Bahá'ís of Malaysia—one whose deeds exceeded his words. At the time of his passing the Universal House of Justice cabled these words:

> DEEPLY GRIEVED NEWS PASSING SINCERE PROMOTER CAUSE LEONG TAT CHEE HIS DEVOTED LABOURS INCLUDING SERVICES AS MEMBER AUXILIARY BOARD WILL LONG BE REMEMBERED STOP HANDS JOIN HOUSE IN CONVEYING

RELATIVES FRIENDS LOVING SYMPATHY ASSURANCE FERVENT PRAYERS SHRINES PROGRESS HIS SOUL.

SHANTHA SUNDRAM

MARY TILTON FANTOM
1897–1972

"Mrs. Mary Fantom is the first one of Hawaiian blood to accept the Cause. Her great heart of love and pure spirit have enabled her to keep the friends together when Kathrine Baldwin was away. Her home in Spreckelsville has been the centre where the meetings were held in love and unity." Thus wrote the Hand of the Cause Agnes Alexander in *Personal Recollections of a Bahá'í Life in the Hawaiian Islands.*

Mrs. Fantom served faithfully for many years as the recording secretary of the Local Spiritual Assembly of Maui which was established in 1928 and contributed generously of her efforts and resources. She was among the first to hold children's classes on Maui. Each year, in June, Bahá'ís and their friends gathered in her spacious gardens for a special Unity Feast. Long confined to a wheelchair, but undeterred by this physical handicap, she was a devoted servant of the Faith to the end of her life.

Born in Lahaina on July 7, 1897, Mrs. Fantom lived in Spreckelsville until March, 1968, when she gave up her home and moved to Honolulu to spend her remaining years at a retirement centre. She ascended on October 24, 1972.

A letter she wrote to Miss Alexander in 1941, describing the observance of the birthday of Bahá'u'lláh, held at her home, captures something of the spirit of this radiant friend: "It was a wonderful gathering. I greeted everyone with Alláh-u-Abhá. Oh, everyone seemed so happy! Even before the meeting someone said, 'I am so happy that I came.' I said, 'Yes, this is a special happy day for all of us because it is Bahá'u'lláh's birthday. Let us sing *Tell the Wondrous Story*, and as we sing, think that we are singing to the whole world!' " To each friend who attended she gave the gift of a plant, a symbol of the Faith, as one guest remarked, "for they bear seeds and will keep growing."

To all who knew her, she was "Aunty May". Although she and her husband, James, had no children of their own, she may truly be regarded as an "international mother", for her love and generosity extended to many now scattered across the face of the globe.



Mary Tilton Fantom

LILLIAN CHOU

ANDREW F. MATTHISEN
1885–1961

NINA B. MATTHISEN
1895–1972

Knights of Bahá'u'lláh

Andrew and Nina Matthisen had the honour of being named Knights of Bahá'u'lláh by the beloved Guardian as a result of their pioneering to the Bahama Islands in January, 1954.[1]

Andrew F. Matthisen was born on May 31, 1885. His mother, Hannah Matthisen, was one of the early American believers. Andrew accepted the Faith as a young man and was associated with Albert Windust in carrying out various projects in the early years of the establishment of the Faith in the United States, At the time of his marriage to Nina Z. Benedict.

[1] *The Bahá'í World*, vol. XIII, p. 449.



Andrew F. Matthisen



Nina B. Matthisen

in 1922, Andrew was already a confirmed and active Bahá'í.

"Matty", as he was known to everyone, was a tall, well-built man with sandy hair and blue eyes which would glow with enthusiasm or twinkle with amusement. Although retiring in social conversation, he was dynamic when speaking of the Bahá'í Teachings. An excellent teacher, he had a thorough knowledge of Bahá'í literature and a broad understanding of the religions of the world, resulting from his study of them and of ancient and modern philosophy. He seemed to know instinctively what an individual was seeking or needed, and was always able to approach one's spiritual, emotional or intellectual needs in a manner uniquely suited to the individual. He seemed never at a loss to provide the well selected and applicable word, simile or analogy; a story drawn from the life of 'Abdu'l-Bahá illustrative of a point; a purely logical analysis of a problem; or even a bit of poetry to stimulate one's interest and lead the discussion to a spiritual level.

Once, as a very new Bahá'í, I was confused about a problem and eager to find a response appropriate to a follower of Bahá'u'lláh. I wrote to Matty asking his guidance and clarification of certain of the Teachings which might be applied to the matter. A few days later I received from him fifteen typewritten pages and in them, my answer. He had searched the Bahá'í Writings and made a wonderful compilation, logically assembled and embracing many facets, so that everything became clear. He had a great concern for all people and his private charities were many.

In the Matthisen home there was a warm welcoming hospitality and an atmosphere of harmony and spirituality; one was caught up in an aura of wide vistas of spiritual and intellectual vision, which was so much a part of both of them. I once mentioned to the Hand of the Cause Amelia Collins how much I missed this atmosphere in other places. She replied, "My dear, of course you will find it in *this* home; you will have to try to create it elsewhere."

When the Guardian called for pioneers in the Ten Year Crusade, Andrew and Nina volunteered and with their daughter, Mary Jane, they settled in Nassau, Bahama Islands. They immediately established fireside meetings once or twice a week, with an average attendance of sixteen or seventeen people, many of whom had to be transported by automobile to their home. The first one to accept the Cause was a young man from Barbados, a member of

the police force; after listening to a talk on prayer, he asked: "Teach me to pray." By April 20, 1955, there were enough believers so that the first Spiritual Assembly of Nassau was formed.

In March, 1955, Sunday afternoon meetings were started in Adelaide, a small community about fifteen miles from Nassau, but although the attendance averaged about sixteen, the Faith did not take root. In May of that year the Matthisens spent a week in a thatch-covered hut at Bluff, on the island of Eleuthera, and the name of Bahá'u'lláh was planted in the hearts of this completely native community. They also spoke at Current, another small community on Eleuthera island, going there without advance notice. They rang the school bell and within minutes a large audience assembled, people even standing outside with their heads in the windows. Although invited to return there, the way did not open before the Matthisens had to return to the United States.

In Nassau, the Matthisens enjoyed conducting a class attended by about twenty-five native children. Nina frequently commented on the ease with which the children memorized prayers and quotations from the Sacred Writings.

Using the pen name "A. Channel", Nina contributed a weekly column titled "The Treasure Chest" to the *Nassau Guardian*. As its popularity grew the editor asked permission to use her real name; from then on it was headed with her photograph. The column was a compilation of quotations on various subjects and the names of the Central Figures of the Faith, and of Shoghi Effendi, often appeared under the quotations.

During their stay in Nassau, the Matthisens were privileged to serve as members of the American Teaching Committee of the Greater Antilles from 1955 until 1959, when Nina's health made it necessary to return to the United States. They left behind, for use by the community, a well-stocked library of Bahá'í books and study outlines. They settled in Fort Myers, Florida, and assisted in establishing the first Spiritual Assembly there.

Nina was advised by the family physician not to let Matty know that he was succumbing to a terminal illness and for a time she lived in private distress with that knowledge. When she finally shared the knowledge with Matty, he said with a smile, "You should have told me sooner; doctors don't understand Bahá'ís."

On October 14, 1961, Andrew died, as radiantly acquiescent to that transition as he had always been to whatever life had brought him, this beloved servant and Knight of Bahá'u'lláh.

Nina Benedict Matthisen was born on July 31, 1895 and became a Bahá'í six years after her marriage. Long after that she was to say to me in a tone of chagrin, "Can you imagine! I walked around that house for six years with a Bahá'í book on every table, and refused to even open them!" Her later service made up for what she considered were those wasted years.

Nina composed a number of musical selections with Bahá'í themes and, with Matty, served in various capacities at the House of Worship in Wilmette. At various times, before leaving for her pioneering post, she was a member of the Spiritual Assembly of Chicago. She had a lovely speaking voice, but had never had occasion to use it on a public platform. With a view to increasing her service to the Cause she took public speaking lessons and thereafter gave many talks at schools, clubs, the Bahá'í Centre in Chicago, the House of Worship in Wilmette, and over the radio. Perhaps the largest audience to hear her speak was the National Convention of Federated Women's Clubs. Her friends were many and she conducted a wide correspondence; toward the end of her life her mail came from all over the world. After many years of heart trouble, her final illness was a short one. She passed away on November 9, 1972.

My final tribute to this devoted handmaiden and Knight of Bahá'u'lláh is this: I always felt nearer to the Kingdom when I was with her.

HAZEL MEESE

JOY HILL EARL

1912–1972

GRIEVE PASSING FAITHFUL HANDMAID BAHA-ULLAH JOY EARL HER EXEMPLARY SERVICE PIONEER FIELD FAR EAST OVER LONG PERIOD AND TEACHING HOMEFRONT GREATLY VALUED ASSURE DEVOTED HUSBAND PRAYERS HOLY THRESHOLD PROGRESS HER SOUL.

Universal House of Justice

By one of those mysterious coincidences which we can never explain, the one whose memory

was honoured by this cablegram was born exactly ninety-five years after Bahá'u'lláh, even to the hour of the day, at dawn on November 12, 1912. She was named by her grandfather, a Christian minister, quoting Psalms 30:5, "...*Weeping may endure for a night, but joy cometh in the morning.*" And this verse seems to have been the keynote of her life, for although plagued with ill health from childhood, undergoing physical pain and successive operations during most of her adult life, for the more than thirty years that she served the Faith, Joy was a constant source of inspiration and illumination to all who knew her. Of Negro background, with an admixture of American Indian and Scottish–Irish blood, she transcended the barriers which racial prejudice would attempt to place in her path by the deceptively simple expedient of ignoring them and proceeding on her way.

Her college training was in the field of music, at which she was so successful that in 1932 she was awarded the Nadja Boulanger scholarship for study at the Fontainebleau Conservatory in France. Although the Depression made it impossible for her to take advantage of this opportunity, she retained her musical interest and artistry at the piano to the end of her life.

Attracted to the Faith in the late 1930s, Joy eagerly sought out older believers and engaged them in long conversations, drinking in everything they could offer. The one who had the greatest influence on her spiritual development was Louis Gregory.[1] He took a special interest in her, and she reciprocated with such love and admiration that soon she was calling him "Uncle Louis".

In the 1940s, Joy began public speaking, and went on many circuits under the auspices of the national Race Unity Committee and College Speakers Bureau. She was also called on to teach at Louhelen (now Davison) and Green Acre Bahá'í Summer Schools, and in both Cleveland and Detroit she served on the Spiritual Assemblies and held unusually successful firesides.

In 1950, Joy and her husband moved to New York so that he could pursue studies at Columbia University preparatory to pioneering in Japan. Joy threw herself into the activities of this area, helping Juliet Thompson[2] with her fireside, serving on the Spiritual Assembly of New York, and spending much time at Green Acre. Thus it was that she was at Eliot, Maine, when Louis Gregory passed away in 1951, and because of the close tie between them, most of the arrangements for his funeral devolved on her. How thrilled and delighted she was when the cable from the beloved Guardian named her "Uncle Louis" a Hand of the Cause!



Joy Hill Earl

According to long-cherished plans, Joy and her husband were to be in Japan by Naw-Rúz of 1952. Joy's hospitalization during the winter of 1951–52 made no difference. Her passport photograph had to be taken in the hospital, but she left on schedule. After a storm-battered 17-day trip across the Pacific, the two new pioneers set foot on Japanese soil on March 14, 1952, and the Naw-Rúz feast was celebrated as planned with the Bahá'ís of Tokyo (at that time the only Bahá'í community in the entire Far East).

Joy's radiant spirit and deep knowledge of the Teachings soon began to bear fruit; there are still some active believers who were confirmed in her fireside during that first year in

[1] Posthumously appointed a Hand of the Cause in 1951.

[2] See "In Memoriam", *The Bahá'í World*, vol. XIII, p. 862.

Japan, and the present Spiritual Assembly of Kōfu grew from extension teaching in which she participated at that time. Then, in the spring of 1954, the Earls moved on a two-year assignment to Yamaguchi in western Japan, where they were completely isolated. A fireside was soon started among largely agnostic college students, and from the efforts of one precious soul confirmed during that period has developed the present Spiritual Assembly of Ube. In addition to serving on the Spiritual Assembly of Tokyo at a later period, Joy found time for extensive teaching trips in Japan, Korea, Taiwan, Hong Kong, Macao and Malaysia, and was a frequent teacher at summer and winter schools in various communities.

In 1959, the Spiritual Assembly of North East Asia asked the Earls to live at the Ḥaẓíratu-'l-Quds (which also served as the Tokyo Bahá'í Centre) and arrange all activities there. In fact, the responsibility fell on Joy, since her husband's work kept him away from Tokyo for four to six months of each year. At Joy's hands, the Centre took on new life with a constant round of activities including firesides and deepening classes, musical programmes, parties, and eventually, even Bahá'í weddings. Many were the souls attracted and confirmed during that period, lasting until the end of the Ten Year Crusade, in 1963.

Although Joy never completely mastered the intricacies of Japanese grammar, she developed an almost flawless accent in speaking the language. One wonders how she could possibly have found energy for anything outside the activities of the Faith, and yet in those six years Joy achieved considerable recognition in Tokyo women's affairs, filling such posts as Chairman of the Music Workshop, member of the Board of Directors of the Tokyo Women's Club, President of the Imperial Ball, and President of the College Women's Association of Japan. Her associates in these organizations all knew that Joy was a Bahá'í and respected the Faith because of her.

After attending the World Congress in London in 1963, the Earls gladly accepted an opportunity to move to Korea, where mass teaching was just beginning to create urgent need for consolidation. Then, near the end of that year, Joy had the inestimable bounty of being included among the first group of pilgrims to Haifa scheduled after the election of the Universal House of Justice. Her pilgrimage, coinciding with the commemoration of 'Abdu'l-Bahá's Ascension, was not only a glorious spiritual experience but one which sent her back to Korea with a feeling of awe and reverence for the newly-established Divine Institution. Despite deteriorating health, Joy made a significant contribution to the work of the Cause in Korea in the two years she spent there.

In the summer of 1965, the Earls returned to the homefront after thirteen years spent almost continuously in the pioneer field. Some years later, following an operation, Joy's health had improved remarkably. Accordingly, the Earls arranged a trip for the latter half of 1972, on which they would start with a visit to the grave of the beloved Guardian, continue with a pilgrimage to Írán, and carry out teaching assignments in Malaysia, Japan and Korea, with briefer stop-overs in the Philippines and Taiwan. However, even in London, Joy was again experiencing difficulty in walking. Naturally, nothing deterred her from visiting the House of the Báb in Shíráz, the House of the Martyrs in Iṣfáhán, and the House of Bahá-'u'lláh and the site of the Síyáh-Chál in Ṭihrán. But by August 6, when she reached Malaysia, Joy was feeling serious weakness and pain, and walking any distance was impossible. Nevertheless, she carried out the itinerary set up for her, with firesides, deepening classes and public meetings for two weeks in Penang, Butterworth, Alor Star and Kuala Lumpur. Her last public talk, a triumph over pain and illness, was given on August 18, at Kuala Lumpur.

Although unable to carry out her plans for the Philippines and Taiwan, Joy was surprised and cheered by a massive welcoming party at the Tokyo Bahá'í Centre on September 3, attended by over fifty friends, including some she had known for as long as twenty years.

Throughout her life, Joy had drawn her strength from invisible sources and poured her entire resources into the teaching work; but now her body could be pushed no further. In November, her husband brought her back to Ann Arbor, Michigan, where she passed to her reward on November 27, 1972, exactly nine years after her first pilgrimage to Haifa. Her beautiful and inspiring funeral was attended by about 200 friends, Bahá'í and non-Bahá'í. She was laid to rest under a hawthorn tree at

Washtenong Memorial Park in the outskirts of Ann Arbor.

DAVID M. EARL

GRETTA STEVENS LAMPRILL

1890–1972
Knight of Bahá'u'lláh

SADDENED NEWS PASSING KNIGHT BAHAULLAH GRETTA LAMPRILL FIRST BELIEVER TASMANIA FORMER MEMBER NATIONAL SPIRITUAL ASSEMBLY AUSTRALIA STOP HER DEVOTED SERVICES AUSTRALIA SOCIETY ISLANDS LOVINGLY REMEMBERED . . .

Universal house of Justice



Gretta Stevens Lamprill

The ascension of the Knight of Bahá'u'lláh Miss Gretta Lamprill on December 11, 1972, was an irreparable loss to the Bahá'í community in Tasmania. Her gentle nature, compassion and deep spiritual love for mankind attracted the hearts of all who came in contact with her. Known as "The Mother of Tasmania", she never failed to inspire the Bahá'ís of this island state to exemplify the Words of Bahá'u'lláh: *Be unrestrained as the wind, while carrying the the Message of Him Who hath caused the Dawn of Divine Guidance to break.*[1] These words were engraved on her heart from the time she accepted the Faith in 1924 and became the first believer in Tasmania. She was born in the capital, Hobart, on September 26, 1890.

"This is what I've been waiting for!" Gretta was heard to remark when she first learned of the Bahá'í Teachings at a meeting attended by Mr. and Mrs. Hyde Dunn[2] and Miss Effie Baker who made a teaching trip to Hobart in 1924. A few days later, in order to learn more about the Faith, Gretta attended an informal gathering sponsored by Mr. and Mrs. Hyde Dunn. Recalling that event in 1971, in her eighty-first year, Gretta recorded: "Mr. Hyde Dunn spoke passionately about the Faith. Then and there, with the whole of my inner and outer being, I dedicated my life to Bahá'u'lláh and the Bahá'í Faith . . ." Unknowingly, Gretta had initially heard of the Bahá'í Faith indirectly through her mother who, sometime between 1908 and 1912, drew to her daughter's attention a paragraph in a local newspaper stating that in the British Museum there were letters (Tablets) from a man in the East who claimed to be the Prophet for this age: this was the first known mention of the Cause in Tasmania.

In the latter part of 1924 Martha Root visited the lone Bahá'í in Tasmania and addressed a meeting in Hobart. A second visit was made by Mr. and Mrs. Hyde Dunn in 1925. They frequently wrote letters of encouragement to Gretta. By 1939, when Martha Root again came to Tasmania, she met the Hobart Bahá'í community which had then three members.

With untiring effort, Gretta continued to teach the Faith throughout the state and planted seeds wheverever she went. Although possessed of a beautiful soprano voice, the economic circumstances of her family dictated that she choose another career. She entered the Public Health Department as a nurse, served with distinction, and eventually was appointed Supervisory Sister of School Medical Services in Tasmania, a position she held until she retired. Her profession gave her the opportunity to travel to all parts of Tasmania and was a vital factor in the growth of the Faith there. By 1942, the Hobart community had six members; two years later, in

[1] *Gleanings from the Writings of Bahá'u'lláh*, CLXI, p. 339.
[2] Clara and John Henry Hyde Dunn were appointed Hands of the Cause in 1952.

1944, the Hobart Bahá'í Centre was opened and dedicated by "Mother" Dunn, with Gretta as first secretary of the newly formed Local Spiritual Assembly. On October 20, 1949, Shoghi Effendi's secretary wrote on his behalf: "He appreciates your . . . ceaseless service to the Cause of God very much, and feels that, in spite of the temporary set-backs in the work there in Hobart, the friends will succeed in holding the advantages they have gained after so many years of patient labour. The work throughout Australia and New Zealand is now progressing at a much faster rate, and the foundations laid so faithfully and permanently by the dear Dunns are proving their strength and capacity to uphold the administrative edifice now erected upon them." Penned in the handwriting of the Guardian were the words: "The services you have rendered, and are rendering, our beloved Faith, deserve indeed the highest praise, and I feel deeply grateful to you . . . Persevere in your noble endeavours, and rest assured that our beloved Master, whose Cause you serve with such devotion, will watch over you and reward you for your labours."

When the Guardian called for pioneers at the beginning of the Ten Year Crusade in 1953, Gretta was one of the five members of the National Spiritual Assembly to answer the call. She was, at that time, secretary of the National Assembly and her dearest friend, Knight of Bahá'u'lláh Miss Gladys Parke[1], was hostess at the former Ḥaẓíratu'l-Quds in Paddington, Sydney. They sent a cable to the Guardian which read: SHALL LAMPRILL PARKE VOLUNTEER TEACH TAHITI. The answer came back: HEARTILY APPROVE. LOVE, SHOGHI.

It is now Bahá'í history what was achieved by these two dedicated women in Tahiti, the major island of the Society Islands group; yet it is little known that, although young in spirit, both were over sixty years of age when they set forth to serve as pioneers. They arrived at their goal in December, 1953, and were named Knights of Bahá'u'lláh by Shoghi Effendi. Three times they had to leave Tahiti when their visas expired. Each time this happened they continued to teach in New Zealand and Rarotonga, Cook Islands, while waiting to return to their post.

Again the call went out in 1963 for a determined effort to fill the goals of the Ten Year Plan in Australia. At the time Gretta and Gladys were settled in Launceston in Northern Tasmania. Without hesitation they left their home and settled in Devonport where they helped form the first Spiritual Assembly. They were then over seventy years of age. When the community had grown to twelve members the "Bahá'í Twins", as they were affectionately known by all the friends, returned to Launceston where they continued to teach unceasingly.

In September, 1969, Gretta was heartbroken when her dearest friend and co-worker, "Glad" Parke, ascended to the Abhá Kingdom. Her dearest wish was then to join her Bahá'í sister in that world.

During the last two years of her life her memory began to fail and she had difficulty remembering people she knew well. On one occasion she scarcely recognized well-known friends who visited her hospital bedside; yet, when she glanced through the window and noticed the word "Bahá'í" on a placard, her attention was arrested and she gave a most lucid and compelling talk on the Faith.

I can think of no better tribute to Gretta's memory than the words she spoke during a tape-recorded interview at Ravenswood in 1971 when she was eighty-one years of age. Asked if she had a message for the Bahá'ís of the future, she replied: "In the words of Bahá'u'lláh, *Go thou straight on!* And that is what the Bahá'ís are surely doing everywhere and every day."

ALBERT BENSON

MATTHEW W. BULLOCK

1881–1972

Knight of Bahá'u'lláh

On December 17, 1972, Matthew W. Bullock, a Bahá'í whose talents had won him distinction in many areas, died at the age of ninety-one years. From the beginning of his life until his death, Matthew Bullock forged new trails, broke through old barriers, and fought for recognition of human worth and human dignity. "A pioneer—all the way" might be a befitting epitaph for Matthew Bullock, for the period in which his life unfolded offered no substitutes for self-effort, self-discipline, and courageous faith in a future for mankind. The achievement and recognition he won had an

[1] See "In Memoriam", p. 457.



Matthew W. Bullock

impact on the Bahá'í and non-Bahá'í communities where he lived. He will be remembered as one who blended material and spiritual progress, and kept his life on the course of high and constant commitment to the oneness of God and the unity of mankind.

It was on September 11, 1881, that Jesse and Amanda Bullock of Dabney, North Carolina, first looked upon the face of the new son they named Matthew. They were humble parents, not too long out of the searing experiences of human slavery, struggling to raise their family against the backdrop of poverty, hostility and fear which had accompanied the drama of emancipation in the South. We have been left no record of what his parents experienced as they saw the life of Matthew unfold, but to them he must have been a hope and a promise, for even in the early years young Matt gave evidence of having distinctive gifts: a strong and well coordinated body, an inquiring militant intellect, the resonance of good and gifted vocal chords, and a sensitive, radiant, outgoing spirit. Perhaps it was the atmosphere of promise in this son that impelled Jesse Bullock to move his family from Dabney when Matt was eight years old. He could not doom this child to the prevailing life-style of ignorance and self-effacement which could enable him to survive the hostilities and prejudices so ingrained in the customs and sanctions of an old South dealing with its blacks. So it was that with hardships known only to God, Jesse Bullock took his family to Boston in 1889, arriving, as he later described it, "with seven children and a ten dollar bill".

Life in Massachusetts had its hardships, but it gave young Matt his first access to the kind of education which developed his talents. In 1900 he graduated from Everett high school with scholastic honours and with the historic distinction of being a black who was captain of four of his school's five athletic teams. School afforded him his first pioneer experiences, and it must be remembered that his victories were not easily won in the climate of that period.

High school had given Matt confidence and ambition, and he yearned to go on. His goal was that symbol of excellence, Dartmouth College. Jesse Bullock, seeing the promise in his son, yearned to afford Matt that opportunity. However, he had to face the reality that his menial wages could never finance a college education. They barely covered the necessities of his large family. Yet, with a love he could not express in words, Jesse gave Matt the painfully saved sum of fifty dollars and set his son free to try his wings and pursue his objective. One has only to realize how much Jesse needed the help of a working son to understand the love and sacrifice he made in giving Matt the freedom to choose and to strive on his own.

Matthew met the challenge of self-effort and discipline. He enrolled in Dartmouth and raised funds for his expenses with his fine baritone voice. Accompanied by a classmate he gave concerts at churches and hotels and was billed as "the famous baritone singer of Dartmouth". Despite the pressure of working to get the funds he needed, he was a diligent student and further developed his athletic ability. He was a member of the track team, distinguished himself in the broad jump and high jump, and brought fame to Dartmouth as a star football player. One sports historian, Edwin Henderson, in evaluating his performances during the critical games faced by Dartmouth from 1901 to 1903, observed that "Bullock was one of the brainiest men of football ability the game has ever had."

After completing his B.A. Degree at Dartmouth in 1904, with scholastic honour dis-

tinctions and with fame for his athletic achievements, Mr. Bullock entered Harvard; college and high school coaching earned his tuition fees. He was engaged by Massachusetts Agricultural College and achieved a double "first" as the first salaried coach and the first black to serve as a head coach at a predominantly white institution. Malden high school also obtained his coaching services. He graduated from Harvard Law School in 1907, again with a distinguished record.

The struggle for opportunity, achievement and respect during these school years brought Matt Bullock into many bruising encounters with prejudice and hostility. Opposing athletic teams had developed special strategies to "get the coloured player". Out of college he found that the doors usually open to well-qualified professional graduates were closed to him as a black American. And even among his colleagues, he met grudging acceptance as a person. In his memoirs, Matt recounted that one colleague, after forty years of class reunions, finally condescended to introduce Matt to his family. Thus Matt, early in his life's experiences, learned to pioneer against bitterness and rage in himself and in others.

Finding no suitable opportunity in Boston, Matt accepted an offer from Morehouse College (formerly Atlanta Baptist College) to serve as an athletic director and teacher. This took him back into the South in 1908. His work there enabled him to develop some of the "cleanest and finest football teams in the South". In 1912 he opened his law office in Atlanta, Georgia, and although time has regrettably yielded no evidences of his pioneer experiences as a black lawyer in the deep South—which was the "old South"—they would probably make a poignant and interesting story. During this challenging period in his professional career, romance somehow entered his life. His marriage to Katherine Wright was a long and stable one. They were eventually blessed with two children, who in their lives and in their way have expressed the standards of achievement their parents afforded them. The son, Matthew W. Bullock, Jr., is a judge in the Common Pleas Court in Philadelphia, Pennsylvania. The daughter, Mrs. Julia Gaddy, is a librarian in Detroit, Michigan.

Mr. Bullock's professional career was interrupted by World War I. Refused active military service because of a heart condition, he went to Camp Meade as an educational secretary of the Young Men's Christian Association organization which served the military forces. He was sent to France with the 369th Infantry, becoming a part of the American Expeditionary Forces. His vigorous opposition to certain racist policies he encountered in his overseas experience incurred the hostility of certain commanding officers; he served fifteen months in the front lines without being granted a leave and was reassigned when he applied for accommodations to return to the United States. He was recommended for the *Croix de Guerre* medal for his leadership and bravery during his front line service but the colonel of the regiment refused to approve it for reasons of bias, an incident described in the autobiography of the black educator, Dr. John Hope. Mr. Bullock also received a letter from Army chaplain Robeson, brother of Paul Robeson, who referred to Matt as an "unsung hero of the battle of the Argonne".

After the war, Mr. Bullock settled in Boston where he soon became recognized as an outstanding citizen and leader and was encouraged to run for public office, and where he served in a career of law and public services spanning more than twenty years, constantly pioneering for social justice and human dignity. As a distinguished leader and citizen his influence was never based upon the exploitation or manipulation of hostilities and tensions. He was above hatred and bigotry, impelled by a love for justice in behalf of all mankind.

Mr. Bullock's first encounter with the Bahá'í Faith came during this busy period of professional and civic responsibilities. As president of the Community Church of Boston he attended a dinner for a Bahá'í travelling teacher, Mrs. Ludmilla Bechtold Van Sombeek. There he asked many searching and challenging questions about the Faith. He was especially interested in the racial attitudes of white members. He was answered in such a way that he was stimulated to read. He obtained a copy of *Some Answered Questions* and studied it; thereafter, he and Mrs. Bullock visited Green Acre Bahá'í School. Mr. Bullock's contact with the Bahá'ís and his investigation of the Faith lasted many years during which the friends who knew him treated with great patience and kindness his reservations and

the issues that troubled him. Outstanding in influence among these friends was Mrs. Van Sombeek, his first teacher, who became a warm and understanding friend who stimulated him to study the Teachings and afforded him opportunities to broaden his experiences with the Bahá'í way of life. To her he paid the tribute of recognition as "spiritual mother" when he accepted the Faith in 1940 and throughout his life he expressed profound appreciation for her friendship and association.

As a Bahá'í he gave unstintingly of his leadership skills and his devotion. He served as chairman of the Boston Spiritual Assembly, was appointed to many national committees, and in 1952 was elected to serve on the National Spiritual Assembly of the Bahá'ís of the United States. A deep student of the Teachings, and an effective speaker, he travelled extensively and frequently at his own expense to promote the Faith. He visited Haiti, Costa Rica and Mexico. Wherever he went his deep commitment to the Bahá'í Faith stimulated interest in it. Mrs. Bullock's death in 1945 left a great gap in the personal life of Matt Bullock; however, in that year of grief and loneliness, yet another honour came to him when the Secretary of the United States Navy invited him to join a special commission of distinguished citizens and participate in an inspection tour of naval installations in the Pacific areas.

In 1953 while Mr. Bullock was a member of the National Assembly he was asked to join a representation from that body and attend the first Intercontinental Bahá'í Conference in Uganda, East Africa, and received permission to visit the Holy Land on pilgrimage prior to attending the Conference. The visit to the Holy Shrines and the cordial reception given him by the beloved Guardian were profound experiences which had a great spiritual impact. He expressed it in these words: "The Guardian has cleared up many things for me. My visit to him and to the Holy Shrines are experiences beyond words. I don't think I will ever be able to express what it meant to me; nor do I think that any Bahá'í is the same after being with the Guardian. I wish every Bahá'í could have the bounty which has been mine."

What words could not express, Matt Bullock's life expressed thereafter. He was a careful observer at the African conference and a deeply inspired participant. Filled with a special radiance of spirit, he left the conference and travelled to the Belgian Congo. Returning through West Africa he visited Liberia where he met the Liberian President and the American Ambassador and was able to broaden their understanding of the Bahá'í Faith, his presentation so affecting the President that he invited Mr. Bullock to a special dinner and presented him to twenty-five distinguished personages from Liberia and other countries. Mr. Bullock spoke of the Bahá'í Faith and its programme for humanity, and stated that he was in Africa as a representative of the American National Assembly.

When he returned to the United States he found that the American community had received increasingly stirring messages from the Guardian urging Bahá'ís to pioneer in the World Crusade. Matthew was then seventy-two years old, an established and prominent citizen of his community, enjoying the fruits of a life of hard work and sacrifice. There was no doubt in his mind about the priority of spiritual service in pioneering. Overcoming the reservations of his age and those near to him, wrenching himself free from the home community and land, Matthew Bullock was one of those who rose to his feet at the 1953 American Bahá'í Convention and offered his life in pioneer service. He was one of the five National Spiritual Assembly members who resigned in that memorable year and went pioneering.

Matthew settled in Curaçao, Dutch West Indies, and helped to establish the first Bahá'í Assembly there. He was one of the believers on whom the beloved Guardian conferred the distinction of being known as a Knight of Bahá'u'lláh.[1] As a pioneer he taught and travelled and extended his services to other areas of the West Indies in the formation and strengthening of other Bahá'í Assemblies.

In 1960, feeling the onset of extreme age and the disabilities it brings, Mr. Bullock returned to the United States. In the city of his former home, Boston, he remained for a while to teach and serve as best he could. Age and illness however, continued to trouble him. The Boston friends who had known him so long treated him with much love and sympathy. Among them must be mentioned a long time Bahá'í friend, Miss Bernice Ball, who with a special Bahá'í love and compassion helped him

[1] See *The Bahá'í World*, vol. XIII, p. 451.

through the dark days of pain and incapacity. How grateful and humble with loving appreciation Mr. Bullock's tired heart must have been. By 1967, illness had so weakened him that he moved to Detroit where his daughter lived and later entered a nursing home where he maintained his contacts with the Bahá'ís, and with Dartmouth and Harvard which contributed so richly to his early life. The colleges, equally committed to him, did not forget him in his declining years nor his outstanding accomplishments as a student and as an alumnus. In 1970 Harvard University conferred upon him an honorary degree. In 1971, Dartmouth College called him back for their commencement programme and conferred upon him the honorary degree Doctor of Laws, including him in a distinguished group of honourees, among them Gunnar Myrdal.

Matthew Bullock was then ninety years old. As he stood for the presentation and the reading of his citation he received a standing ovation from the five thousand persons present. What poignant memories must have been his on that memorable day! How he must have rejoiced to hear the mention of his beloved Faith in that citation from Dartmouth. It read, in part: "Concern for your fellow man continued to occupy your energies after retirement. You are a recognized leader of the Bahá'í Faith, and you have travelled all over the world at your own expense in the interest of that religion. You believe very deeply that the establishment of universal justice and freedom requires the spiritual and moral awakening of all people..."

Mr. Bullock returned to Detroit strengthened by so many memories of the great moments of his life and with a tranquillity of soul to wait upon the opening of that door to other existence. Death, that "Messenger of Joy", came for him on December 17, 1972.

With his customary orderliness in living, he left a will in which he provided for a Bahá'í funeral and he had even selected the passages from the Writings he wished to have read. In death, as in life, spiritual dignity, love and unity distinguished the atmosphere.

A very great honour and tribute came to him from the Bahá'í Faith he had so loved and served. The Universal House of Justice, the supreme institution of the Faith, cabled the following message to the National Spiritual Assembly of the Bahá'ís of the United States:

GRIEVED PASSING KNIGHT BAHAULLAH MATTHEW BULLOCK DISTINGUISHED PROMOTER FAITH CONVEY FAMILY ASSURANCE PRAYERS HOLY THRESHOLD PROGRESS HIS SOUL ADVISE HOLD MEMORIAL GATHERING MASHRIQUL-ADHKAR.

On February 17, 1973, the National Spiritual Assembly held that memorial gathering in the beautiful Bahá'í Temple in Wilmette. Thus the music of a life so devoted to serving the principles of a great Faith was caught up and amplified in the chords of eternity.

H. Elsie Austin

'ABDU'L-VAHHÁB RAWḤÁNÍ

1892 (?)–1972

'Abdu'l-Vahháb Rawḥání was the son of Bahá'í parents and in 1910 had the bounty of attaining the presence of 'Abdu'l-Bahá in Alexandria, Egypt. This experience became a determining factor in the course of his life and did much to dispel the sadness caused by the premature death of his father a few years earlier.

Accompanied by his mother and sister, 'Abdu'l-Vahháb left Cairo and found a new life in Alexandria where he never failed to attend the meetings at which 'Abdu'l-Bahá spoke to the friends. The house of the Master was a magnetic centre to which were drawn many outstanding scholars and teachers of the Bahá'í Cause whose influence on the intelligent young Rawḥání served to refine his agile mind. He had an extraordinary memory and an idealistic, poetic nature.

'Abdu'l-Vahháb felt irresistibly drawn to a young boy in the entourage of the Master. This child, he learned, was the grandson of 'Abdu'l-Bahá, named Shoghi Effendi. He related his first meeting with the youth to whom he felt so attracted in these words:

"'Abdu'l-Bahá one day summoned me to His house. I hastened there and when I knocked at the door, a small boy with a heavenly countenance opened the door and greeted me with words so compelling and profound that they were engraved on my heart forever. I sat on the upper seats of the room and he placed himself on the other side. He then asked me most gently as to the purpose of my meeting. When I explained to him, he hurried to the Master's

room. Upon returning he had the majesty of a king, sat on a higher seat and told me that the Master was ill-disposed and had delegated him to meet me on His behalf. He then showered me with such kindness that the roots of a life-long love were deeply planted in my heart. This bond grew stronger with every passing day. What a dignity that child possessed! What a stream of beautiful words he uttered! What a heavenly presence this small boy had!"

In 1919 'Abdu'l-Vahháb received permission to make a pilgrimage to the Holy Land. Added to the joy of visiting the Holy Shrines was the bounty of again being in the presence of 'Abdu'l-Bahá and Shoghi Effendi who even at that tender age, 'Abdu'l-Vahháb often related later, was like a moth constantly circling round the light of his Grandfather; and even in his boyhood he attempted to alleviate the burdens carried by 'Abdu'l-Bahá for the sake of the Cause. One particularly cherished memory of his pilgrimage was an afternoon spent with the young Shoghi Effendi on the seashore at 'Akká where the young man recounted the sufferings of his Grandfather and the flood of difficulties which surrounded Him.

'Abdu'l-Vahháb's grief at the passing of the Master was softened by his love for Shoghi Effendi, the Guardian of the Bahá'í Faith, to whom he turned in absolute obedience and whose happiness he sought by striving to be of increasing service to the Cause.

One day soon after the Master's passing 'Abdu'l-Vahháb's heart impelled him to board a train for Port Said. Not knowing the reason, he followed the call of his soul. On his arrival he met one of the friends who was astonished to see him there, seemingly without purpose. The next day brought the joyful news to all the friends that the beloved Guardian would be aboard a ship that would dock briefly at Port Said *en route* to Haifa. 'Abdu'l-Vahháb rejoiced, feeling that he understood the mysterious impulse that had prompted him to visit Port Said. This was his first and only meeting with Shoghi Effendi, as Guardian of the Faith, and the cordiality shown him by the Guardian was a sustaining memory that brightened his last years.

Mr. Rawḥání served devotedly throughout the Heroic and into the Formative Age of the Faith, providing invaluable services in the teaching and administrative fields in the territories of North Africa where his knowledge of Arabic and his profound grasp of the Teachings greatly assisted particularly in the education of the newly-enrolled Bahá'ís.



'Abdu'l-Vahháb Rawḥání

Although he lost his sight after an operation in 1962, he continued to serve devotedly and without relaxing his teaching activity until his death on December 31, 1972. In accordance with his wish, he was buried in the Bahá'í cemetery of Rabat close to his wife.[1]

GRIEVED PASSING ABDUL VAHHAB RAWHANI HIS INDEFATIGABLE SERVICES HEROIC FORMATIVE AGES IN TEACHING ADMINISTRATIVE FIELDS TERRITORIES NORTH AFRICA LOVINGLY REMEMBERED . . .

Universal House of Justice

S. R. ROUHANI

WINSTON EVANS

1903–1973

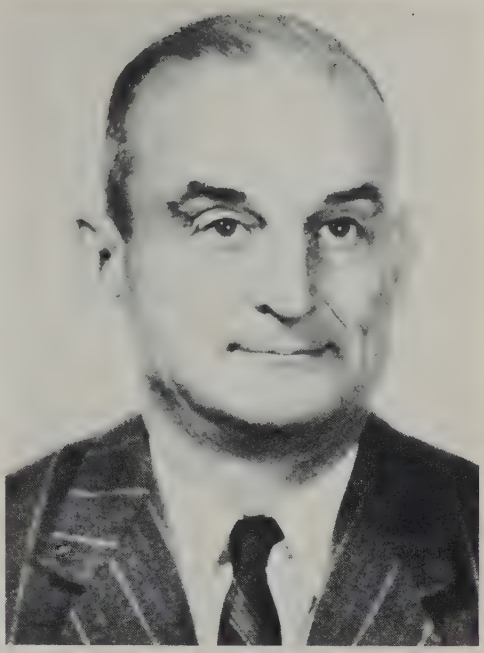
Winston Gill Evans, Jr., was born in Shelbyville, Tennessee, on March 11, 1903. Evans Senior died in 1914, but Winston's mother,

[1] See "In Memoriam", p. 499.

Carrie Frierson Evans Sandusky, lived on till 1963, aged ninety-one. Winston grew up in Shelbyville, and attended Sewanee Military Academy from 1917 till his graduation in 1919. That September he entered the University of the South at Sewanee, where he won three medals for scholarship, receiving his B.A. in 1923. After some months in a Shelbyville bank he obtained a position with the National City Bank in New York City and was then transferred to the National City Company. Sent to Nashville, he was one of the company's top executives from 1926 to 1929, when he suffered severe losses in the stock market crash. During World War II he was drafted into the army but was later released as over age.

Winston has written that following 1929 he was bankrupt not only financially but spiritually. He visited every denomination, "everything that came to Nashville". In December, 1936, as he was leaving a Unity centre, he overheard a lady asking her way to the Hermitage Hotel: offering her a lift, he first learned, from Marion Little, "the Bahá'í story". He was soon helping her arrange a racially integrated meeting in Nashville, attended by members of the National Spiritual Assembly. He became a Bahá'í in 1937.

Only the future can properly assess Winston's record-breaking accomplishment. He taught the Bahá'í Faith to university audiences, to leading theologians, to authors who would then include the Faith in their writings, to celebrities of whom he chanced to read. He obtained remarkable press coverage for the Faith, and he sparked proclamation activities in Canada and throughout the United States. He pioneered "thirty-three months out of fifty", in the period 1960–1964, on Grenada, British West Indies, leaving behind some forty-five new believers. He represented the Faith at such distinguished gatherings as the World Council of Churches which met in Evanston in 1954, at which time he conducted some seventy-five delegates and visitors to the House of Worship at Wilmette; and again when that body met at Uppsala in 1968. Institutions of learning where he addressed classes on the Bahá'í Teachings and/or visited leading scholars include the Massachusetts Institute of Technology (at the invitation of Huston Smith); Harvard; Yale; Princeton; Union Theological Seminary; the Santa Barbara Center for the Study of Democratic Institutions (as the guest of Bishop Pike); the University of Chicago; Notre Dame; Wellesley; Rutgers; Temple; Mt. Holyoke; Vanderbilt.



Winston Evans

His teaching projects, first devised by himself, then coordinated with Bahá'í administrative institutions, were basically of two kinds: they focused on communities, including areas or even countries; or they focused on outstanding individuals. He attended many Christian retreats, like those of E. Stanley Jones who, although he did not personally embrace the Faith, wrote that he would never oppose it; and who, indeed, in *The Way* tells of a black porter, reading a Bahá'í book on a train "because it teaches me brotherhood." Asked, "Doesn't Christianity?" the man replied, "*This* kind transcends race."

Winston introduced the Bahá'í Faith to many Christian leaders. After leaving Grenada, he contacted some forty of them. One who remained his friend for nineteen years, till death, and who more than once wrote well of the Bahá'í Faith was the noted professor of philosophical theology, Nels Ferré, who used the Bahá'í book *The Divine Art of Living* in his morning devotions. Meeting and admiring Gabriel Vahanian, Winston was aware of the

"death of God" movement long before it became popular. He was often surprised to find that Christian scholars not only "knew nothing about Bahá'í" but did not believe in such basic Christian tenets as Bible prophecy or the Advent, and he compared them to the virtuous but foolish virgins in Saint Matthew 25. When fundamentalists, to audiences in the millions, began hammering on the Advent again, Winston felt they were opening doors to our Faith. Addressing Mormon friends he would say: "What was Joseph Smith's primary mission? To prepare the world for the coming of the Lord. His timing was perfect."

Encouraged by Dorothy Baker[1], Winston developed his first lay interview with Henry C. Link, religious writer. Other well-known writers whose attention he directed to the Bahá'í Faith include Hendrik Van Loon, who had seen 'Abdu'l-Bahá in Dublin, New Hampshire; and Aldous Huxley who received Winston at Palmdale, California, and passed him on to minister Allan Hunter (who averred Huxley was "a tough nut to crack.") Lloyd C. Douglas, author of *The Robe*, remarked of the Bahá'í Founders: "I cannot explain them—they must have been men of God . . . But what would my nice neighbours think if I got mixed up in this?" Frank Laubach, worldwide literacy promoter, told Winston: "If I made any change, it would be to Bahá'í." At a California institute in 1944, William E. Hocking of Harvard showed little interest in the Faith, but Blanche Fields, impressed by Winston, invited him to meet Dimitri Marianoff, the former son-in-law of Albert Einstein. "When you've been through two revolutions, you're not afraid of a Revelation," Marianoff responded. "Dima" and his wife both became Bahá'ís and he began work on one of Winston's cherished projects, a life of Ṭáhirih.[2] Paul Hutchinson of the *Christian Century* addressed a Bahá'í centenary gathering in 1953. The famed Marcus Bach continues to write memorably of our Faith.

Bishop James Pike was, Winston believed, "the only Christian church leader to publicly urge his audiences to investigate the Bahá'í Faith." "Your coming is a blessing," Pike wrote him. In the Bishop's letters they were "Win" and "Jim". The Bishop addressed a historic Bahá'í gathering in Chicago in 1967[3] and more than once visited the Bahá'í Shrines in Israel.

Winston's crowning dream, pre-planned for years, was a North American tour by the Hand of the Cause Ṭarázu'lláh Samandarí.[4] This came to fruition late in 1967 when Mr. Samandarí, with his son as translator, addressed audiences from coast to coast in the United States, including Alaska, and across Canada and into the Yukon. Catching Winston's enthusiasm, writers including top religion reporters George W. Cornell, David Meede, and Dan Thrapp brought to millions of readers their accounts of the nonagenarian Hand of the Bahá'í Faith who had seen Bahá'u'lláh.

Winston, who electrified his audiences, was a born teacher, and his pamphlets, *Lord of the New Age* and *Power to Renew the World*, are attracting thousands. "The Bahá'í story is very simple," he would say. "Give them the big picture. Tell them the Manifestation has come to do two things: to regenerate the individual soul, and to establish a new world civilization." He was partial to aphorisms, time-capsules of handed-down wisdom. "I always try to find God's first choice," he would quote from Martha Root.[5] "You can't call your shots" meant you must seize an opportunity when it offers. "Never change a winning combination" was his counsel when things were going right. "*All are His servants*" (words from a Bahá'í prayer) suggested to Winston that non-Bahá'ís are also helpers. And "*God doeth whatsoever He willeth*" was his daily guide. As age drew in, he often urged that this was "the last, irretrievable chance", and that time was "running out". His stories remained with the hearer, like that tale about geese flying south. They saw a comfortable farm and stopped to rest. When they took off, one stayed behind, saying he would join them later. They wintered down south, but he never showed up. When they honked to him on their way home in the spring, he tried to join them, but failed—too fat now to get off the ground.

[1] Appointed a Hand of the Cause on December 24, 1951. See "In Memoriam", *The Bahá'í World*, vol. XII, p. 670.
[2] See "Thralls of Yearning Love", by Dimitri Marianoff and Marzieh Gail, *World Order* Magazine, vol. 6, no. 4, Summer, 1972.
[3] *The Bahá'í World*, vol. XIV, p. 233.
[4] See "In Memoriam", p. 410.
[5] Appointed posthumously a Hand of the Cause on September 28, 1939; See "In Memoriam", *The Bahá'í World*, vol. VIII, p. 643.

Supporting himself haphazardly as a salesman of what were then avant-garde products (slant boards, yoghurt), Winston did not concern himself much with the practical side of life, but constantly taught, planned and travelled. His car, crammed with Bahá'í books to give away (he favoured those of the Hand of the Cause George Townshend), texts by Christian leaders and the latest news magazines, was a sort of bachelor's ambulating pied-à-terre. Always an attraction, he was welcome everywhere. Crowds would gather, the local media came alive, new Bahá'ís appeared. His slight southern accent was often affectionately referred to, as were such individualisms as his offbeat diets, and the fact that, having studied eye training with W. H. Bates, he never wore glasses. Tall, elegant, in the old phrase "to the manner born", he is best seen as he issued from the Wilmette House of Worship in the Columbia Broadcasting System documentary film *His Name Shall Be One*.

Following a period of ill health, Winston died in Sewanee on January 13, 1973. His survivors include a sister, Mrs. Harry G. Goelitz of Oak Park, Illinois, two brothers, Robert F. and N. Peyton Evans of Tennessee, and five nieces. He is buried in Shelbyville. The Universal House of Justice cabled its acclaim for his untiring devotion and outstanding service. And the Guardian had written him, in a letter dated May 31, 1957, "This is the kind of work the Bahá'ís should concentrate on, because one soul of great capacity can set a continent ablaze."

MARZIEH GAIL

GRETA JANKKO

1902–1973

Knight of Bahá'u'lláh



Greta Jankko

From the very beginning, Greta Jankko was destined to lead a wanderer's life. Born in Suonenjoki, Finland, on August 18, 1902, she lost her mother at an early age. Greta's father was a railway station master and moving from place to place became a familiar pattern of life for the family. Greta was always a nonconformist, not possessing the nationalistic feelings of her contemporaries. Her disgust with nationalism combined with her innate restlessness led her to emigrate to Canada in the 1930s. She returned to Finland for a visit, only to be prevented from leaving again by the outbreak of war. After the war she settled in the United States where she married. Within a few months of her marriage her husband died. Greta has recorded that she became a Bahá'í in San Francisco in 1951 through her friendship with Gertrude Eisenberg. As has been the case with many outstanding Bahá'ís, Greta accepted the Teachings in all their depth very quickly and immediately set about teaching others.

She was living in West Vancouver, Canada, in 1953 when the Guardian's call was raised for pioneers in the Ten Year Crusade. Greta writes of this: "I did not feel that it concerned me at all. The beloved Guardian had earlier accepted that I translate Bahá'í literature into Finnish, and I had arranged my working conditions so that I was free a part of the day for this most important work." But after prayer and meditation on the subject, and at the moment of reading Bahá'u'lláh's description of the nature of true liberty, "the greatest joy and peace filled my soul, and I knew that I had to answer the call and go out. What a fool I was to have hesitated; naturally, the translation work could be done anywhere."

Mary Tuataga, then secretary of the Canadian pioneer committee, describes Greta's service in the Marquesas Islands; for opening this territory to the Faith, Shoghi Effendi named her a Knight of Bahá'u'lláh: "Armed with complete confidence in Bahá'u'lláh and the most meagre of material possessions, she set out for her goal, the least known virgin goal assigned to the Canadian community. Arriving in Tahiti she encountered many obstacles which she resolutely set about clearing away until finally the French Consul, amid warnings and exhortations, granted her an eight months visitor's visa for the Marquesas. Persistent inquiry was rewarded when a berth was obtained on a small supply ship calling at these remote Pacific islands, and in March, 1954, Greta raised the Call '*Yá Bahá'u'l-Abhá!*' in the Marquesas. The only accommodation available to her was a small room, primitively furnished. Her diet consisted mainly of breadfruit and bananas; rarely were the luxuries of meat, butter, eggs or milk available. Letters took months to reach her and not being fluent in French she was unable to converse freely with the local people. Despite this great obstacle, she discreetly mentioned the Faith whenever an opportunity arose. The tropical heat adversely affected her health and she lost weight rapidly, but these discomforts did not deter her from working daily on the project that had won the approval of Shoghi Effendi, the translation into her native Finnish of *Gleanings from the Writings of Bahá'u'lláh*. After a few months she was forced to make the difficult journey back to Tahiti to plead once again for a visa to remain in her goal. Miraculously permission was granted and again she returned to the Marquesas. This time she was required to leave before the expiry of her visa. One night a prowler broke into her rude hut; she was attacked and almost strangled to death. An immediate inquiry was held and she was advised by the Chief of Police that she must leave as quickly as possible, as he could not be responsible for her safety."

Writing from her goal, Greta said: "All the time on those islands I was very happy. I loved the people and we were very close to each other; they asked me many times never to go away from the islands. My typewriter was a miracle to them; they would sit on the floor silently for long hours as I typed the translation. An old seaman, who knew some English, was the interpreter, but how much he understood of what I was saying, I never knew. We would talk about the great happenings of this Day of God. They had their Bibles, and I tried to show them important prophecies which were fulfilled. The older generation could not read or write; they would nod their heads and were eager to listen. They felt something, I am sure, but how much they grasped I cannot say. They used to stand in awe before the Greatest Name, and the small children almost every morning brought fresh flowers 'for the Prophet', placing them before the picture of 'Abdu'l-Bahá. I told them every time that it was the great Son of the Prophet, the Master; but each morning they would repeat, 'for the Prophet!' "

Mr. Jean Sévin has provided this tribute: "I had the privilege of meeting Greta in Papete, Tahiti . . . What struck me first was her very great spirituality; she was a soul who liked to pray and meditate, and thus to keep in constant touch with the divine source. She had told me that she was teaching the small children of her island to say, '*Yá Bahá'u'l-Abhá*' and '*Alláh-u-Abhá*', and that they would place flowers before the Master's portrait in her room. She knew that sooner or later this seed of love would germinate, that the power of the divine Word would make known in future the results of that period of her life. I think that she bore in herself the patience and wisdom of a saint."

Greta wrote: "I felt so sad to have to leave my post . . . but our beloved Guardian had accepted that I go to Finland; all that happened must have been for the best. I arrived in Finland in the beginning of February, 1955. Here I pioneered first in Helsinki, Hyvinkää, Lahti and Tampere. In spite of our feebleness, our Beloved has graciously been with us all the time blessing this small community by leading some souls in, by and by, in spite of so many difficulties. In 1957, I had the great privilege to pioneer for one year in Oslo, Norway; then, in the period 1961–1963, in both the Swedish and the Finnish areas of Lapland, in Swedish Karesuando, and Finnish Karesuvanto, Rovaniemi and Utsjoki, after which I again pioneered in Helsinki and Lahti. In all these years I have been tremendously happy; nowhere have I ever been lonely, only happy and grateful all the time. There is no greater joy

for a pioneer than to find a truly receptive soul . . . after having spoken to numerous souls without any seeming results, what a great joy it is to find one who really listens and feels the truth. I can never be grateful enough for this great bounty, having been privileged, in spite of my nothingness, to work on a little corner in His Divine Plan. I would not change my share with anyone in the world!"

Within a ten year period, Greta served on all the Spiritual Assemblies which existed in Finland during the greater portion of the Nine Year Plan, a record which is thus far unmatched. These periods of living in different cities were punctuated by periods of residence in Lapland during which she spread the Faith among the Lapps. She usually did not leave a place before she had found at least one soul who accepted the call of Bahá'u'lláh. She was artistic and although she had few possessions she was always able to set up housekeeping wherever she was. She had wooden boxes for her books and clothes, which were designed to serve, when empty, as a desk, chair or stool. Artfully wrapped in decorative paper or some inexpensive covering, her "furniture" looked very modern; needless to say, her home was always a true Bahá'í centre. Indispensable to Greta was her typewriter, which was usually the first "household" item to be taken out when she arrived at a new place, for one of her most outstanding achievements was her translation work. In addition to editing and re-translating sections for the second Finnish edition of *Bahá'u'lláh and the New Era*, she translated the first Finnish language editions of the following works: *Gleanings from the Writings of Bahá'u'lláh*, *Bahá'í Prayers*, *Some Answered Questions*, *The Will and Testament of 'Abdu'l-Bahá*, and *The Dispensation of Bahá'u'lláh*, to which must be added numerous pamphlets, booklets, prayers and essays. Her translations of *The Seven Valleys*, *Kitáb-i-Íqán*, *Epistle to the Son of the Wolf* and *Release the Sun* exist in manuscript form but have not yet been printed.

Although in very poor health during the last four years of her life, nearly blind despite an operation for the removal of cataracts, and weakened by several serious ailments, she nevertheless toiled for the fulfilment of the goals of the Nine Year Plan to the very day of her death on February 26, 1973. She had by then moved to Salo where she hoped to serve as a member of yet one more Local Spiritual Assembly; however, only a few weeks before its formation she was released from her frail body. She longed with all her heart for ascension to the Abhá Kingdom and it appeared that only the overwhelming needs of the Nine Year Plan enabled her body to keep functioning.

When Greta came to Finland, in 1955, there was only a handful of Bahá'ís, mostly elderly ladies in the Helsinki area. When she was laid to rest at her last pioneer post, there were nearly a hundred friends, mostly youth, by her graveside. Truly, Greta Jankko's name will be for ever linked with the early annals of the history of the Faith in Finland.

On learning of her passing, the Universal House of Justice cabled:

> GRIEVED NEWS PASSING VALIANT KNIGHT BAHAULLAH GRETA JANKKO HER INDEFATIGABLE SERVICES CAUSE GOD RANGING FROM REMOTE ISLANDS PACIFIC OCEAN TO NORTHERN REGIONS EUROPEAN CONTINENT PERSISTING TO LAST MOMENTS LONG EARTHLY LIFE ILLUMINE ANNALS FINNISH BAHAI COMMUNITY PROVIDE EXAMPLE FUTURE GENERATIONS BELIEVERS STOP SUPPLICATING SACRED THRESHOLD BOUNTIFUL REWARD ABHA KINGDOM.

Lisa Oja
Donald Oja

MÍRZÁ BADÍ' BUSHRÚ'Í

1892–1973

Mírzá Badí' Bushrú'í, later given the honorific title "Badí' Effendi" by 'Abdu'l-Bahá, was born on December 15, 1892 at Bushrúyih in the Province of Khurásán, Írán. He entered his first school in 'Ishqábád, while still very young. Even then his bright eye and sweetly modulated voice indicated a startling and lively intelligence.

His father died tragically early. Providence then ordained that his well of filial love and devotion should flow to a new "father"—'Abdu'l-Bahá. When Badí' arrived in Palestine at the age of ten, in trembling anticipation of meeting Him Whom he had long adored from afar, he was lovingly received. Thereafter his course of life was determined by a pious submission to Him Who was the Father of All.



Mírzá Badí' Bushrú'í

After three years of living in blessed proximity to 'Abdu'l-Bahá, Badí' Effendi returned to Ṭihrán in 1905 to visit his mother. From then on every stage of Badí' Effendi's life was shaped and ennobled by the guidance of the beloved Master. Accordingly he embarked almost immediately on a course of Persian and English studies in Írán. Less than a year later, however, intent on preparing this youth for "a great cause in the future", 'Abdu'l-Bahá sent him to the American University of Beirut (then the Syrian Protestant College).

Badí' Effendi entered the preparatory Department in October, 1906. graduating on June 27, 1910, with first class honours. 'Abdu'l-Bahá was well pleased with this success and wished him to continue his studies. He accordingly studied for a further four years at the Syrian Protestant College, eventually graduating as B.A. with high distinction.

World War I brought 'Abdu'l-Bahá acute anxiety. He was greatly concerned for the safety of the believers resident in Haifa, then in danger of attack. These friends were all instructed by 'Abdu'l-Bahá to leave Haifa for a safer place far inland from the coast. Badí' Effendi was sent to the Druze village of Abú Sinán, situated to the east of 'Akká. Here he was to run a school for the Bahá'í children, while his companion, Dr. Ḥabíb Mu'ayyad,[1] was to take charge of the dispensary. The two young men laboured under the supervision of the Greatest Holy Leaf, 'Abdu'l-Bahá's sister and faithful companion. Accounts of the success of Badí' Effendi's school have been set down in Dr. Mu'ayyad's well-known diaries of that period in the life of the beloved Master.

By May, 1915, it was possible for the two friends to return to Haifa. They were then entrusted with the delicate task of returning the portraits of the Báb and Bahá'u'lláh from the refuge of the Druze village to Haifa.

In 1916, 'Abdu'l-Bahá arranged for Badí' Effendi to continue his studies in Beirut. He was appointed teacher in the School of Arts and Sciences at the University, while continuing his own studies in English and Philosophy. In June, 1917, he obtained his Degree of Master of Arts with distinction.

After the war, between 1918 and 1919, the British Mandate Government in Palestine was seeking qualified young men to help establish an efficient administrative system. 'Abdu'l-Bahá put forward the name Badí' Effendi who thus, in 1918, entered the service of the Civil Administration of the Government of Palestine. Few Arabs can have served the native people of Palestine with such love and devotion. But these virtues, offered so freely and ungrudgingly, were manifestations of the will of 'Abdu'l-Bahá. Thus inspired, Badí' Effendi, first appointed Private Secretary to the Phoenicia District Governor at Haifa, was repeatedly promoted until finally appointed Acting District Commissioner of Nablus, the highest rank a non-British subject could achieve under the Mandate Government, which he served for a period of thirty years in Haifa, Tiberias, Nazareth, Nablus and Jenin.

He helped to build roads, medical clinics and schools. But, above all, he acted as a kind and loving father to the thousands of villagers and fellahin under his jurisdiction. His name became a byword for justice and benevolence, and, when the history of that time is written, he will assuredly retain an honoured place among the great but silent reformers of society, a man of both courage and compassion.

In 1947, Badí' Effendi was among those selected few who were still living in the Holy

[1] See "In Memoriam", p. 501.

Land and had remained faithful and steadfast and had won Shoghi Effendi's confidence and blessings, but the beloved Guardian advised him to select one of three countries to move to after May, 1948. It was in Alexandria, 'Abdu'l-Bahá's city in Egypt, that Badí' Effendi and his family found their new home. Badí' Effendi found everywhere reminders of the beloved Master; he took long walks to the scenes visited by the Master, deriving comfort and strength from all that was remotely connected with Him.

'Abdu'l-Bahá had once told him: "Badí' Effendi, I need you for a great cause in the future." These words, uttered forty years before, came true when in the path of service to the beloved Master and in strict obedience to the wishes of the beloved Guardian, Badí' Effendi led the Bahá'ís of Egypt during the darkest hours in the history of the Cause in that land, serving several times as chairman of the National Spiritual Assembly of Egypt and the Sudan during this last phase of his life.

On February 1, 1973, Badí' Effendi died in his sleep, mourned by all the friends in Egypt. From 1948 to 1973 he had been their faithful servant, their loving friend and father. Even during the last six years of his earthly life, when paralysed and speechless, he was for the Bahá'ís of Egypt a symbol of that love and devotion which 'Abdu'l-Bahá had so deeply instilled in him. Both in his earthly life and in his illness he was what 'Abdu'l-Bahá wanted him to be—the humble servant of all.

On February 6, 1973, the Universal House of Justice cabled:

> DEEPLY GRIEVED PASSING BADI BUSHRUI HIS INDEFATIGABLE DEVOTED SERVITUDE PRESENCE ABDULBAHA HIS VALUED SERVICES DIFFICULT PERIOD WORLD CENTRE IMMEDIATELY AFTER MASTERS PASSING HIS DEDICATED CONTRIBUTIONS WORK FAITH IN EGYPT LATTER YEARS HIS RICHLY BLESSED LIFE LOVINGLY REMEMBERED STOP CONVEY DEEP SYMPATHY YOUR MOTHER MEMBERS FAMILY PRAYING SHRINES PROGRESS HIS SOUL.

MARION LITTLE

1891–1973

Marion Little, with her characteristic radiance of spirit, and while reciting in a strong voice, "Thy Name is my healing. Alláh-u-Abhá!" ascended to the Abhá Kingdom on March 10, 1973, in Paris. While pioneering in Metz, France, she had recently undergone three serious heart attacks, but only a month before her passing she had written a dear friend in Haifa that her health was much better and added, "All the prayers from the Hands, the Universal House of Justice and all my friends everywhere have brought me back—there is something yet I must do!" Teaching the Message of Bahá'u'lláh was the central purpose of Marion's life to her last breath.

To her many devoted friends the following beautiful cable of March 12 from the Universal House of Justice brought comfort and happiness, expressing as it did, awareness and appreciation of the unique qualities and achievements which had endeared Marion to all:

> ASCENSION ABHA KINGDOM MARION LITTLE STEADFAST DEVOTED SERVANT BAHAULLAH MORE THAN FIFTY YEARS TEACHING PUBLISHING PIONEERING UNITED STATES SOUTH AMERICA EUROPE DEPRIVES AMERICAN BAHAI COMMUNITY ONE ITS BRIGHTEST ORNAMENTS EUROPE ONE MOST RADIANT PIONEERS STOP HER LOYALTY CHEERFULNESS COURAGE UPLIFTED SPIRITS FRIENDS ASSURES BOUNTEOUS REWARD STOP OFFERING PRAYERS SACRED THRESHOLD PROGRESS HER SOUL RECOMMEND GERMAN NATIONAL ASSEMBLY HOLD BEFITTING MEMORIAL SERVICE MOTHER TEMPLE EUROPE.

Marion's heritage and upbringing seemed to be preparing her for the historic tasks she was to perform for the Bahá'í Faith. Her birthplace, New Orleans, was in an area of the United States particularly known for its predominantly French influence and tradition. She was born on October 2, 1891, to Delos Carpenter Mellen, an attorney-at-law, and Corinne Castellanos Mellen, whose respective parents had been born in Paris and Northern Spain. Marion and her two brothers, Grenville and William Francis, were brought up as Roman Catholics, and she was educated in the Sacred Heart Convent of New Orleans. Marion's fluency in French, the household language of her grandmother, and her naturally sympathetic understanding of the culture and religion of the Latin people proved of inestimable value years later, especially in her teaching work in the Catholic areas of Europe.

It was in New York City, when in her twenties, that Marion met Mrs. Loulie Mathews[1] and first heard of the Bahá'í Faith. Her acceptance of Bahá'u'lláh was instantaneous. From that time until Loulie's death, these two beautiful souls, very much alike in their complete dedication to the Cause, their zeal and initiative, planned and carried out several unique and rewarding undertakings. One of these was the highly successful Summer School at Mrs. Mathews' "Temerity Ranch" in Pine Valley, Colorado, established especially for the encouragement and deepening of pioneers for Latin America.

By 1928 Marion had entered actively into the national and administrative work of the Faith, serving as secretary of the Publishing Committee located in New York, and becoming, in effect, its business and production manager. She also served as a member of the National Teaching and the Inter-America Committees.

In the publishing field, one of Mrs. Little's first achievements was the production of *The Bahá'í World*, Volume III, winning "the unqualified gratitude" of Shoghi Effendi, "in producing such a noteworthy publication".

Her most outstanding contribution to the publishing efforts of this time was the highly important and successful publication of *The Dawn-Breakers*, a most challenging task carried out under the close guidance and direction of Shoghi Effendi.

For more than a year this undertaking demanded Marion's undivided attention, with the many exacting requirements and difficult problems being worked out in closest collaboration with Shoghi Effendi. Often he graciously accepted suggestions advanced by her. For instance, the use of an artists's rendition, rather than a photographic reproduction of the Inner Shrine of the Báb, was recommended by Marion and resulted in the delicate and lovely frontispiece to this book. The Guardian sent to New York for reproduction the priceless autographed Tablets of the Báb to the Letters of the Living, including the one to Bahá'u'lláh Himself. These were satisfactorily reproduced photographically and the Tablets safely carried back to Haifa by Mrs. Little.

On completion of the general edition of *The Dawn-Breakers*, Shoghi Effendi cabled to Marion on April 12, 1932: EXCELLENT PRODUCTION EMINENTLY SATISFACTORY EVERY RESPECT ABIDING GRATITUDE. This message was followed by his handwritten note of May 5: "It is a striking and abiding evidence of the efficiency, competence and exemplary devotion which characterize your work for the Cause. . . May success crown your inspiring efforts for the propagation of His Faith." Again on May 15 he wrote in his own hand: "The appreciations I have received from men of authority and eminence in both Europe and Asia regarding *The Dawn-Breakers* are highly encouraging and I am sure the reception it has been accorded is in no small measure attributable to your devoted and painstaking efforts."



Marion Little

The Guardian also praised the "really beautiful and exquisite workmanship" of the advanced limited edition bound in Moroccan leather which, he said, won the highest praise from the many distinguished men to whom he sent a copy.

Marion's husband, Raymond D. Little, a prominent publisher in New York, died suddenly in 1931. About two years later Marion returned to the South, establishing her residence at first in Covington and later in New

[1] See "In Memoriam", *The Bahá'í World*, vol. XIV, p. 360.

Orleans, Louisiana, and devoting herself to travel teaching. Her charm and extraordinary abilities in carrying the Message of Bahá'u'lláh to others attracted many people to the Faith throughout the southern United States, and she was affectionately designated by many Bahá'ís "a one-man teaching committee".

When the Guardian announced the Second Seven Year Plan (1946–1953) with one of its principal objectives the opening to the Faith of western Europe, Marion's activities became centred in this new field of service. In response to the Guardian's call for itinerant teachers to assist the pioneers serving in those war-torn countries, Marion departed in 1947 on a mission of travel teaching, but remained in Europe the rest of her life as a pioneer.

It is regrettable that the services which Marion Little performed for the Faith on that continent are too numerous to describe in any detail in an article of this length, for much encouragement and inspiration would surely be gained from them. Such noted pioneers as Honor Kempton and Virginia Orbison recall with loving and abiding gratitude her invaluable assistance to their work in Luxembourg and Spain respectively. Her joy of service, her love and unusual abilities to accomplish victories for the Faith were equally praised in all the goal countries she visited.

After a teaching trip to Spain, during which she initiated activities leading to the formation, in face of the difficult circumstances obtaining in that country, of a second Local Spiritual Assembly, Marion went to Italy. She began her first service as a resident pioneer in Florence. In 1949, through her devoted and concentrated efforts, the Local Spiritual Assembly was established and an outstanding community developed. It was there in 1953, with the Convention sessions held in her apartment, that the historic Italo-Swiss Regional National Spiritual Assembly came into being, with Marion one of its original members. This was a very happy and productive time for Marion during which period she worked closely with Maude Bosio,[1] the first believer in Florence who accepted the Faith through Marion, and who became an outstanding servant of the Cause.

Later, when a special need for pioneer assistance arose in Switzerland, Marion devoted several years in the administrative and teaching work there, centering most of her efforts in Vevey where she greatly strengthened that weakened community, and in Lausanne where a new community was brought into being.

It was a cherished experience and bounty for the members of the European Teaching Committee, in their close association with this precious co-worker, to have a continuing opportunity of witnessing her unique qualities and achievements. They came to know and value her marked abilities and gifts of organizing, and deeply appreciated her invaluable assistance so generously given in the preparation and carrying out of the yearly International Conferences for which the Committee was responsible. In later years she was to use these skills in planning and organizing the very excellent Summer Schools and conferences in Europe.

France, which Marion had visited many, many times, was to receive the last of her pioneer services. It was characteristic of her usual courage and zeal that she consented to settle in Metz, an exceptionally difficult teaching goal. With much sacrifice at a time in life when her health and strength were ebbing, this staunch pioneer was made happy by another victory for the Faith in the formation of a Local Spiritual Assembly in this, her last pioneer post.

To one of her spiritual children from Florence, on pilgrimage in Haifa in January, 1957, the beloved Guardian spoke of Marion Little as a very spiritual person, exceptionally dedicated to the service of the Cause. He stated that her sociable nature attracted people to hear about the Faith and her qualities as a teacher helped to confirm these souls. "The combination of these qualities," the Guardian added, "is very rare."

So, too, were Marion's other lovely characteristics; her warm, friendly and compassionate nature, often finding expression in encouragement and assistance generously given to other pioneers; her wonderful sense of humour, joy and cheerfulness, a source of comfort and uplift to those around her; and her irresistible charm of personality. All combined to distinguish Marion Little as a "bright ornament" and "radiant pioneer" of the Faith of Bahá'u'lláh.

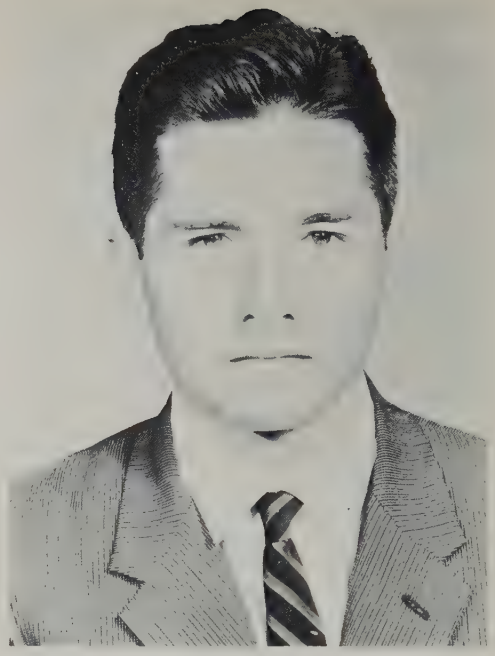
EDNA TRUE

[1] See "In Memoriam", p. 443.

LUIS MONTENEGRO
1932–1973

O Son of Being! Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

The Hidden Words, No. 45 (Arabic)



Luis Montenegro

Luis Montenegro was born in Chocontá, Colombia on April 23, 1932. From the moment he accepted the Bahá'í Faith, in 1951, he was a constant, sincere, firm and active worker. He was a man of marked capacity and conscientiousness and had a high sense of responsibility.

Mr. Montenegro participated energetically in the activities of the Spiritual Assembly of Bogotá and later he was elected a delegate to the sixth annual convention of the National Spiritual Assembly of South America as it was known in the period from 1951 to 1957. In 1958, the company for which he worked moved to Cartagena and there he formed a Bahá'í group, and later assisted in the formation of the Spiritual Assembly. The marriage of Mr. Montenegro to Miss Inés Romero, in 1959, was the first Bahá'í marriage to take place in Colombia.

He was elected to the National Spiritual Assembly of Colombia each year from the time of its establishment in 1961 until the time of his death, holding the office of secretary on that body for six consecutive years. He also served on various national and local committees including the maintenance committee of the National Ḥazíratu'l-Quds, a function which consumed much of his time in the supervision of repair work and related activities. He devoted himself wholeheartedly to laying the foundation of the Bahá'í administrative order and was very helpful in the establishment of Spiritual Assemblies. In addition to lending his support to the administrative work of the Cause he was a splendid teacher and he participated in institutes, summer schools, conferences, conventions and firesides. His greatest pleasure was to dedicate his vacations, weekends and holidays to teaching the Faith in the cities and more particularly in the rural areas. What he enjoyed most was teaching the Indians and the peasants, as he perceived that their hearts were pure and receptive. As Riḍván, 1973, approached, he again offered his services to go among the Motilon Indian believers to help them form Spiritual Assemblies. While he was climbing the mountains of Casacara on Friday, April 20, to assist in the formation of Assemblies in the district of the Motilones, he experienced severe pain in the region of his heart. He told his companions, César Vargas and Orlando Dangón, to continue on to their destination, that he would rest for a while and then join them. After a short time his companions noticed that his condition was worsening; they laid him on a hammock and after a few minutes he passed away. His friends, assisted by others they met on the way and who voluntarily offered to help, carried him in the hammock walking almost the whole night. At the hospital in Codazzi the doctor declared that his death had been instantaneous. His passing was glorious for he ascended to the Abhá Kingdom as a firm and faithful soldier of the Cause of Bahá'u'lláh, culminating his service by sacrificing his life. He is buried at Codazzi.

In his private life, Mr. Montenegro was distinguished for his sincerity, loyalty, humility, frankness, simplicity and for his spirit of ser-

vice as a son, a father, a husband, a friend and a servant of the Faith of Bahá'u'lláh.

Expressions of sympathy were received from the members of the National Spiritual Assembly whose hearts were saddened by the loss of their co-worker, and from the members of the Continental Board of Counsellors who wrote of their sorrow in losing a devoted collaborator the circumstances of whose death were a testimony to his spirit of service. The cabled message of the Universal House of Justice read:

GRIEVED PASSING LUIS MONTENEGRO DEVOTED SERVANT BAHAULLAH EFFECTIVE TEACHER ADMINISTRATOR STOP EXTEND SYMPATHY FAMILY ASSURANCE PRAYERS SACRED THRESHOLD PROGRESS HIS SOUL ABHA KINGDOM.

At a teaching conference held in Cali, on April 12–14, 1974, to launch the Five Year Plan of the Universal House of Justice, the assembled believers held a memorial service for Mr. Montenegro. The most moving event of the conference occurred when Mr. Montenegro's ten year old son, Sergio offered to travel every weekend to teach the Faith and specifically pledged to visit Villavicencio, a town where he and his father had travelled and taught together.

PART FOUR

THE WORLD ORDER OF BAHÁ'U'LLÁH

I

THE UNIVERSAL HOUSE OF JUSTICE

1. THE CONSTITUTION OF THE UNIVERSAL HOUSE OF JUSTICE

ON November 26, 1972, the Universal House of Justice addressed the following cable to all National Spiritual Assemblies:

WITH GRATEFUL JOYOUS HEARTS ANNOUNCE ENTIRE BAHAI WORLD ADOPTION PROFOUNDLY SIGNIFICANT STEP IN UNFOLDMENT MISSION SUPREME ORGAN BAHAI WORLD COMMONWEALTH THROUGH FORMULATION CONSTITUTION UNIVERSAL HOUSE JUSTICE STOP AFTER OFFERING HUMBLE PRAYERS GRATITUDE ON DAY COVENANT AT THREE SACRED THRESHOLDS BAHJI HAIFA MEMBERS GATHERED COUNCIL CHAMBER PRECINCTS HOUSE BLESSED MASTER APPENDED THEIR SIGNATURES FIXED SEAL ON INSTRUMENT ENVISAGED WRITINGS BELOVED GUARDIAN HAILED BY HIM AS MOST GREAT LAW FAITH BAHAULLAH STOP FULLY ASSURED MEASURE JUST TAKEN WILL FURTHER REINFORCE TIES BINDING WORLD CENTRE TO NATIONAL LOCAL COMMUNITIES THROUGHOUT WORLD RELEASE FRESH ENERGIES INCREASE ENTHUSIASM CONFIDENCE VALIANT WORKERS HIS DIVINE VINEYARD LABOURING ASSIDUOUSLY BRING MANKIND UNDER SHELTER HIS ALL GLORIOUS COVENANT.

The text of the Constitution is set out below.

Declaration of Trust

IN THE NAME OF GOD, THE ONE, THE INCOMPARABLE, THE ALL-POWERFUL, THE ALL-KNOWING, THE ALL-WISE.

The light that is shed from the heaven of bounty, and the benediction that shineth from the dawning-place of the will of God, the Lord of the Kingdom of Names, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent names and the Dayspring of His most exalted attributes. Through Him the light of unity hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the kingdom of His knowledge: "Earth and heaven, glory and dominion, are God's, the Omnipotent, the Almighty, the Lord of grace abounding!"

WITH joyous and thankful hearts we testify to the abundance of God's Mercy, to the perfection of His Justice and to the fulfilment of His Ancient Promise.

Bahá'u'lláh, the Revealer of God's Word in this Day, the Source of Authority, the Fountainhead of Justice, the Creator of a new World Order, the Establisher of the Most Great Peace, the Inspirer and Founder of a world civilization, the Judge, the Lawgiver, the Unifier and Redeemer of all mankind, has proclaimed the advent of God's Kingdom on earth, has formulated its laws and ordinances, enunciated its principles, and ordained its institutions. To direct and canalize the forces released by His Revelation He instituted His Covenant, whose power has preserved the integrity of His Faith, maintained its unity and stimulated its world-wide expansion throughout the successive ministries of 'Abdu'l-Bahá

and Shoghi Effendi. It continues to fulfil its life-giving purpose through the agency of the Universal House of Justice whose fundamental object, as one of the twin successors of Bahá'u'lláh and 'Abdu'l-Bahá, is to ensure the continuity of that divinely appointed authority which flows from the Source of the Faith, to safeguard the unity of its followers, and to maintain the integrity and flexibility of its teachings.

The fundamental purpose animating the Faith of God and His Religion, declares Bahá'u'lláh, *is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.*

Unto the Most Holy Book, 'Abdu'l-Bahá declares in His Will and Testament, *every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice.*

The provenance, the authority, the duties, the sphere of action of the Universal House of Justice all derive from the revealed Word of Bahá'u'lláh which, together with the interpretations and expositions of the Centre of the Covenant and of the Guardian of the Cause—who, after 'Abdu'l-Bahá, is the sole authority in the interpretation of Bahá'í Scripture—constitute the binding terms of reference of the Universal House of Justice and are its bedrock foundation. The authority of these Texts is absolute and immutable until such time as Almighty God shall reveal His new Manifestation to Whom will belong all authority and power.

There being no successor to Shoghi Effendi as Guardian of the Cause of God, the Universal House of Justice is the Head of the Faith and its supreme institution, to which all must turn, and on it rests the ultimate responsibility for ensuring the unity and progress of the Cause of God. Further, there devolve upon it the duties of directing and co-ordinating the work of the Hands of the Cause, of ensuring the continuing discharge of the functions of protection and propagation vested in that institution, and of providing for the receipt and disbursement of the Ḥuqúqu'lláh.

Among the powers and duties with which the Universal House of Justice has been invested are:

> To ensure the preservation of the Sacred Texts and to safeguard their inviolability; to analyse, classify, and co-ordinate the Writings; and to defend and protect the Cause of God and emancipate it from the fetters of repression and persecution;
>
> To advance the interests of the Faith of God; to proclaim, propagate and teach its Message; to expand and consolidate the institutions of its Administrative Order; to usher in the World Order of Bahá'u'lláh; to promote the attainment of those spiritual qualities which should characterize Bahá'í life individually and collectively; to do its utmost for the realization of greater cordiality and comity amongst the nations and for the attainment of universal peace; and to foster that which is conducive to the enlightenment and illumination of the souls of men and the advancement and betterment of the world;
>
> To enact laws and ordinances not expressly recorded in the Sacred Texts; to abrogate, according to the changes and requirements of the time, its own enactments; to deliberate and decide upon all problems which have caused difference; to elucidate questions that are obscure; to safeguard the personal rights, freedom and initiative of individuals; and to give attention to the preservation of human honour, to the development of countries and the stability of states;
>
> To promulgate and apply the laws and principles of the Faith; to safeguard and enforce that rectitude of conduct which the Law of God enjoins; to preserve and develop the Spiritual and Administrative Centre of the Bahá'í Faith, permanently fixed in the twin cities of 'Akká and Haifa; to administer the affairs of the Bahá'í community throughout the world; to guide, organize, co-ordinate and unify its activities; to found institutions; to be responsible for ensuring that no body or institution within the Cause abuse its privileges or decline in the exercise of its rights and prerogatives; and to provide for



The members of the Universal House of Justice, elected at Riḍván, 1968. Left to right: Mr. H. Borrah Kavelin, Mr. Ḥushmand Fatheazam, Dr. David S. Ruhe, Mr. David Hofman, Mr. Ian Semple, Mr. Charles Wolcott, Mr. Hugh Chance, Mr. Amoz Gibson, Mr. 'Alí Nakhjavání.

the receipt, disposition, administration and safeguarding of the funds, endowments and other properties that are entrusted to its care;

To adjudicate disputes falling within its purview; to give judgement in cases of violation of the laws of the Faith and to pronounce sanctions for such violations; to provide for the enforcement of its decisions; to provide for the arbitration and settlement of disputes arising between peoples; and to be the exponent and guardian of that Divine Justice which can alone ensure the security of, and establish the reign of law and order in, the world.

The members of the Universal House of Justice, designated by Bahá'u'lláh "the Men of Justice", "the people of Bahá who have been mentioned in the Book of Names", "the Trustees of God amongst His servants and the daysprings of authority in His countries", shall in the discharge of their responsibilities ever bear in mind the following standards set forth by Shoghi Effendi, the Guardian of the Cause of God:

> "In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the *Kitáb-i-Aqdas*, the members of the Universal House of Justice, it should be borne in mind, are not, as Bahá'u'lláh's utterances clearly imply, responsible to those



Site of the future seat of the Universal House of Justice (centre foreground) which will be erected directly above the central axis of the arc. To the right is seen the Shrine of the Báb; to the left, the Bahá'í International Archives building.

whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. '*God will verily inspire them with whatsoever He willeth*', is Bahá'u'lláh's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation."

The Universal House of Justice was first elected on the first day of the Festival of Riḍván in the one hundred and twentieth year of the Bahá'í Era,[1] when the members of the National Spiritual Assemblies, in accordance with the provisions of the *Will and Testament* of 'Abdu'l-Bahá, and in response to the summons of the Hands of the Cause of God, the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, brought into being this "crowning glory" of the administrative institutions of Bahá'u'lláh, the very "nucleus and forerunner" of His World Order. Now, therefore, in obedience to the Command of God and

[1] 21 April 1963 A.D.

with entire reliance upon Him, we, the members of the Universal House of Justice, set our hands and its seal to this Declaration of Trust which, together with the By-Laws hereto appended, form the Constitution of the Universal House of Justice.

Hugh E. Chance

Hushmand Fatheazam

Amoz E. Gibson

David Hofman

H. Borrah Kavelin

Ali Nakhjavani

David S. Ruhe

Ian C. Semple

Charles Wolcott

Signed in the City of Haifa on the fourth day of the month of Qawl in the one hundred and twenty-ninth year of the Bahá'í Era, corresponding to the twenty-sixth day of the month of November in the year 1972 according to the Gregorian calendar.

THE UNIVERSAL HOUSE OF JUSTICE

By-Laws

PREAMBLE

The Universal House of Justice is the supreme institution of an Administrative Order whose salient features, whose authority and whose principles of operation are clearly enunciated in the Sacred Writings of the Bahá'í Faith and their authorized interpretations. This Administrative Order consists, on the one hand, of a series of elected councils, universal, secondary and local, in which are vested legislative, executive and judicial powers over the Bahá'í community and, on the other, of eminent and devoted believers appointed for the specific purposes of protecting and propagating the Faith of Bahá'u'lláh under the guidance of the Head of that Faith.

This Administrative Order is the nucleus and

pattern of the World Order adumbrated by Bahá'u'lláh. In the course of its divinely propelled organic growth its institutions will expand, putting forth auxiliary branches and developing subordinate agencies, multiplying their activities and diversifying their functions, in consonance with the principles and purposes revealed by Bahá'u'lláh for the progress of the human race.

I. MEMBERSHIP IN THE BAHÁ'Í COMMUNITY

The Bahá'í Community shall consist of all persons recognized by the Universal House of Justice as possessing the qualifications of Bahá'í faith and practice.

1. In order to be eligible to vote and hold elective office, a Bahá'í must have attained the age of twenty-one years.
2. The rights, privileges and duties of individual Bahá'ís are as set forth in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi and as laid down by the Universal House of Justice.

II. LOCAL SPIRITUAL ASSEMBLIES

Whenever in any locality the number of Bahá'ís resident therein who have attained the age of twenty-one exceeds nine, these shall on the First Day of Riḍván convene and elect a local administrative body of nine members to be known as the Spiritual Assembly of the Bahá'ís of that locality. Every such Spiritual Assembly shall be elected annually thereafter upon each successive First Day of Riḍván. The members shall hold office for the term of one year or until their successors are elected. When, however, the number of Bahá'ís as aforesaid in any locality is exactly nine, these shall on the First Day of Riḍván constitute themselves the Local Spiritual Assembly by joint declaration.

1. The general powers and duties of a Local Spiritual Assembly are as set forth in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi and as laid down by the Universal House of Justice.
2. A Local Spiritual Assembly shall exercise full jurisdiction over all Bahá'í activities and affairs within its locality, subject to the provisions of the Local Bahá'í Constitution.[1]
3. The area of jurisdiction of a Local Spiritual Assembly shall be decided by the National Spiritual Assembly in accordance with the principle laid down for each country by the Universal House of Justice.

III. NATIONAL SPIRITUAL ASSEMBLIES

Whenever it is decided by the Universal House of Justice to form in any country or region a National Spiritual Assembly, the voting members of the Bahá'í community of that country or region shall, in a manner and at a time to be decided by the Universal House of Justice, elect their delegates to their National Convention. These delegates shall, in turn, elect in the manner provided in the National Bahá'í Constitution[2] a body of nine members to be known as the National Spiritual Assembly of the Bahá'ís of that country or region. The members shall continue in office for a period of one year or until their successors shall be elected.

1. The general powers and duties of a National Spiritual Assembly are as set forth in the Writings of 'Abdu'l-Bahá and Shoghi Effendi and as laid down by the Universal House of Justice.
2. The National Spiritual Assembly shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Faith throughout its area. It shall endeavour to stimulate, unify and co-ordinate the manifold activities of the Local Spiritual Assemblies and of individual Bahá'ís in its area and by all possible means assist them to promote the oneness of mankind. It shall furthermore represent its national Bahá'í community in relation to other national Bahá'í communities and to the Universal House of Justice.
3. The area of jurisdiction of a National Spiritual Assembly shall be as defined by the Universal House of Justice.
4. The principal business of the National Convention shall be consultation on Bahá'í activities, plans and policies and the election

[1] By-Laws of a Local Spiritual Assembly. See p. 675.
[2] Declaration of Trust and By-Laws for a National Spiritual Assembly. See p. 653.

of the members of the National Spiritual Assembly, as set forth in the National Bahá'í Constitution.

(a) If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to hold the National Convention, the said Assembly shall provide ways and means by which the annual election and the other essential business of the Convention may be conducted.

(b) Vacancies in the membership of the National Spiritual Assembly shall be filled by a vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided by the National Spiritual Assembly.

IV. OBLIGATIONS OF MEMBERS OF SPIRITUAL ASSEMBLIES

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and co-ordinate the affairs of the Cause of God as members of its Spiritual Assemblies are: to win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savour of partiality, self-centredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice and foster the sense of interdependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'ís.

V. THE UNIVERSAL HOUSE OF JUSTICE

The Universal House of Justice shall consist of nine men who have been elected from the Bahá'í community in the manner hereinafter provided.

1. ELECTION

The members of the Universal House of Justice shall be elected by secret ballot by the members of all National Spiritual Assemblies at a meeting to be known as the International Bahá'í Convention.

(a) An election of the Universal House of Justice shall be held once every five years unless otherwise decided by the Universal House of Justice, and those elected shall continue in office until such time as their successors shall be elected and the first meeting of these successors is duly held.

(b) Upon receiving the call to Convention each National Spiritual Assembly shall submit to the Universal House of Justice a list of the names of its members. The recognition and seating of the delegates to the International Convention shall be vested in the Universal House of Justice.

(c) The principal business of the International Convention shall be to elect the members of the Universal House of Justice, to deliberate on the affairs of the Bahá'í Cause throughout the world, and to make recommendations and suggestions for the consideration of the Universal House of Justice.

(d) The sessions of the International Convention shall be conducted in such manner as the Universal House of Justice shall from time to time decide.

(e) The Universal House of Justice shall provide a procedure whereby those delegates who are unable to be present in person at the International Convention shall cast their ballots for the election of the members of the Universal House of Justice.

(f) If at the time of an election the Universal House of Justice shall consider that it is impracticable or unwise to hold the International Convention it shall determine how the election shall take place.

(g) On the day of the election the ballots of all voters shall be scrutinized and counted and the result certified by tellers appointed in accordance with the instructions of the Universal House of Justice.

(h) If a member of a National Spiritual Assembly who has voted by mail ceases to be a member of that National Spiritual

Assembly between the time of casting his ballot and the date of the counting of the ballots, his ballot shall nevertheless remain valid unless in the interval his successor shall have been elected and the ballot of such successor shall have been received by the tellers.

(i) In case by reason of a tie vote or votes the full membership of the Universal House of Justice is not determined on the first ballot, then one or more additional ballots shall be held on the persons tied until all members are elected. The electors in the case of additional ballots shall be the members of National Spiritual Assemblies in office at the time each subsequent vote is taken

2. VACANCIES IN MEMBERSHIP

A vacancy in the membership of the Universal House of Justice will occur upon the death of a member or in the following cases:

(a) Should any member of the Universal House of Justice commit a sin injurious to the common weal, he may be dismissed from membership by the Universal House of Justice.

(b) The Universal House of Justice may at its discretion declare a vacancy with respect to any member who in its judgement is unable to fulfil the functions of membership.

(c) A member may relinquish his membership on the Universal House of Justice only with the approval of the Universal House of Justice.

3. BY-ELECTION

If a vacancy in the membership of the Universal House of Justice occurs, the Universal House of Justice shall call a by-election at the earliest possible date unless such date, in the judgement of the Universal House of Justice, falls too close to the date of a regular election of the entire membership, in which case the Universal House of Justice may, at its discretion, defer the filling of the vacancy to the time of the regular election. If a by-election is held, the voters shall be the members of the National Spiritual Assemblies in office at the time of the by-election.

4. MEETINGS

(a) After the election of the Universal House of Justice the first meeting shall be called by the member elected by the highest number of votes or, in his absence or other incapacity, by the member elected by the next highest number of votes or, in case two or more members have received the same highest number of votes, then by the member selected by lot from among those members. Subsequent meetings shall be called in the manner decided by the Universal House of Justice.

(b) The Universal House of Justice has no officers. It shall provide for the conduct of its meetings and shall organize its activities in such manner as it shall from time to time decide.

(c) The business of the Universal House of Justice shall be conducted by the full membership in consultation, except that the Universal House of Justice may from time to time provide for quorums of less than the full membership for specified classes of business.

5. SIGNATURE

The signature of the Universal House of Justice shall be the words "The Universal House of Justice" or in Persian "Baytu'l-'Adl-i-A'ẓam" written by hand by any one of its members upon authority of the Universal House of Justice, to which shall be affixed in each case the Seal of the Universal House of Justice.

6. RECORDS

The Universal House of Justice shall provide for the recording and verification of its decisions in such manner as it shall, from time to time, judge necessary.

VI. BAHÁ'Í ELECTIONS

In order to preserve the spiritual character and purpose of Bahá'í elections the practices of nomination or electioneering, or any other procedure or activity detrimental to that character and purpose shall be eschewed. A silent and prayerful atmosphere shall prevail during the election so that each elector may vote for none but those whom prayer and reflection inspire him to uphold.

1. All Bahá'í elections, except elections of officers of Local and National Spiritual Assemblies and committees, shall be by plurality vote taken by secret ballot.
2. Election of the officers of a Spiritual Assembly or committee shall be by majority vote of the Assembly or committee taken by secret ballot.
3. In case by reason of a tie vote or votes the full membership of an elected body is not determined on the first ballot, then one or more additional ballots shall be taken on the persons tied until all members are elected.
4. The duties and rights of a Bahá'í elector may not be assigned nor may they be exercised by proxy.

VII. THE RIGHT OF REVIEW

The Universal House of Justice has the right to review any decision or action of any Spiritual Assembly, National or Local, and to approve, modify or reverse such decision or action. The Universal House of Justice also has the right to intervene in any matter in which a Spiritual Assembly is failing to take action or to reach a decision and, at its discretion, to require that action be taken, or itself to take action directly in the matter.

VIII. APPEALS

The right of appeal exists in the circumstances, and shall be exercised according to the procedures, outlined below:

1. (a) Any member of a local Bahá'í community may appeal from a decision of his Local Spiritual Assembly to the National Spiritual Assembly which shall determine whether it shall take jurisdiction of the matter or refer it back to the Local Spiritual Assembly for reconsideration. If such an appeal concerns the membership of a person in the Bahá'í community, the National Spiritual Assembly is obliged to take jurisdiction of and decide the case.

   (b) Any Bahá'í may appeal from a decision of his National Spiritual Assembly to the Universal House of Justice which shall determine whether it shall take jurisdiction of the matter or leave it within the final jurisdiction of the National Spiritual Assembly.

   (c) If any differences arise between two or more Local Spiritual Assemblies and if these Assemblies are unable to resolve them, any one such Assembly may bring the matter to the National Spiritual Assembly which shall thereupon take jurisdiction of the case. If the decision of the National Spiritual Assembly thereon is unsatisfactory to any of the Assemblies concerned, or if a Local Spiritual Assembly at any time has reason to believe that actions of its National Spiritual Assembly are affecting adversely the welfare and unity of that Local Assembly's community, it shall, in either case, after seeking to compose its difference of opinion with the National Spiritual Assembly, have the right to appeal to the Universal House of Justice, which shall determine whether it shall take jurisdiction of the matter or leave it within the final jurisdiction of the National Spiritual Assembly.

2. An appellant, whether institution or individual, shall in the first instance make appeal to the Assembly whose decision is questioned, either for reconsideration of the case by that Assembly or for submission to a higher body. In the latter case the Assembly is in duty bound to submit the appeal together with full particulars of the matter. If an Assembly refuses to submit the appeal, or fails to do so within a reasonable time, the appellant may take the case directly to the higher authority.

IX. THE BOARDS OF COUNSELLORS

The institution of the Boards of Counsellors was brought into being by the Universal House of Justice to extend into the future the specific functions of protection and propagation conferred upon the Hands of the Cause of God. The members of these boards are appointed by the Universal House of Justice.

1. The term of office of a Counsellor, the number of Counsellors on each Board, and the boundaries of the zone in which each Board of Counsellors shall operate, shall be decided by the Universal House of Justice.



Interior view of Beit Harofe Auditorium, Haifa, where the general sessions of the second International Convention were held. The Hand of the Cause H. Collis Featherstone (left) presided at this session.

2. A Counsellor functions as such only within his zone and should he move his residence out of the zone for which he is appointed he automatically relinquishes his appointment.
3. The rank and specific duties of a Counsellor render him ineligible for service on local or national administrative bodies. If elected to the Universal House of Justice he ceases to be a Counsellor.

X. THE AUXILIARY BOARDS

In each zone there shall be two Auxiliary Boards, one for the protection and one for the propagation of the Faith, the numbers of whose members shall be set by the Universal House of Justice. The members of these Auxiliary Boards shall serve under the direction of the Continental Board of Counsellors and shall act as their deputies, assistants and advisers.

1. The members of the Auxiliary Boards shall be appointed from among the believers of that zone by the Continental Board of Counsellors.
2. Each Auxiliary Board member shall be allotted a specific area in which to serve and, unless specifically deputized by the Counsellors, shall not function as a member of the Auxiliary Board outside that area.
3. An Auxiliary Board member is eligible for any elective office but if elected to an administrative post on a national or local level must decide whether to retain membership on the Board or accept the administrative post, since he may not serve in both capacities at the same time. If elected to the Universal House of Justice he ceases to be a member of the Auxiliary Board.

XI. AMENDMENT

This Constitution may be amended by decision of the Universal House of Justice when the full membership is present.

2. THE SECOND INTERNATIONAL CONVENTION FOR THE ELECTION OF THE UNIVERSAL HOUSE OF JUSTICE[1]

THE second International Convention of the Bahá'í Faith was held at the World Centre in Haifa, Israel, April 21 to 24, 1968. A total of 729 delegates from the eighty-one National Spiritual Assemblies then in existence were eligible to attend in person or to vote by mailed ballots.

Although the Convention was scheduled for four days, all delegates were invited to arrive three days early so that they might have opportunity to visit the Holy places, to pray at the Shrines, to become acquainted with the members of other National Spiritual Assemblies and to exchange ideas for the progress of the Cause throughout the world.

Besides electing the members of the Universal House of Justice, the basic purposes of the Convention, as explained at the opening session, were to bring to the Universal House of Justice and the believers in the world through their National Spiritual Assembly representatives information on the scope of the Faith, and to create new dedication and inspiration from visits to the Holy Shrines and closeness to that Supreme Institution, the Universal House of Justice.

To generate the spirit which was to permeate the sessions, the delegates were given opportunity to visit and pray at the Shrines of the Báb and 'Abdu'l-Bahá on Mt. Carmel as frequently as they desired from early morning until late at night. Group visits were scheduled to the Holy places in 'Akká associated with the life of Bahá'u'lláh and to pray at His Shrine. A visit to the International Bahá'í Archives to view the sacred relics of the Central Figures of the Faith was arranged for each group following its visit to Bahjí.

The Convention was opened on the first Day of Riḍván, April 21, by the Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum. Thereafter each half-day session was chaired by a different Hand of the Cause who introduced the subject for consultation and summarized the discussion at the end of the session. The roll call of National Spiritual Assembly members by countries and depositing of their ballots occupied the remainder of the first morning. In the afternoon all delegates were transported to Bahjí to participate in the celebration of the Feast of Riḍván in the beautiful Ḥaram-i-Aqdas facing the Shrine of Bahá'u'lláh which they again visited for private prayers before returning to Haifa.

During the remaining three days the delegates discussed topics selected by the Universal House of Justice vital to the progress of the Faith and particularly the Nine Year Plan. It was explained that this Convention, not patterned after nor a model for National Conventions, could make recommendations to the Universal House of Justice but no motions were made or voted upon, all recommendations being recorded for consideration by the Universal House of Justice following the Convention.

The topics for the second and third days were "Emerging from Obscurity" and "Building the Bahá'í Society", and included discussion of such subjects as "The Forces of Light and Darkness", "Community Life", "The Rising Generation" and "The Entry by Troops". There were evening sessions for representatives of countries having special interests in common. It was clearly evident that each national Bahá'í community has its particular problems and need for the assistance and cooperation of its sister communities throughout the world. Strong appeals were made by representatives of the newly established National Assemblies for pioneers, settlers, teachers, literature and visual aids. Both new and long established Assemblies voiced the urgent need for deepening the believers in the Faith, increased teaching activity and universal support of their national funds without which many of the home front goals of the Nine Year Plan cannot be achieved.

The Convention closed with a presentation by the Hand of the Cause Dr. Ugo Giachery on the Bahá'í World Centre and a beautiful slide programme showing the tremendous amount of work accomplished by the Universal House of Justice in its first five years in the develop-

[1] Adapted from a report by Charlotte M. Linfoot, U.S. *Bahá'í News*, June, 1968.



Delegates casting ballots for the election of the Universal House of Justice; April, 1968. The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum is seen seated in the centre. To the left are seen the three chief tellers; to the right, about to cast their ballots, some members of the National Spiritual Assembly of Germany.



Partial view of interior of Beit Harofe during a session of the International Convention; April, 1968. In the foreground are seen some of the Hands of the Cause and members of the Universal House of Justice.



The Hand of the Cause Enoch Olinga (centre) with delegates representing the National Spiritual Assemblies of the United States, Kenya and Nicaragua.

ment and beautification of the Bahá'í properties, especially at Bahjí surrounding the Mansion and Shrine of Bahá'u'lláh. Already the delegates had seen with their own eyes the indescribable beauty of the gardens and rejoiced that the hopes and plans of the beloved Guardian were being so dutifully and lovingly carried out by the Universal House of Justice. It is unlikely that any delegate will ever forget, or be able to adequately describe to his fellow Bahá'ís, the magnificence of the Shrines and the gardens by day, or the ethereal beauty of the lighted Shrine of the Báb and the International Archives Building at night shining across the Bay of Haifa to the Holy places associated with Bahá'u'lláh in 'Akká. When all joined in singing "Alláh-u-Abhá" at the close, one had the feeling that through their representatives the whole Bahá'í world was rejoicing in its blessings and was arising with new determination to usher in with all possible haste the Golden Age of Bahá'u'lláh.

Upon the completion of the election on April 22, 1968, the Universal House of Justice sent the following cable to all National Spiritual Assemblies:

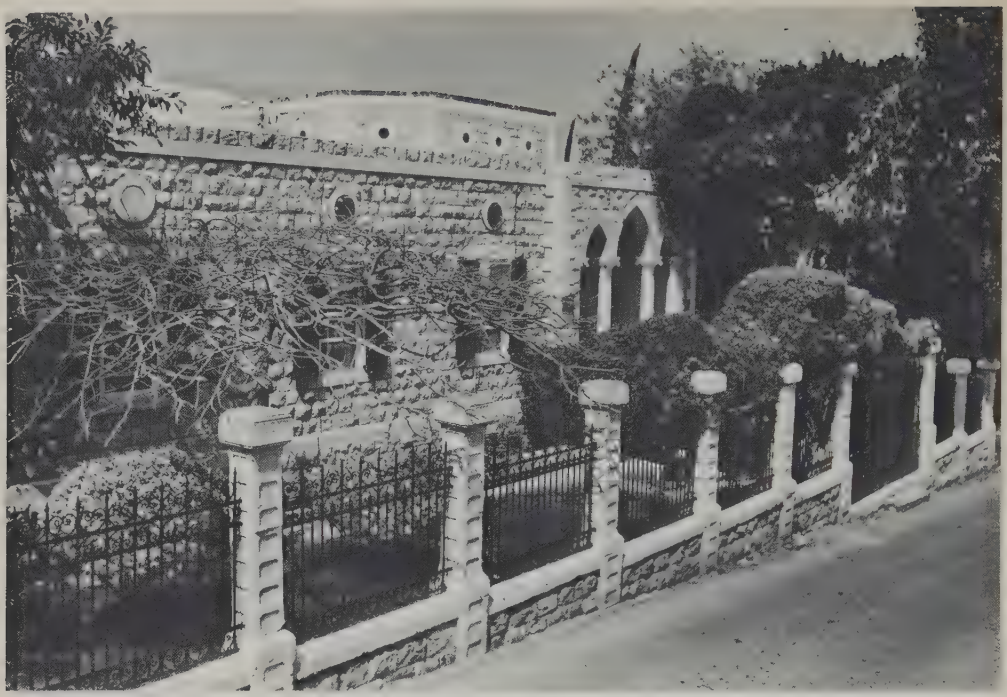
> ANNOUNCE BAHAI WORLD NEWLY ELECTED MEMBERS UNIVERSAL HOUSE OF JUSTICE AMOZ GIBSON ALI NAKHJAVANI HUSHMAND FATHEAZAM IAN SEMPLE CHARLES WOLCOTT DAVID HOFMAN H BORRAH KAVELIN HUGH CHANCE DAVID RUHE.

The membership of the Universal House of Justice was unchanged from the first election in 1963 save for the replacement by Dr. David S. Ruhe, who was formerly secretary to the National Spiritual Assembly of the United States, of Dr. Luṭfu'lláh Ḥakím.[1]

[1] See "In Memoriam", p. 430.



Delegates representing the National Spiritual Assemblies of (left to right) Peru, Brunei, Botswana and Alaska.



Exterior view of No. 10 Haparsim Street, Haifa. This building which had formerly accommodated western pilgrims was converted to temporary offices for the Universal House of Justice in 1963.

3. THE RELATIONSHIP OF THE INSTITUTIONS OF THE GUARDIANSHIP AND THE UNIVERSAL HOUSE OF JUSTICE

(Text of a letter from the Universal House of Justice to an individual believer, dated December 7, 1969).

YOUR recent letter, in which you share with us the questions that have occurred to some of the youth in studying *The Dispensation of Bahá'u'lláh*, has been carefully considered, and we feel that we should comment both on the particular passage you mention and on a related passage in the same work, because both bear on the relationship between the Guardianship and the Universal House of Justice.

The first passage concerns the Guardian's duty to insist upon a reconsideration by his fellow-members in the Universal House of Justice of any enactment which he believes conflicts with the meaning and departs from the spirit of the Sacred Writings. The second passage concerns the infallibility of the Universal House of Justice without the Guardian, namely Shoghi Effendi's statement that "Without such an institution (the Guardianship) . . . the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn."

Some of the youth, you indicate, were puzzled as to how to reconcile the former of these two passages with such statements as that in the Will of 'Abdu'l-Bahá which affirms that the Universal House of Justice is *freed from all error*.

Just as the *Will and Testament* of 'Abdu'l-Bahá does not in any way contradict the *Kitáb-i-Aqdas* but, in the Guardian's words, "confirms, supplements, and correlates the provisions of the Aqdas", so the writings of the Guardian contradict neither the revealed Word nor the interpretations of the Master. In attempting to understand the Writings, therefore, one must first realize that there is and can be no real contradiction in them, and in the light of this we can confidently seek the unity of meaning which they contain.

The Guardian and the Universal House of Justice have certain duties and functions in common; each also operates within a separate and distinct sphere. As Shoghi Effendi explained, ". . . it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinances as Bahá'u'lláh has not expressly revealed." He goes on to affirm, "Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested." It is impossible to conceive that two centres of authority, which the Master has stated *are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness the Exalted One*, could conflict with one another, because both are vehicles of the same Divine Guidance.

The Universal House of Justice, beyond its function as the enactor of legislation, has been invested with the more general functions of protecting and administering the Cause, solving obscure questions and deciding upon matters that have caused difference. Nowhere is it stated that the infallibility of the Universal House of Justice is by virtue of the Guardian's membership or presence on that body. Indeed, 'Abdu'l-Bahá in His Will and Shoghi Effendi in his *Dispensation of Bahá'u'lláh* have both explicitly stated that the elected members of the Universal House of Justice in consultation are recipients of unfailing Divine Guidance.

Furthermore the Guardian himself in *The World Order of Bahá'u'lláh* asserted that "It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the *Kitáb-i-Aqdas*, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His Will. It does not constitute in any manner a contradiction to the Will and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions."

While the specific responsibility of the Guardian is the interpretation of the Word, he is also invested with all the powers and prerogatives necessary to discharge his function as Guardian of the Cause, its Head and supreme protector. He is, furthermore, made the irremovable head and member for life of the supreme legislative body of the Faith. It is as the head of the Universal House of Justice, and as a member of that body, that the Guardian takes part in the process of legislation. If the following passage, which gave rise to your query, is considered as referring to this last relationship, you will see that there is no contradiction between it and the other texts: "Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances."

Although the Guardian, in relation to his fellow-members within the Universal House of Justice, cannot override the decision of the majority, it is inconceivable that the other members would ignore any objection he raised in the course of consultation or pass legislation contrary to what he expressed as being in harmony with the spirit of the Cause. It is, after all, the final act of judgement delivered by the Universal House of Justice that is vouchsafed infallibility, not any views expressed in the course of the process of enactment.

It can be seen, therefore, that there is no conflict between the Master's statements concerning the unfailing divine guidance conferred upon the Universal House of Justice and the above passage from *The Dispensation of Bahá'u'lláh*.

It may help the friends to understand this relationship if they are aware of some of the processes that the Universal House of Justice follows when legislating. First, of course, it observes the greatest care in studying the Sacred Texts and the interpretations of the Guardian as well as considering the views of all the members. After long consultation the process of drafting a pronouncement is put into effect. During this process the whole matter may well be reconsidered. As a result of such reconsideration the final judgement may be significantly different from the conclusion earlier favoured, or possibly it may be decided not to legislate at all on that subject at that time. One can understand how great would be the attention paid to the views of the Guardian during the above process were he alive.

In considering the second passage we must once more hold fast to the principle that the teachings do not contradict themselves.

Future Guardians are clearly envisaged and referred to in the Writings, but there is nowhere any promise or guarantee that the line of Guardians would endure for ever; on the contrary there are clear indications that the line could be broken. Yet, in spite of this, there is a repeated insistence in the Writings on the indestructibility of the Covenant and the immutability of God's Purpose for this Day.

One of the most striking passages which envisage the possibility of such a break in the line of Guardians is in the *Kitáb-i-Aqdas* itself:

> *The endowments dedicated to charity revert to God, the Revealer of Signs. No one has the right to lay hold on them without leave from the Dawning-Place of Revelation. After Him the decision rests with the Aghsán (Branches), and after them with the House of Justice—should it be established in the world by then—so that they may use these endowments for the benefit of the Sites exalted in this Cause, and for that which they have been commanded by God, the Almighty, the All-Powerful. Otherwise the endowments should be referred to the people of Bahá, who speak not without His leave and who pass no judgement but in accordance with that which God has ordained in this Tablet, they who are the champions of victory be-*

twixt heaven and earth, so that they may spend them on that which has been decreed in the Holy Book by God, the Mighty, the Bountiful.

The passing of Shoghi Effendi in 1957 precipitated the very situation provided for in this passage, in that the line of Aghsán ended before the House of Justice had been elected. Although, as is seen, the ending of the line of Aghsán at some stage was provided for, we must never underestimate the grievous loss that the Faith has suffered. God's purpose for mankind remains unchanged, however, and the mighty Covenant of Bahá'u'lláh remains impregnable. Has not Bahá'u'lláh stated categorically, *The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation.* While 'Abdu'l-Bahá confirms: *Verily, God effecteth that which He pleaseth; naught can annul His Covenant; naught can obstruct His favour nor oppose His Cause! Everything is subject to corruption; but the Covenant of thy Lord shall continue to pervade all regions. The tests of every dispensation are in direct proportion to the greatness of the Cause and as heretofore such a manifest Covenant, written by the Supreme Pen, has not been entered upon, the tests are proportionately severe. . . These agitations of the violators are no more than the foam of the ocean . . . this froth of the ocean shall not endure and shall soon disappear and vanish, while on the other hand the ocean of the Covenant shall eternally surge and roar.* And Shoghi Effendi has clearly stated: "The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day." ". . . this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His Law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind."

In the Bahá'í Faith there are two authoritative centres appointed to which the believers must turn, for in reality the Interpreter of the Word is an extension of that centre which is the Word itself. The Book is the record of the utterance of Bahá'u'lláh, while the divinely inspired Interpreter is the living Mouth of that Book—it is he and he alone who can authoritatively state what the Book means. Thus one centre is the Book with its Interpreter, and the other is the Universal House of Justice guided by God to decide on whatever is not explicitly revealed in the Book. This pattern of centres and their relationships is apparent at every stage in the unfoldment of the Cause. In the *Kitáb-i-Aqdas* Bahá'u'lláh tells the believers to refer after His passing to the Book, and to *Him Whom God hath purposed, Who hath branched from this Ancient Root.* In the *Kitáb-i-'Ahdí* (the Book of Bahá'u'lláh's Covenant), He makes it clear that this reference is to 'Abdu'l-Bahá. In the Aqdas Bahá'u'lláh also ordains the institution of the Universal House of Justice, and confers upon it the powers necessary for it to discharge its ordained functions. The Master in His *Will and Testament* explicitly institutes the Guardianship, which Shoghi Effendi states was clearly anticipated in the verses of the *Kitáb-i-Aqdas*, reaffirms and elucidates the authority of the Universal House of Justice, and refers the believers once again to the Book: *Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice*, and at the very end of the Will He says: *All must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.*

As the sphere of jurisdiction of the Universal House of Justice in matters of legislation extends to whatever is not explicitly revealed in the Sacred Text, it is clear that the Book itself is the highest authority and delimits the sphere of action of the House of Justice. Likewise, the Interpreter of the Book must also have the authority to define the sphere of the legislative action of the elected representatives of the Cause. The writings of the Guardian and the advice given by him over the thirty-six years of his Guardianship show the way in which he exercised this function in relation to the Universal House of Justice as well as to National and Local Spiritual Assemblies.

The fact that the Guardian has the authority to define the sphere of the legislative action of the Universal House of Justice does not carry with it the corollary that without such guidance the Universal House of Justice might stray beyond the limits of its proper authority; such a deduction would conflict with all the other texts referring to its infallibility, and specifically with the Guardian's own clear assertion that the Universal House of Justice never can or will infringe on the sacred and prescribed

domain of the Guardianship. It should be remembered, however, that although National and Local Spiritual Assemblies can receive divine guidance if they consult in the manner and spirit described by 'Abdu'l-Bahá, they do not share in the explicit guarantees of infallibility conferred upon the Universal House of Justice. Any careful student of the Cause can see with what care the Guardian, after the passing of 'Abdu'l-Bahá, guided these elected representatives of the believers in the painstaking erection of the Administrative Order and in the formulation of Local and National Bahá'í Constitutions.

We hope that these elucidations will assist the friends in understanding these relationships more clearly, but we must all remember that we stand too close to the beginnings of the System ordained by Bahá'u'lláh to be able fully to understand its potentialities or the interrelationships of its component parts. As Shoghi Effendi's secretary wrote on his behalf to an individual believer on March 25, 1930, "The contents of the Will of the Master are far too much for the present generation to comprehend. It needs at least a century of actual working before the treasures of wisdom hidden in it can be revealed. . ."



The Hands of the Cause and members of the Universal House of Justice gathering in the Bahá'í gardens surrounding the Shrine of the Báb where they met for prayers before proceeding to the Shrine of Bahá'u'lláh at Bahjí.

II

THE HANDS OF THE CAUSE OF GOD

1. THE HANDS OF THE CAUSE OF GOD

The standard bearers of this Nine Year Plan are those same divinely appointed, tried, and victorious souls who bore the standard of the World Crusade, the Hands of the Cause of God. . . Supported by their 'deputies, assistants, and advisers', the members of the Auxiliary Boards, they will inspire and protect the army of God, lead through every breach to the limit of available resources, and sustain those communities struggling over intractable or stony ground, so that by 1973 the celebrations befitting the centenary of the revelation of the Most Holy Book may be undertaken by a victorious, firmly established, organically united world community, dedicated to the service of God and the final triumph of His Cause. The Universal House of Justice, Riḍván, 1964[1]



Amatu'l-Bahá Rúḥíyyih Khánum



Ugo Giachery



Ṭarázu'lláh Samandarí[2]



'Alí-Akbar Furútan

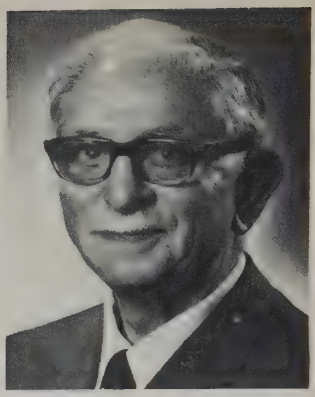
[1] The Universal House of Justice, Riḍván, 1964. *Wellspring of Guidance*, pp. 26–27.
[2] Deceased in the period Riḍván 1968–1973.



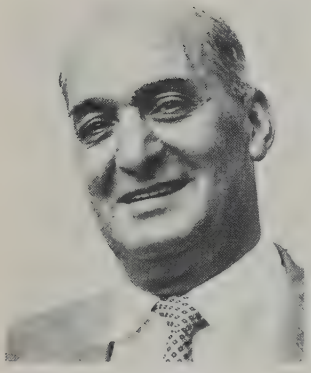
Hermann Grossmann[1]



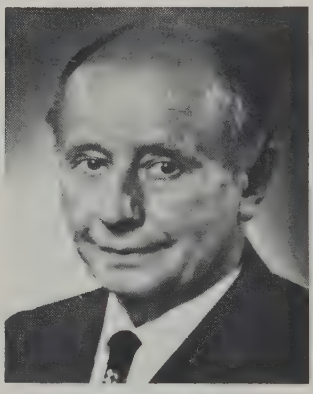
Dhikru'lláh Khádem



Shu'á'u'lláh 'Alá'í



Músá Banání[1]



Adelbert Mühlschlegel



Jalál Kházeh



Paul E. Haney

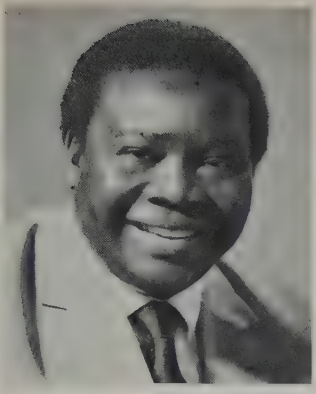


'Alí-Muḥammad Varqá



Agnes B. Alexander[1]

[1] Deceased in the period Riḍván 1968–1973.



Enoch Olinga



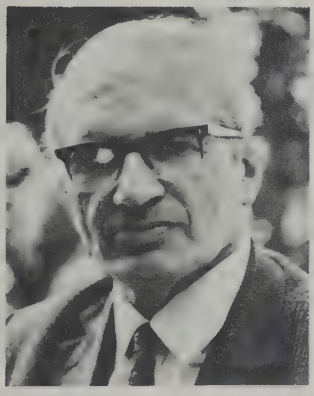
William Sears



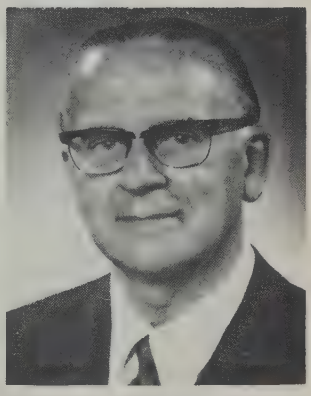
John Robarts



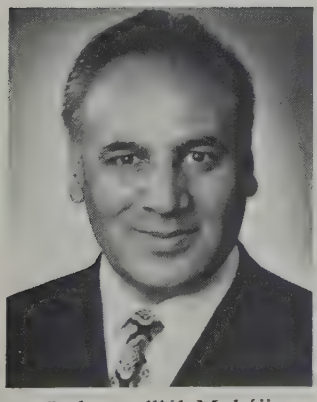
Ḥasan M. Balyúzí



John Ferraby



H. Collis Featherstone



Raḥmatu'lláh Muhájir



Abu'l-Qásim Faizí



First Icelandic Bahá'í Summer School held near Reykjavik; August, 1972. The Hand of the Cause Ugo Giachery is seen in the centre of the photograph with Mrs. Giachery.



The Hand of the Cause Ṭarázu'lláh Samandarí is seen in the centre of a group of friends attending the Bahá'í Summer School of Turkey, a few weeks before his passing in September, 1968.

2. THE WORK AND TRAVELS OF THE HANDS OF THE CAUSE

WITH the establishment of the Continental Boards of Counsellors by the Universal House of Justice, following consultations held with the Hands of the Cause at Riḍván, 1968, and announced by cablegram on June 21 of that year,[1] and with the assumption by those Boards of Counsellors of the "administration of the Auxiliary Boards",[2] the Hands of the Cause of God, "one of the most precious assets the Bahá'í world possesses",[3] were increasingly free to become ambassadors-at-large of the Faith of Bahá'u'lláh and "to concentrate their energies on the more primary responsibilities of general protection and propagation, 'preservation of the spiritual health of the Bahá'í communities' and 'the vitality of the faith' of the Bahá'ís throughout the world . . . to undertake special missions on its (the Universal House of Justice) behalf, to represent it on both Bahá'í and other occasions, and to keep it informed of the welfare of the Cause . . ." and while retaining a "special concern for the affairs of the Cause in the areas in which they reside" they were enabled to "operate increasingly on an intercontinental level . . ." thus lending "tremendous impetus to the diffusion throughout the Bahá'í world of the spiritual inspiration channeled through them—the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth".[4]

No greater gift could have been given to the Bahá'ís of the world by the Universal House of Justice. Now freed to travel to parts of the world outside their former spheres of responsibility, the Hands of the Cause, assisted by their deputies and advisers, joined the general body of believers in shouldering the responsibility of completing the goals assigned in the Nine Year Plan and brilliantly led the way to the resounding victory recorded at Riḍván, 1973.

It is beyond the capacity of these few pages of the international record, in a period that witnessed such a rapid expansion of the Faith, to chronicle in detail the richness, variety and diversity of the manifold activities of the individual Hands of the Cause in the latter half of the Nine Year Plan, activities so eloquently attested by the reports and photographs appearing throughout this volume and extensively reported in Bahá'í journals and newsletters around the world; nor is it equitable, by contrasting their individual contributions, to lead the Bahá'í, whether veteran or novice, as well as the student of the Faith, into the error of drawing the unwarranted and mistaken conclusions about the relative scope and merit of those undertakings that such a catalogue might prompt. Indeed, little more can be done than to hint at the range and value of the impetus given the work of the Plan by the Hands of the Cause in the discharge of their primary duties of propagating and protecting the Faith through:

their consultations when meeting in Conclaves of the Hands of the Cause, or with the Universal House of Justice, the Continental Boards of Counsellors, National Spiritual Assemblies and their committees concerned with the expansion and consolidation of the Faith;

the essential work of those Hands of the Cause serving in the Holy Land whose function it was, as the body of "The Hands of the Cause of God Residing in the Holy Land"—and is now through their service as members of the International Teaching Centre—to "act as liaison between the Universal House of Justice and the Continental Boards of Counsellors";[5]

their example of self-sacrifice and devotion and through their travels to every corner of the globe—some of the Hands being under the handicap of impaired health or in advanced years—their increased mobility reinforcing the efforts of the believers to secure the unequalled expansion of the Faith;

the vision and inspiration they imparted to individual believers through articles pub-

[1] See p. 611 for full text.
[2] The Universal House of Justice, letter to all National Spiritual Assemblies, June 24, 1968. *Wellspring of Guidance*, pp. 140–143.
[3] ibid., p. 142. [4] ibid., pp. 142–143.
[5] ibid., p. 142.



Bahá'í Conference sponsored by the Continental Board of Counsellors in North America, Anchorage, Alaska; September, 1969. The Hand of the Cause 'Alí-Akbar Furútan is seen seated second from the left with representatives of the Board of Counsellors, the Auxiliary Board and the National Spiritual Assembly of Alaska.

lished in Bahá'í journals, letters of encouragement to national communities, and through meeting them as pilgrims in the Holy Land, or serving side by side with them in every aspect of the teaching work—in whatever climate or terrain, on the homefront or in foreign fields, in the granite hearts of cities or in rural communities and villages, in areas of stony indifference to the Faith or those of enthusiastic mass acceptance, the Hands were there to lead and inspire, encourage and counsel;

their participation, on occasion as representatives of the Universal House of Justice, in the Annual Conventions of National Spiritual Assemblies, new and old; in conferences and institutes dedicated to expansion and consolidation or the training of children and youth; in summer schools and special teaching projects;

the presentation of *The Proclamation of Bahá'u'lláh* to Heads of State and other officials, and through the recognition and respect they won for the Faith, often in areas where the Bahá'ís were struggling to bring it from obscurity; the enhanced prestige their activities secured for it; the publicity their appearances and addresses achieved; the standard of dignity and reverence they exemplified and upheld among the Bahá'ís and the public;

their inestimably valuable contribution in meeting the growing need to enrich, diversify and broaden the range of expository Bahá'í literature which now stands fully capable of arresting the attention of the erudite and the serious scholar, awakening the interest of the masses and introducing the Faith to the semi-literate;

the assistance rendered the World Centre in making translations into English of passages from the Sacred Writings, and in identifying original Tablets from the Pens of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá and those Tablets written from Their dictation by Their amanuenses and, in the Cradle of the Faith, in collecting and classifying information related to sites associated with its early history; and

through the vigilance they maintained and the wisdom they exercised in safeguarding the Cause from those who sought to strike at its Covenant, undermine its unity or pervert the pristine purity of its Teachings.

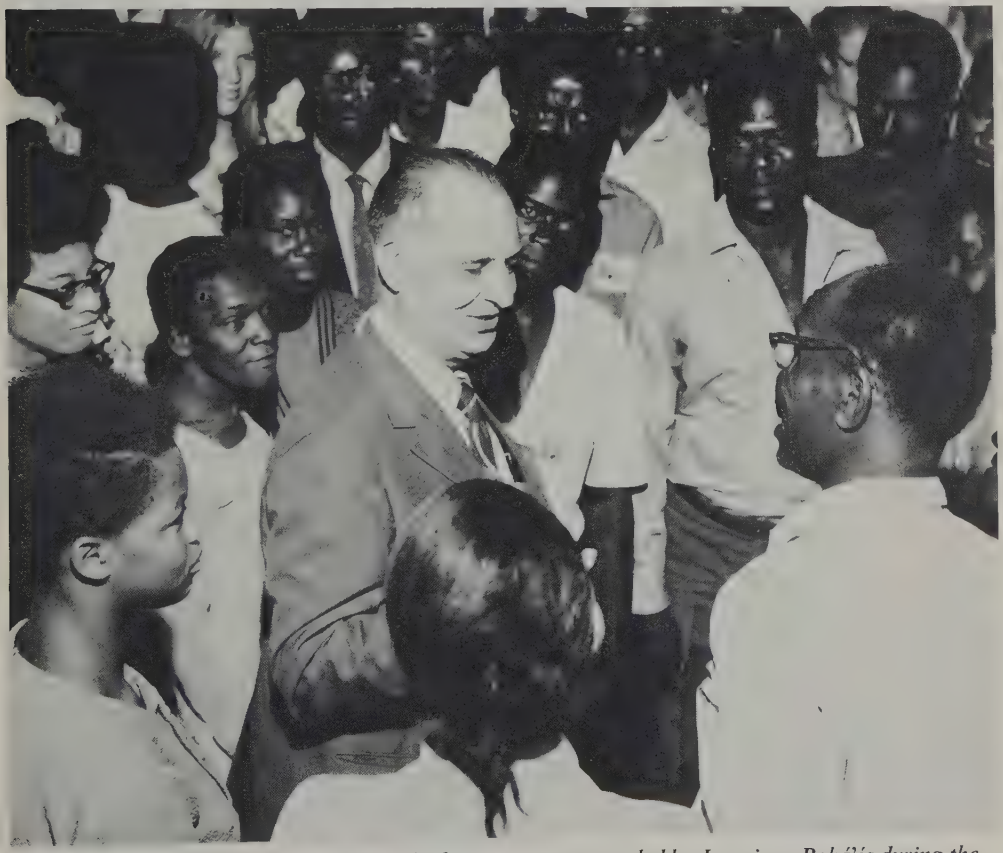
The thinning of the ranks of the Hands of the Cause in the last half of the Nine Year Plan through the loss of four outstanding and distinguished veterans was a source of profound grief to Bahá'ís everywhere.

Towards the end of his life Ṭarázu'lláh Samandarí, a nonagenarian, in a heroic last outpouring of physical energy, embarked on a magnificent and meteoric journey, visiting Bahá'í communities in Europe and throughout Alaska, Canada and the United States, thus providing a new generation of Bahá'ís an opportunity to meet one whose eyes were blessed by gazing upon the Blessed Beauty. His service to the Faith spanned the last years of the ministry of Bahá'u'lláh, the whole of the ministries of 'Abdu'l-Bahá and Shoghi Effendi and he lived to witness the election of the Universal House of Justice in 1963 and 1968, and passed on in Haifa during the commemoration of the centenary of the arrival of Bahá'u'lláh in the Holy Land.

Hermann Grossmann was one of the early believers of Germany and a bulwark of the Cause in the dark hours of World War II. He made compilations of the Writings in German and increased the literature available in that language by writing books. He was a "staunch defender promoter Faith", the Universal House of Justice cabled at the time of his passing, whose "courageous loyalty during challenging years tests persecutions Germany" and "outstanding services South America" are "immortalized annals Faith".[1]

It was Agnes Alexander, mentioned by name in the *Tablets of the Divine Plan*, who as a young woman planted the tree of the Cause in the Hawaiian Islands, tended and nurtured it, and lived to see the shadow of its branches spread

[1] *Wellspring of Guidance*, "In Memoriam", p. 157.



The Hand of the Cause Dhikru'lláh Khádem is seen surrounded by Jamaican Bahá'ís during the Caribbean Conference, Kingston; May, 1971.



The Hand of the Cause Jalál Kházeh, centre, participating in the Indian Ocean Conference, Rose Hill, Mauritius; August, 1970. To the right is Miss Guilda Navídí; to the left, Mr. William Masehla, Auxiliary Board member.

to many parts of the Pacific. "Witnessing beginning harvest seeds devotion planted by Hand Cause Alexander", cabled the National Spiritual Assembly of North East Asia, shortly after her passing in 1971, referring to the enrolment of an unprecedented number of believers in Japan.

Músá Banání, accorded by Shoghi Effendi the accolades "Father of Africa" and "Lion of Africa", whose very presence there the Guardian said was vital to the progress of the work throughout that continent, lay paralyzed and bedridden as the end drew near, his prayers, like a great beating heart, supporting and sustaining the teaching work. His passing occurred during the time when his daughter, Violette Nakhjavání was accompanying Amatu'l-Bahá Rúḥíyyih Khánum on a tour of Africa that took them to more than thirty countries and extended over a three year period.

How dearly loved are the Chief Stewards of the Cause of Bahá'u'lláh! The love of the believers for the Hands of the Cause finds expression in a variety of ways, not least among them the spontaneously adopted practice of perpetuating their memories through the naming, in their honour, of schools and institutes where the Bahá'í Teachings are expounded—the latter an enterprise in which the Hands have been so wholeheartedly engaged. In recent years, on almost every continent, such institutes have been established commemorating the memory of distinguished Hands of the Cause such as Dorothy Baker, Músá Banání, Amelia Collins, Leroy Ioas, Martha Root and Louis Gregory, to name but some.

How befitting a gesture that, following the dramatic entry by troops which commenced in 1969 among rural-dwelling Negroes throughout the southern states, but primarily in South Carolina, the first permanent teaching institute in the United States should have been established at Hemingway, South Carolina, not far from the birthplace (Charleston, S.C.) of "noble-minded, golden-hearted" Louis Gregory, "pride (and) example (to the) Negro

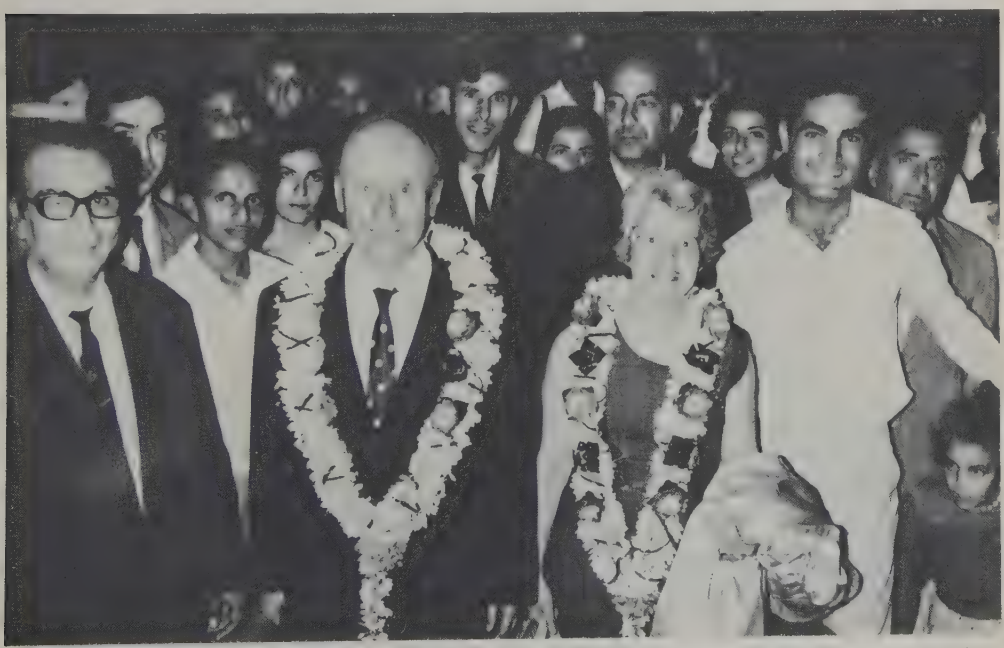
adherents (of the) Faith",[1] and should bear his name.

Equally befitting is the impulse which led the National Spiritual Assembly of Australia to publish, in April, 1970, *To Follow a Dreamtime*, a brochure commemorating the fiftieth anniversary of the establishment of the Faith in that country, and "dedicated to 'Father' and 'Mother' Dunn, the Spiritual Conquerors of a Continent". With tender appreciation the booklet, subtitled "An account of the early days of the Bahá'í Faith in Australia", accords recognition to John Henry Hyde Dunn and Clara Dunn who brought the light of Bahá'u'lláh to the continent of Australia in 1919 in direct response to the *Tablets of the Divine Plan*, whose Author they met during His sojourn in the United States, and from Whom they received a cabled mandate to their proposal to carry the Faith to Australia: "... *highly advisable*".[2]

How striking the spectacle of the young community of the Republic of Ireland, whose task it was to broaden the base of the Cause there in preparation for the establishment of their National Spiritual Assembly at Riḍván, 1972, gathering for prayers at the graveside of "dearly loved, much admired, greatly gifted, outstanding Hand Cause George Townshend",[3] during their summer school in 1970, in "preparation responsibilities fulfil goals" as they cabled on that occasion.[4]

No less affecting was the moment during the North Atlantic Oceanic Conference held in Reykjavik, Iceland, during September, 1971, when it fell to the lot of the Hand of the Cause John Robarts to read to the 700 assembled friends the cable of the Universal House of Justice announcing the passing of Músá Banání. Mr. Robarts has written: "I told of the love our beloved Guardian and all of us who knew Mr. Banání had for him, and I related an incident from Mr. Banání's life. When I spoke to Mr. Banání on one occasion of the Guardian's love and high praise for him, Mr. Banání said that he now understood what the Guardian had meant when he had said, many years before, that God could raise up and activate a stone so that it could serve His Faith. Mr. Banání told

[1] Shoghi Effendi, *Citadel of Faith*, p. 163. See Louis Gregory, "In Memoriam", *The Bahá'í World*, vol. XII, p. 666.
[2] National Spiritual Assembly of Australia, *To Follow a Dreamtime*, pub. April, 1970, p. 3.
[3] Shoghi Effendi, *Messages to the Bahá'í World* (1950–1957), p. 174; *Citadel of Faith*, p. 170. See George Townshend, "In Memoriam", *The Bahá'í World*, vol. XIII, p. 841.
[4] *Bahá'í International News Service*, Bulletin No. 29, August, 1970.



The Hand of the Cause Adelbert Mühlschlegel and Mrs. Mühlschlegel accepting floral garlands from the Bahá'ís upon their arrival in Secunderabad, Andhra Pradesh, India; 1969.

me, 'I am that stone. God has activated me so that I have been able to perform some small service in His Name.'"[1]

Vivid in memory is the teaching conference held in Seoul, Korea, in September, 1971, with approximately 500 Bahá'ís from thirteen countries attending, a conference called to commemorate the introduction of the Faith in Korea fifty years earlier by Agnes Alexander who received from 'Abdu'l-Bahá a Tablet in which He welcomed the first fifteen men who accepted the Cause in Korea.[2]

Perhaps nowhere more clearly than in the loving interaction of the Hands with the administrative institutions of the Faith and the general body of believers is there glimpsed an understanding of the significance of their achievement in advancing the interests of the Cause and propelling it towards victory. Let the believers, over whose destinies the Hands of the Cause exerted such a profound influence in the befitting discharge of the goals assigned them, and with whom they so intimately associated in every phase of the tasks confronting them, speak for themselves, in representative comments drawn at random from reports and cables received from Bahá'í communities in every hemisphere:

Africa. "It is impossible to describe our joy at having the Hand of the Cause here. . . He has infused all of us with a greater desire to teach and make firm the foundations of the Faith in this country. He has given us all a lesson in generosity, selflessness and devotion, and our work must surely progress after his wonderful stay here." "Overjoyed presence Hand Cause National Convention . . . wonderful spirit reflected." "The visit of the Hand of the Cause played a special role in the achievement of raising the number of Spiritual Assemblies and localities. . ." "Teaching in the villages was greatly accelerated by the visits of the Hands of the Cause. . ." "The visits of the Hands of the Cause and their consultation with the National Spiritual Assembly, the National Teaching Committee and with the community were the cause of great inspiration and a source of practical assistance in fulfilling our goals. . ." "As a result of a recommendation of the Hand of the Cause, we were able to formulate a teaching plan under which we opened six new areas. . ."

[1] *Bahá'í International News Service*, Bulletin No. 42, October, 1971.
[2] ibid., Bulletin No. 43, November, 1971.



The Hand of the Cause Paul Haney is seen seated third from the left with four members of the Central and East African Continental Board of Counsellors (seated) and members of the National Spiritual Assembly of Uganda (standing). Kampala, 1970.



First National Convention of the Bahá'ís of the Central African Republic, Bangui; Riḍván, 1971. The Hand of the Cause 'Alí-Muḥammad Varqá, who represented the Universal House of Justice, is seen standing in the centre.

"We feel that the visit of the Hand of the Cause contributed greatly to our success and particularly to the increase in the number of Bahá'ís. . ." "Only two weeks separated us from Riḍván and we expected to raise up one new Spiritual Assembly; however, stimulated by the visit of the Hand of the Cause, we decided to take up the challenge he presented . . . we were pleased to cable him at Riḍván that eight new Spiritual Assemblies were formed. . ."

The Americas. "As a result of the visit of the Hand of the Cause, nearly one million people have heard the name of Bahá'u'lláh. . ." "The presence of the Hand of the Cause ignited the love of God in some hearts and blew on the flame of others. . ." "Total believers now 13,000 under inspiration visit Hand Cause. . ." "Message Hand Cause spiritual racial international unity revived spirits degree unexperienced recent years. . ." "Announce victories already sufficient achieve ten Assembly goals . . . community doubled within month momentum continuing visit Hand Cause. . ." "The Hand of the Cause, though ailing and in poor health, inspired the friends to such heights of devotion that many were moved to far greater feats of dedication . . . 155 new believers . . . friends jubilant. . ." "All hearts were touched. . ." "Momentum of teaching generated recent visits Hands Cause . . . more and more believers are rushing into the field of service . . . hearts are very grateful for the institution of the Hands of the Cause of God. . ." "As a result of a conference called at the suggestion of the Hand of the Cause, a programme was successfully launched which resulted in thousands of members among the minorities becoming part of the Bahá'í world family. . ." "Contributing greatly to the deepening of the new believers were the vistis of the Hands of the Cause. . ." "The prayers and closely-felt encouragement of the Universal House of Justice made our successes easier and more joyous, as did the visits of the Hands of the Cause . . . the role of these visits is incalculable. The Hands of the Cause charged the community with spiritual energy, inspired direction, and facilitated such achievements as the presentation of *The Proclamation of Bahá'u'lláh* to the President as well as special projects such as the one under which thirty-six believers went to a mountain village, remained four days, and enrolled ninety per cent of the population. . ."



The Hand of the Cause Enoch Olinga (seen towards the left) and Mrs. Olinga with some of the Bahá'ís, Stavanger, Norway; 1972.



The Hand of the Cause Enoch Olinga with some Bahá'ís of Fiji; 1971.

"Words could never express our profound gratitude for the never-failing help of the beloved Hands of the Cause. . ." "It would be vain and unjust to list our victories without expressing appreciation to the Hands of the Cause through whose determination the Faith became established in new areas. . ." "In the history of a community there are periods of tests and trials . . . at such a critical time we had visits from the Hands of the Cause whose inspiration and guidance created a wonderful new springtime and visible progress which they were able to return to witness. . ." "We owe much to the visit of the Hand of the Cause which resulted in television and newspaper coverage and the increasingly cordial relations with these news media have been of untold benefit." "Consultations with the Hand of the Cause resulted in a plan which carried the Faith to the masses in six chosen areas and saw the enrolment of 1,700 new Bahá'ís. . ."

Asia. "During the visit of the Hand of the Cause he spoke so eloquently of the Faith that many of the friends stated that they had never before known what it meant to be a Bahá'í. . . Good press coverage was received including one of the best articles ever to appear about the Faith in a newspaper in this country. . ." "The visits of the Hands of the Cause were of immense help in promoting the knowledge of the Faith. . ." "Our deep appreciation goes to the Hand of the Cause who offered helpful advice, inspired the friends to make more effective teaching plans and rise to higher levels of service. . ." "The progress of the Cause in this area received great impetus from the visits of the Hands of the Cause which inspired initiative, enterprise and activity. . ." "The visits of the Hands of the Cause were the means of galvanizing the believers into action and facilitated the proclamation of the Faith to hundreds of thousands of people, a process in which they participated through their press conferences, radio and television appearances, public meetings and addresses before students of many universities. . ."

Australasia. ". . . the immediate prospect seemed bleak; then, dramatically, the tide turned as a result of a conference attended by the Hand of the Cause (a conference which



The Hand of the Cause William Sears is seen seated (left foreground) with some of the friends attending the Bahá'í Summer School of Persia, Ṭihrán; July, 1970.



The Hand of the Cause Abu'l-Qásim Faizí (second from left, back row) with some members of the National Spiritual Assembly of Central Africa; Riḍván, 1970. Mr. Faizí represented the Universal House of Justice at the inaugural convention.

must go down in the annals of the Faith in this country as the most memorable hitherto in its history). Guided and inspired by the Hand of the Cause to a deeper realization of our purpose for being alive in this day, the friends who could arose and proclaimed their intention to move and win the victory. It was a moment of destiny. . ." "Overwhelming spirit love generated due presence Hand Cause . . . joyously moving forward to completion goals. . ." "We were very privileged to have had visits by the dearly loved Hands of the Cause who inspired the believers to greater efforts and showered love and affection upon them. . ." ". . . The radio broadcast of the Hand of the Cause was heard by many of the residents here, and no doubt reached listeners in other farflung Pacific islands. . ." "The participation of the Hand of the Cause generated a very high spirit among the friends, making it one of the most successful conferences ever held. . ."

Europe. "Hearts grateful presence Hand Cause winter school . . . greater consciousness goals . . . hearts stirred. . ." "Learning of his forthcoming visit, a letter of welcome, signed by each of the delegates, was sent to the Hand of the Cause by the National Convention. . ." "Result consultation Hand Cause conference joyfully announce many specific steps taken to initiate co-operation view complete fulfillment Nine Year Plan. . ." "Grateful presence Hand Cause . . . renewed spirit evidenced . . . significant increase new believers . . . all present resolved meet challenge. . ." "Heartfelt greetings from 120 believers present teaching conference . . . rejoice presence Hand Cause . . . twenty-six pioneer settlers all ages arose to spread light Bahá'u'lláh throughout country. . ." ". . . a tremendous new spirit developed in the year which followed. Contributing factors were a series of challenging messages from the Universal House of Justice and the refreshing and encouraging visits of the Hands of the Cause. . ." "The visits of the Hands of the Cause have provided a constantly flowing fountain of inspiration. . ." "We cannot express our thanks for the visit of the Hand of the Cause . . . his

enthusiasm, dedication, experience and great sense of excitement never failed and everywhere he renewed the energy and determination of the friends. The response was tremendous, especially from the youth. . ." "The outstanding event of the year was the extended visit of the Hand of the Cause. . ." "During the visit of the Hand of the Cause a formal promise was spontaneously extended by some of the new believers to translate vitally needed literature into languages where enrichment of Bahá'í literature is necessary. . ."

"These few gallant and dedicated believers," the Universal House of Justice has stated in reference to the Hands of the Cause, "whose place in history is forever assured by virtue of their appointment to their high office, are indeed a precious legacy left to us by the beloved Guardian, and as the years go by there is increasingly added to the honour and respect which is their due by reason of their exalted rank, the love and admiration of the friends evoked by their constant services."[1]

"The loved and revered Hands of the Cause have rendered sacrificial and distinguished service throughout the Nine Year Plan. They have, in all parts of the world, inspired the friends, assisted National Spiritual Assemblies, promoted the teaching work and played a vital part in the success of the Plan. The lagging fortunes of more than one national community have been revolutionized by a visit of a Hand of the Cause; swift and energetic action, inspired by the Hand, has been followed by astonishing results, completely reversing that community's prospects. They have added distinguished works to the literature of the Faith."[2]

Only the perspective of time will bring a full understanding of the signal services of those to whom the Universal House of Justice paid tribute in April, 1963, at the World Congress in London in its first statement to the Bahá'ís of the world:

"The paeans of joy and gratitude, of love and adoration which we now raise to the throne of Bahá'u'lláh would be inadequate, and the celebrations of this Most Great Jubilee in which, as promised by our beloved Guardian, we are now engaged would be marred, were no tribute paid at this time to the Hands of the Cause of God. For they share the victory with their beloved commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port. The Universal House of Justice, with pride and love, recalls on this supreme occasion its profound admiration for the heroic work which they have accomplished. We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labour, the self-discipline, the superb stewardship of the Hands of the Cause of God. We can think of no more fitting words to express our tribute to these dearly loved and valiant souls than to recall the words of Bahá'u'lláh Himself:

> *. . . Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of long-suffering hath shone forth, and the declaration of authority is proven of God, the powerful, the mighty, the independent; and through whom the sea of bestowal hath moved, and the breeze of the favour of God, the Lord of mankind, hath wafted.*"[3]

[1] The Universal House of Justice, Riḍván, 1967. *Wellspring of Guidance*, p. 106.
[2] The Universal House of Justice, Riḍván, 1973.
[3] Bahá'u'lláh, *Tablet of the World*, *Bahá'í World Faith*, p. 172.



Amatu'l-Bahá Rúḥíyyih Khánum, in African dress, was photographed in Nairobi, Kenya in August, 1969, with the landrover which she drove 36,000 miles during "The Great Safari". Below is the text of the cablegram she received from the Universal House of Justice at the conclusion of her tour of Africa in February, 1973.



2 NOVEMBER 1972

LT
AMATULBAHA RUHIYYIH RABBANI CARE YAZDI
NAIROBI KENYA

YOUR TRAVELS AFRICAN CONTINENT UNIQUE UNPARALLELED IN NUMBER COUNTRIES VISITED HEADS STATE INTERVIEWED EXTENSIVE PUBLICITY OBTAINED LOVING ENCOURAGEMENT SPIRITUAL STIMULATION IMPARTED STANDARD HEROISM EXAMPLE SELFSACRIFICE EVINCED OVER SUCH LONG PERIOD UNDER SUCH ARDUOUS CONDITIONS STOP FEEL ASSURED GLORIOUS SPIRIT BELOVED GUARDIAN IN COMPANY RADIANT SOULS YOUR DISTINGUISHED PARENTS HIGHLY ELATED SINGULARLY PROUD OVER RANGE QUALITY RESULTS YOUR SPLENDID ENDEAVOURS STOP LOVING THOUGHTS TENDERLY WITH YOU THIS DAY FERVENTLY PRAYING SHRINES BLESSINGS BAHAULLAH MAY INCREASINGLY SURROUND YOU GUIDE YOUR STEPS REINFORCE PRODIGIOUS EFFORTS STOP SPIRIT YOUR LOVE FIDELITY DEDICATION SO BRILLIANTLY DEMONSTRATED SETS SHINING EXAMPLE HIS ARDENT LOVERS LABOURING ALL CONTINENTS AND COUNTLESS GENERATIONS YET UNBORN WITH DEEPEST AFFECTION
UNIVERSAL HOUSE OF JUSTICE

3. THE TRAVELS OF AMATU'L-BAHÁ RÚḤÍYYIH KHÁNUM DURING THE NINE YEAR PLAN

"After Shoghi Effendi passed away, I did not know any way that I could say to the Bahá'ís, 'Please go out and do his work and fulfil his hopes and obey his commands.' So I said the best thing is I will go myself. Maybe this is the loudest voice with which one can speak."[1] Rúḥíyyih

AMATU'L-BAHÁ VISITS INDIA

In the opening hours of the Nine Year Plan, with the admiring eyes of all the Bahá'í world upon her, and supported by the love and prayers of her fellow Hands of the Cause, the Universal House of Justice, and the entire body of believers, Amatu'l-Bahá Rúḥíyyih Khánum embarked on the first of her three major and historic journeys undertaken during the Plan which contributed in an inestimable measure to its triumphant conclusion at Riḍván, 1973.

The first of these, detailed with tenderness and poignancy by her travelling companion, Mrs. Violette Nakhjavání in her book *Amatu'l-Bahá Visits India*, commenced on February 3, 1964, lasted nine months, covered a distance of almost 55,000 miles and took her to all but three states in India. She was officially received by the President, Sir Sarvepalli Radhakrishnan at the presidential palace, and by Prime Minister Lal Bahadur Shastri at his office, and was entertained by Mrs. Vijaya Lakshmi Pandit, Governor of Maharashtra, and sister of Pandit Nehru.

The visit to India afforded Rúḥíyyih Khánum the opportunity to meet thousands of Bahá'ís; to present the teachings to large audiences of distinguished officials and leaders of thought; to penetrate remote corners of the subcontinent where she met believers from many tribal backgrounds including the Naths and Bhil; to open to the Faith a *kadagrahara* or "jungle village" of about twenty families near Bangalore where twenty-two people including the village headman and two women listened to the message she brought and accepted Bahá'u'lláh; and to teach and enrol the first Bahá'í among the Toda tribe, an ancient and almost extinct group living in the Nilgiri hills in Ootacamund.

During this period she attended the Annual Convention of the Bahá'ís of Ceylon, later returning there for a three-week teaching trip and was the official representative of the Universal House of Justice at the first National Conventions of both Thailand and Malaysia, meeting, in the last named country, Malaysian, Chinese, Tamil, Iban, Senoi and Dyak Bahá'ís. She visited Nepal as well as Sikkim, in the latter of which she was received by the Maharajah, His Highness Palden Thonup Namgyal and the Maharani. This strenuous tour was interrupted when she flew to Germany to dedicate the Mother Temple of Europe near Frankfurt on July 4, afterwards remaining there for a month's recuperation before returning to continue her tour of Asia.

Subsequently, in a six-week period in 1967, she undertook a related journey when she represented the Universal House of Justice at the first National Convention of Sikkim and was again received by the constitutional monarch, the Chogyal, as well as by the Principal Administrative Officer, R. N. Haldipur, whose function is that of prime minister; re-visited India where she had cordial meetings with Prime Minister Indira Gandhi to whom she presented *The Proclamation of Bahá'u'lláh*, as well as with the new President, Dr. Zakir Hussain, and was received in Bombay by Dr. P. V. Cherian, Governor of Maharashtra, following which she toured the Indian Ocean islands of Réunion, Madagascar and Mauritius. In the latter she was received by Prime Minister Sir Seewoosagur Ramgoolam. In November, 1972, she visited Seychelles where she was received by Governor-General Sir Bruce Great-Batch.

Of her visit to India, Rúḥíyyih Khánum has written: "It is my firm conviction that whatever good such a visit may have done, whatever effect it may have produced on the community

[1] *Amatu'l-Bahá Visits India*, Violette Nakhjavání, p. 168.

of Bahá'u'lláh in that part of the world, the one who derived the greatest instruction from it was myself. I am the one who received most, who was most changed by it, the one most blessed by the privilege of meeting so many wonderful fellow believers. Truly in seeking to teach this glorious Faith of Bahá'u'lláh, the teacher is taught. Perhaps this is part of the mystery of why He has enjoined upon each and every one of His followers, as their primary duty, the teaching of His Cause—so that they themselves might learn."

VISIT TO THE INDIGENOUS BAHÁ'ÍS OF THE WESTERN HEMISPHERE

Ever since her first visit, some years ago, to the Navajos and Hopis in the United States, and the Blackfoot in Canada, who gave her the beautiful Indian name *Natu-Okcist*, it was the cherished desire of Amatu'l-Bahá Rúḥíyyih Khánum to meet many more Indian believers in the western hemisphere. As the mid-point in the Nine Year Plan approached, she was finally able to realize that long held hope. After attending the Intercontinental Conference in Panama in October, 1967, as the representative of the Universal House of Justice, on which occasion she laid the cornerstone of the Mother Temple of Latin America in Panama City, she again embarked on a lengthy journey of seven months duration which enabled her to meet the Chocó, Guaymí and Kuna in Panama; the Aymara and Quechua in Bolivia, Peru and Ecuador; the Mapuche in Chile; the Mataco in Argentina; the Macá in Paraguay; the Motilóne and Guajira in Venezuela and Colombia; and the *campesino* in Brazil. During her stay in the latter country contact was first made with the Guarani tribe. An adequate account of this significant and arduous trip remains to be written but from letters and re-



Amatu'l-Bahá Rúḥíyyih Khánum paying an official call on The Hon. Sir A. H. McShine, C.B.E., Acting Governor-General of Trinidad, at Government House, Port-of-Spain; May 9, 1970. Left to right: Lady McShine, Rúḥíyyih Khánum, Sir Arthur McShine, Mrs. Violette Nakhjavání.

ports published in the bulletin of the Bahá'í International News Service, a periodic information letter produced at the World Centre and distributed throughout the Bahá'í world, and from accounts appearing in the Bahá'í journals of various National Spiritual Assemblies, there emerges a picture of a journey fraught with physical discomfort and hazard, undertaken by almost every means of transportation including truck and jeep, sometimes on foot, occasionally riding on horseback for long hours along tortuous mountain trails at dizzying altitudes. Sometimes Rúḥíyyih Khánum travelled in rain and mud, and once was lost in the snow-covered Andes in biting wind and cold. Often she slept in primitive houses in a hammock or on the ground.

Perhaps it suffices to quote from a report of Auxiliary Board member Hooper Dunbar who accompanied Rúḥíyyih Khánum and her cousin, Mrs. Challoner Chute, on a segment of the South American travels: "Scenes like these—Rúḥíyyih Khánum embracing the Indian ladies, or drinking water from the same murky lagoon that she had to bathe in, or 'shooing' stray dogs and pigs from her bedside through the long tropical nights, or hauling water with a bucket from the well to help clean the neglected dispensary floor in gratitude for local kindness, or recounting touching moments from the life of the beloved Guardian while avoiding overhanging branches as the lurching, springless tractor-wagon lumbered along—who could forget such moments with the first lady of the Bahá'í world!"

In February, 1968, she visited Surinam where she was received by the Governor, H. de Vries, to whom she presented *The Proclamation of Bahá'u'lláh*, and also visited Guyana where she was received by Sir David Rose, the Governor-General. At Riḍván, 1970, she returned to this area to represent the Universal House of Justice at the first National Convention of the National Spiritual Assembly of Guyana, Surinam and French Guiana.

In a moving letter addressed "To the In-



The Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and Enoch Olinga, centre, with friends who attended a devotional service at the Mother Temple of Africa, Kampala, Uganda; December, 1969.

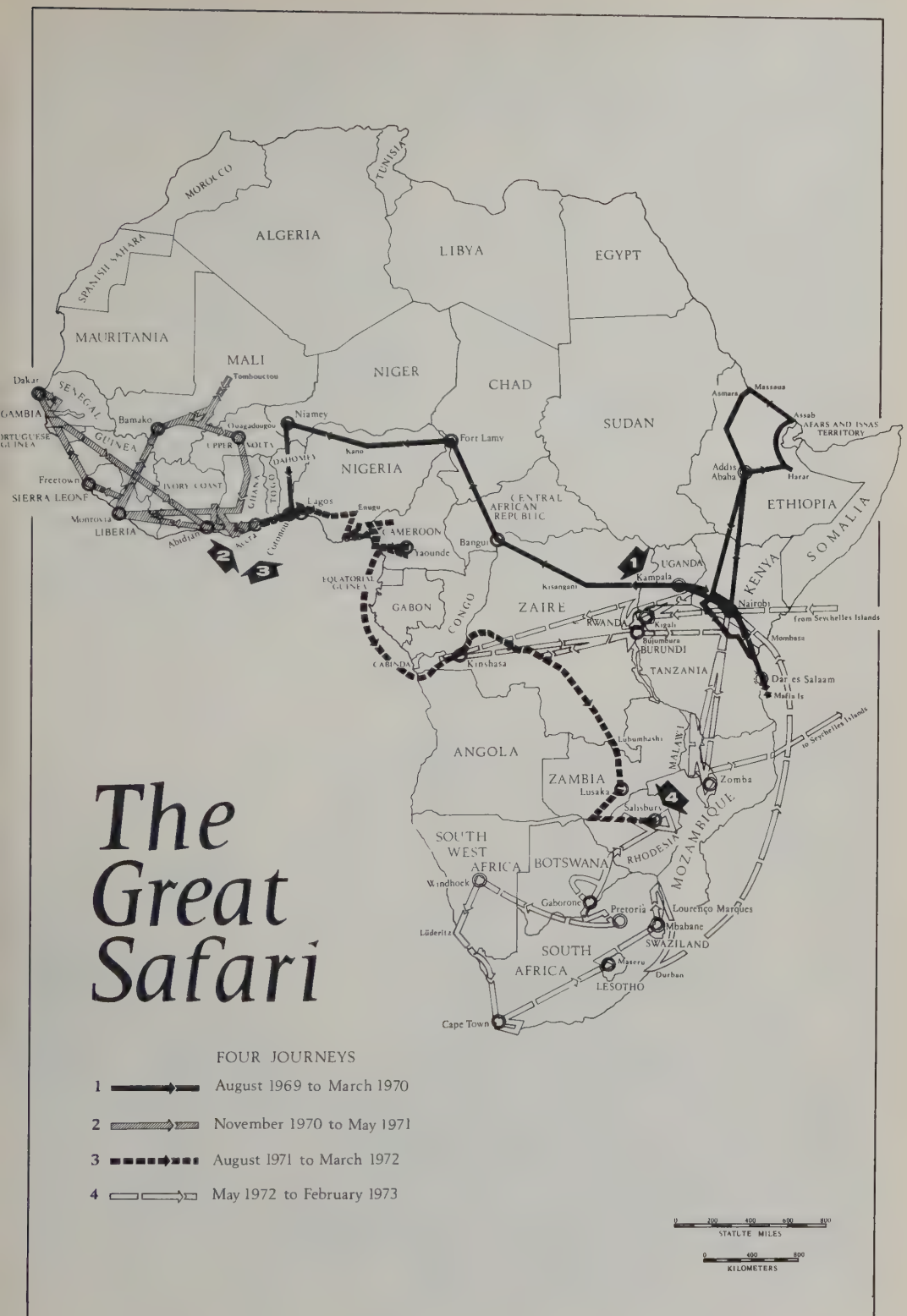
dian and Eskimo Bahá'ís of the American Continent" at Naw-Rúz, 1969—which was later published in pamphlet form and widely distributed—Rúḥíyyih Khánum reiterated the message she had carried to the friends she had visited throughout Latin America: the assurance given in the Bahá'í Writings in the Words of 'Abdu'l-Bahá that the future of the Indian and Eskimo people is very great, that through the Bahá'í Teachings they could become so enlightened as to cause the illumination of the peoples of the whole earth; the importance attached to this matter by Shoghi Effendi and the Universal House of Justice; and an exhortation to hasten the fulfilment of this great promise by taking the Faith of Bahá'u'lláh to their own people.

"God willing," her letter concluded, "I will soon be setting out on a long journey to visit . . . the brothers and sisters of the black race in Africa. Please pray for my visit to be of help to them, and that I may be strong enough to go to the far places and see them as I visited you when I travelled in your part of the world."

Inspired and dazzled as her colleagues and the Bahá'ís of the world had been by the illustrious record of travel teaching she had already achieved, an even more profound degree of admiration was evoked by that simple announcement quoted above, which heralded a third and even more impressive undertaking which quickly became known as "The Great Safari".



Bahá'í meeting in Kibisi Settlement Scheme, Kenya; November 30, 1969. Amatu'l-Bahá Rúḥíyyih Khánum is seen seated at the far left of the photograph.


The Great Safari
FOUR JOURNEYS
1 August 1969 to March 1970
2 November 1970 to May 1971
3 August 1971 to March 1972
4 May 1972 to February 1973
STATUTE MILES
KILOMETERS
MOROCCO
TUNISIA
ALGERIA
LIBYA
EGYPT
SPANISH SAHARA
MAURITANIA
MALI
NIGER
CHAD
SUDAN
Dakar
SENEGAL
GAMBIA
GUINEA
Bamako
Tombouctou
Niamey
Ouagadougou
UPPER VOLTA
DAHOMEY
Kano
NIGERIA
Fort Lamy
Freetown
SIERRA LEONE
IVORY COAST
GHANA
TOGO
Monrovia
LIBERIA
Abidjan
Accra
Cotonou
Lagos
Enugu
CAMEROON
Yaounde
Bangui
CENTRAL AFRICAN REPUBLIC
EQUATORIAL GUINEA
GABON
CONGO
ZAIRE
Kisangani
Kampala
UGANDA
Asmara
Massaua
Assab
AFARS AND ISSAS TERRITORY
Addis Ababa
Harar
ETHIOPIA
SOMALIA
KENYA
Nairobi
from Seychelles Islands
RWANDA
Kigali
Bujumbura
BURUNDI
Mombasa
CABINDA
Kinshasa
TANZANIA
Dar es Salaam
Mafia Is
to Seychelles Islands
ANGOLA
Lubumbashi
MALAWI
ZAMBIA
Lusaka
Zomba
Salisbury
MOZAMBIQUE
RHODESIA
SOUTH WEST AFRICA
BOTSWANA
Windhoek
Gaborone
Pretoria
Lourenço Marques
Mbabane
SWAZILAND
Lüderitz
SOUTH AFRICA
Maseru
Durban
LESOTHO
Cape Town

THE GREAT SAFARI

After a visit to the resting-place of Shoghi Effendi in London, Amatu'l-Bahá Rúḥíyyih Khánum turned her eyes with longing to the continent of Africa where the response to the Message of Bahá'u'lláh, in the last years of the Guardian's life, had so rejoiced his heart that Rúḥíyyih Khánum placed the globe surmounting the marble column over his resting-place with the continent of Africa facing forward, in the place of honour above the inscription.

Mrs. Nakhjavání, who accompanied Rúḥíyyih Khánum throughout Africa and whose detailed report of the sojourn appeared in a number of instalments in U.S. *Bahá'í News*,[1] has recorded: "On August 5, 1969, the wheels of our plane touched down at Entebbe airport, Kampala, Uganda—at last the long-promised visit of Amatu'l-Bahá to the believers of Africa was commencing. In 1961, at the time when she dedicated the Mother Temple of Africa, Rúḥíyyih Khánum promised the friends to come back and really visit them, touring as many centres as possible. After nine years, this will now be fulfilled."

It was fitting that she was able to gather with the Hands of the Cause Músá Banání and Enoch Olinga for prayers at the House of Worship in Kampala before embarking on this tour which enabled her to proclaim the Faith in almost every country of this vast continent to heads of state, leading officials and dignitaries, to university students and sophisticated audiences in the capital cities as well as to tribal chieftains and illiterate and isolated villagers or nomads of such diverse tribal groups as the Masai, Pygmy and Bushmen, addressing her audiences of Christian, Muslim or pagan background in English or in French and, where necessary, through an interpreter fluent in the regional dialect. The journey provided opportunities for consultation with the Hands of the Cause, Continental Boards of Counsellors and National Spiritual Assemblies of various regions of Africa, and brought her into intimate contact, on a continent-wide scale, with the rank and file of the believers, with women, youth, children, travelling teachers, pioneers and isolated Bahá'ís.

[1] U.S. *Bahá'í News*, No. 468, March, 1970—No. 513, December, 1973.



Amatu'l-Bahá Rúḥíyyih Khánum with His Highness the Asantehene, Otumfuo Opoku Ware II, of the Asante, Kumasi, Ghana; November, 1970.



Above: Amatu'l-Bahá Rúḥíyyih Khánum with five of the Ethiopian Bahá'ís who were imprisoned and beaten for their belief.



Right: Amatu'l-Bahá Rúḥíyyih Khánum turning the earth for the foundation stone at the site of the future Bahá'í Centre of Gemeto, Ethiopia, October 20, 1969.

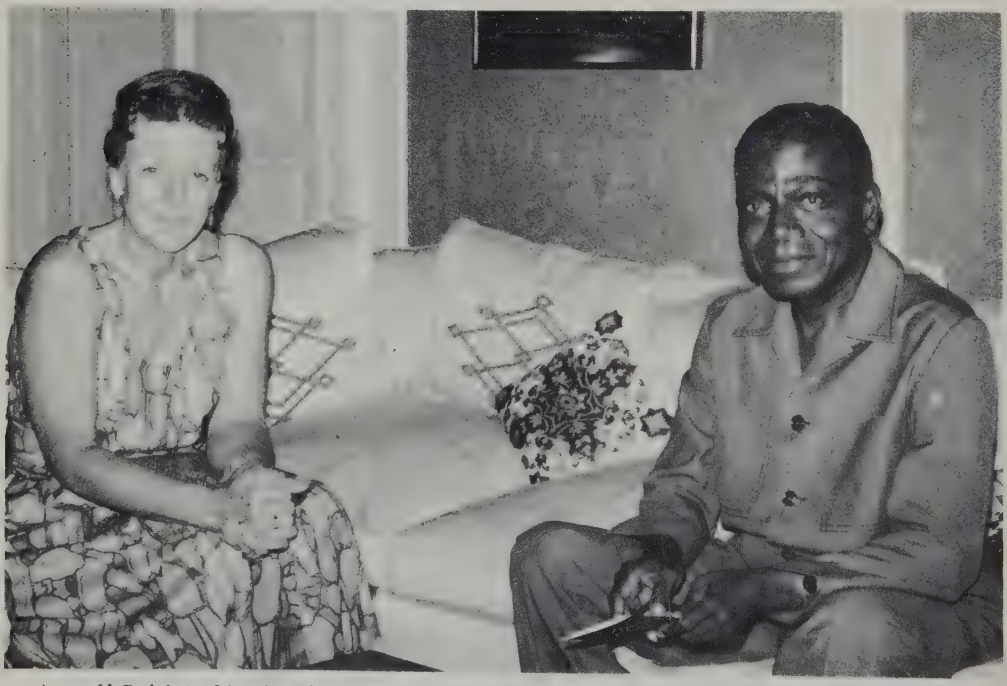
In this brief kaleidoscopic review, no attempt is made to describe in full the events nor enumerate chronologically the places visited during a travel teaching episode of a magnitude unparalleled in the annals of the present period of the Faith, an enterprise which extended over a period in excess of three years and which was interrupted on occasion by the necessity of Rúḥíyyih Khánum's attending other important functions of historic importance to the Bahá'í world, details of which are set out elsewhere in this volume of the international record. Reference may be had to the map and list of countries accompanying this article.

To fulfil the purpose of visiting Bahá'í friends in villages inaccessible to ordinary means of transportation, Rúḥíyyih Khánum had purchased a large landrover weighing over three tons when loaded, and which was awaiting her in Nairobi. Its undercarriage was fitted with protective metal plates which were to serve a good purpose on some sections of the road described as "muddy rutted trails sometimes pocked with potholes so wide and deep we had to fill them in with large stones and branches, literally 'building' the road as we went along". Painted on the sides of the vehicle was the legend "Rabbání African Safari". It was this car that Rúḥíyyih Khánum herself drove for well over half the 36,000 miles of her safari.

In the first phase of the journey Rúḥíyyih Khánum visited the countries of East Africa including Ethiopia where she was received by His Imperial Highness Haile Selassie who presented her with the gift of a gold medal commemorating his coronation. At the conclusion of this first leg of the journey it was reported, "In a little over four months we have visited more than sixty-three localities, driven 5,000 miles and flown all over Ethiopia."

The appreciation of the Bahá'ís is reflected in the words of an elderly man who arose after a meeting addressed by Rúḥíyyih Khánum and said, "Our hearts are so full with all the blessings that you have brought us. Last night you lightened our meetings with electrical light and showed us beautiful films; and today you have lightened our hearts and souls with the spiritual light of the love of Bahá'u'lláh."

"Her visit was indeed a turning point in the progress of the Faith throughout the country," wrote the National Spiritual Assembly of North East Africa, while a report from the



Amatu'l-Bahá Rúḥíyyih Khánum with His Excellency President Felix Houphouet-Boigny, Ivory Coast; December, 1970.



Amatu'l-Bahá Rúḥíyyih Khánum visiting the Mayor of Timbuktu, Mali; January, 1971. Left to right: Mrs. Violette Nakhjavání; the Mayor's secretary; Amatu'l-Bahá Rúḥíyyih Khánum; Captain Suleyman Marico, Mayor of Timbuktu; Head of Department of Tourism.



Amatu'l-Bahá Rúḥíyyih Khánum with His Excellency President Dr. William V. S. Tubman and Mrs. Tubman; Liberia, 1971.



Amatu'l-Bahá Rúḥíyyih Khánum helping the friends clean vegetables while waiting for the meeting to begin, Gbendebou, Sierra Leone, March 20, 1971.

National Spiritual Assembly of Tanzania contained this tribute, "During these meetings, the beloved Hand of the Cause of God delivered the Message gently and kindly, and at the same time, firmly and confidently. Indeed, to listen to her speeches is to be taught how to teach the Faith."

Then began the trek by landrover from East to West Africa in which Rúḥíyyih Khánum and her companion "traversed thousands of miles of jungle, burning savannas, parched bush country and the steaming tropical coast of West Africa", often driving ten or more hours a day over roads which were humorously described as being "a case of potholes and prayers". In some circumstances, it was reported, "after three or four days on the road in the choking dust, everything has to be beaten, brushed and washed; it takes days to clear our lungs of dust." Often the travellers averaged "only ten miles an hour because of the impossible roads" and at the end of a day driving in such conditions found the only accommodation available to be "a rest house offering a one-wick kerosene



A casual Bahá'í meeting in Malekei Village, Sierra Leone; March 21, 1971. Amatu'l-Bahá Rúḥíyyih Khánum is seen in the centre of the back row.



Amatu'l-Bahá Rúḥíyyih Khánum with Bahá'ís in ceremonial dancing costumes, Akpabys, Nigeria; September, 1971.

lamp at night and cold water". But safe at their destination the report came: "We were told there were rebels in the Congo; bandits in Chad; that there was fighting along the frontiers; that the great danger was theft of the car by rebels or regular army; that we might be attacked or murdered; that the insects were going to be terrible—we already knew about the diseases! —but we suffered none of these things."

It was on the first lap of this journey westwards that Amatu'l-Bahá requested her "adopted" brother, Mr. Oloro Epyeru, to accompany them as they were nervous about traversing the then unknown quantity of the northwest part of the Congo without a man. From Kampala to Fort Lamy, Chad, he was with them and it was a sad parting when he was obliged to return to his family affairs in Uganda.

But whatever the difficulties of the journey, the rewards were abundant and the response of the Bahá'ís deeply touching. A typical report from the period describes a one-week journey by riverboat and states, "We visited twenty-six centres but we met at least thirty-eight times with the friends as there were often two or three village meetings a day and in many places the friends had come from as far as fifty kilometres on foot to be present, so that we saw believers from a great many communities." And again, speaking of a representative village meeting, "The arrangements they made were touching. They had built toilet facilities, erected arches decorated with flowers, provided a feast as well as breakfast, and yet so poor that many owned only the barkcloth loincloth they wore."

In Liberia, Rúḥíyyih Khánum was most graciously received by President William V. S. Tubman in an interview during which His Excellency recalled with pleasure his visit to the Shrine of the Báb. Here she also met other top-ranking officials and at the request of the Universal House of Justice attended the Intercontinental Conference held in Monrovia, January 1–3, 1971, at which the Hand of the Cause Raḥmatu'lláh Muhájir was the representative of the Universal House of Justice. At the termination of the conference she cabled the World Centre that the first African intercontinental conference held in West Africa was a "memorable landmark annals Faith continent so dear heart beloved Guardian and all believers".

She had the privilege of introducing the Faith in the villages of Lakka and Malekei, Sierra

Leone, on Naw-Rúz day, 1971. A teacher at a Sierra Leone High School where a lone Bahá'í youth had been ridiculed for belonging to an unknown religion became interested in the Faith through a television interview of Rúḥíyyih Khánum and requested the boy to invite her to address the school. The vice-principal acted as chairman in a gathering of more than one hundred students.

In Gambia, as Riḍván, 1971, approached, Rúḥíyyih Khánum actively assisted in the election of village Spiritual Assemblies and was present, to her great joy, at the formation of three of them; just to perform the service of being able to address the friends and hold the ballot papers in her hands until the tellers came to collect and count them was an infinite bounty, she said.

Returning at dusk exhausted and hungry from one of these excursions and with an eighty mile return journey before her, Rúḥíyyih Khánum's vehicle was halted on the dirt track by an elderly African who demanded to know: "Why is it that you go through our village to the next village and never stop here to speak to us?" whereupon she insisted that her weary companions leave the car and seating herself in the village square she spoke of the Bahá'í Faith until it was so dark no face could be seen. The old man, brother of the Chief, listened carefully, asked questions, and stated that he wished to be accepted as a Bahá'í. Pulling at his short grey beard, he said: "I am not foolish. I am an old man, as you can see by my beard. I do not say this lightly without being sure. I have asked in the other village what you told them. I believe this is the Truth and accept it, and I would like to see all my children and kindred accept it, too." He came to the Bahá'í Convention held a few days later and after about a year passed away, a devoted and staunch believer.

In Mali, Rúḥíyyih Khánum realized a life-long dream by visiting Timbuktu, undoubtedly the first Bahá'í to stop over in this ancient centre of Islamic learning south of the Sahara. Here she paid a formal visit to the mayor and presented him with Bahá'í literature.

In December, 1970, she had opened to the Faith of Bahá'u'lláh the village of Affery, Ivory Coast. When she attended the first National Convention of the Spiritual Assembly



Amatu'l-Bahá Rúḥíyyih Khánum, Mr. Moses Akumbi, and in the foreground, right, Mr. Edward Tabe (Knight of Bahá'u'lláh for that part of Ghana formerly known as British Togoland) at boundary of Upper Banyang, West Cameroon; October, 1971.



Amatu'l-Bahá Rúḥíyyih Khánum with the Fon of Mankon, Bamenda District, United Republic of Cameroon; October 9, 1971.

of the Ivory Coast, Mali and Upper Volta, at Riḍván, 1971, as the representative of the Universal House of Justice, it was reported that the membership of the Affery community now numbered more than seventy, seventeen of whom including a number of women, attended the Convention and delighted all with songs of their own composition with Bahá'í themes. At the same Convention it was announced that Timbuktu was opened to the Faith. In that Riḍván period she also attended the Annual Convention of the Bahá'ís of Upper West Africa in Gambia.

In June, 1971, the travellers wrote: "We have already flown at least 5,000 miles and motored over 18,000 since arriving in July, 1969!"

Rúḥíyyih Khánum, while in Abidjan, Ivory Coast, was invited by a new believer, a young school teacher, to visit his village where the traditional religion of Africa, commonly referred to as "pagan" or "animism" is followed, in order to explain the Teachings of Bahá'u'lláh to his father, the Chief, and his relatives and other villagers, so they would understand what he had accepted in becoming a Bahá'í. At the conclusion of her talk, sensing the Chief's mistrust born of years of constant pressure by religious groups to thrust their beliefs upon his people, she relieved his fears and brought a smile to his lips with the words: "My friends, I am going away and I will not be able to return. I have brought you this wonderful news, because it is true and because of my love for you. Whether you accept it or not is not my concern at all. If you go to a man's house and he puts food in front of you, you will eat if you are hungry, but he cannot force you to eat if you are not."

In Upper Volta she was received by the President, General Sangoulé Lamizana and by the Speaker of Parliament, Mr. Joseph Ouedraogo. It was reported: "Ouagadougou, the capital of Upper Volta, is in the heart of the Mossi area, the home of a famous and powerful people who live under the tribal system and are still ruled by their own king who is always addressed as 'Emperor'; we were received by him and his wife in their palace in the city and had an interesting half-hour discussion on various topics."

And later, from Zaïre: "In some of our meetings we have 2,000 men, women and children some of whom, we were told, walked a distance of one hundred kilometres to be present."

Having crossed the continent from east to west and then from west to east, the caravan

then launched on another lap of the journey to the countries of southern Africa where the landrover negotiated the Sani Pass in Lesotho, the "roof" of Africa, which drops 5,000 feet within five miles mostly comprised of notorious hairpin turns. Rúḥíyyih Khánum told her companion: "I'll drive, and you pray and count the bends!"

"As I had always wanted to see the Bushmen," Rúḥíyyih Khánum wrote, "I set aside a special four days to make the trip into the Kalahari desert. They are a singularly lovely people, clothed in skins, sitting by a campfire in the dust, in some cases with no shelter at all, just under a thorn tree with their bows and arrows and a few clothes hanging in its branches . . . They are quite a different race from all others and may be the most ancient in the African continent in modern man's history. There is a sweetness and friendliness in the Bushmen that goes right to one's heart."

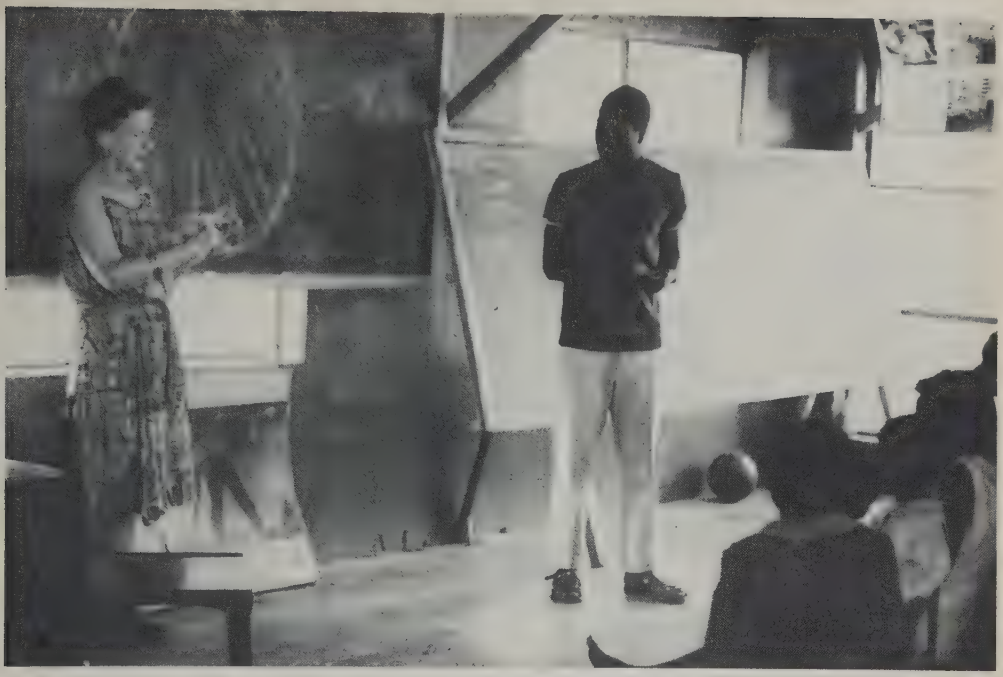
In Swaziland, she was received by King Sobhuza II, was placed in the royal box to witness the Independence Day celebrations and was invited to attend the famous *Umhlanga* (Reed Dance), the traditional "dance of the maidens".

In these countries, as elsewhere in the continent, Rúḥíyyih Khánum in her addresses in both cosmopolitan centres and villages stressed the importance of preserving the African identity and culture, the role of youth in the modern world, and the great spiritual destiny of Africa, emphasized that one of the purposes of the Bahá'í Faith is the abolition of prejudice, sounded a warning against the evil of the new emerging prejudicial contempt of the educated for the illiterate, and underlined the Bahá'í teaching of obedience and loyalty to government.

"The African is fundamentally an unprejudiced man and a spiritual man," she said on one occasion. "The great challenge facing Africans today is not so much how to procure the benefits of modern economy at home, but how to do this without introducing the irreligion and the intense materialism of the West and its attendant evils and ills." And again: "The black race in Africa, old in itself, yet young and vital at this point in world history, is now showing immense vitality, while at the same time it has not yet lost its spiritual and moral values; it seems to hold promise of that



Amatu'l-Bahá Rúḥíyyih Khánum with some of the Chiefs and sub-Chiefs who entertained her in Ishamba Village, Occidental Kasai, Zaïre; January 3, 1972.



An African friend, Carlos, translating Amatu'l-Bahá Rúḥíyyih Khánum's address to the Bahá'í children's class of the school of Mr. Lawrence A. Hautz, pioneer to Salisbury, Rhodesia; March 19, 1972.

leadership so desperately needed today. This can be Africa's glorious destiny if she arises to fulfil it . . . and refuses to forfeit her spiritual and moral values."

Let these words, from the formal address of welcome read aloud to their honoured guest by the chairman of the Spiritual Assembly of Bukavu, Zaïre, depict the depth of understanding and quality of faith of the African believers and challenge the misgivings of the sceptical:

"Very dear Mother, Amatu'l-Bahá Rúḥíyyih Khánum, Hand of the Cause. In the name of the Local Spiritual Assembly and the groups about Bukavu I express our intense joy at welcoming you. You are now in the Kivu area which has embraced with no reservations the Bahá'í Faith as a result of the organization so firmly laid down by our much loved Guardian, Shoghi Effendi, whose passing is so deeply regretted, who called upon pioneers to voluntarily leave their own countries and go sow the seeds of the teachings of this Holy Cause in the hearts of the human race. The community once more thanks the pioneers for responding to this appeal. They left their families, their possessions, their jobs in order to propagate the Faith, and the House of Justice is following the same road laid by our Guardian. . ."

How moving were the scenes witnessed during the long months spent in Africa: the courtesy, dignity and joy with which Rúḥíyyih Khánum was received in villages where invariably the Chief was attired in ceremonial costume as a mark of respect, she often being greeted and escorted to the heart of the village under arches of flowers and greens, and on one occasion being met by a chorus of male dancers clad in colourful skirts and feather headdresses, accompanied by drummers, and followed for a mile in the noonday jungle heat by a joyful throng of one hundred believers, young and old, a welcome reserved only for visitors of the highest rank; the gifts bestowed upon Rúḥíyyih Khánum of fine examples of African handcrafts; the sweetness of spirit which inspired the welcoming addresses which were read and the songs composed for the event, one with words such as these, "Amatu'l-Bahá means the one who carries the Faith of God all over the world,



Amatu'l-Bahá Rúḥíyyih Khánum being presented with the gift of a clay pot by the Bahá'í who made it; Rúḥíyyih Khánum's name is baked into the clay. Givogi, Kenya.

one who comes from Haifa. . ."; the young father in the Cameroon Republic who had courageously violated tradition by naming his children after Bahá'í heroes proudly presenting to Rúḥíyyih Khánum his infant daughter, her namesake, explaining that "The names used in this country are biblical, but I have moved a step forward and I want my children to be blessed and inspired by the names of the great Bahá'í heroes and heroines"; the simplicity and beauty of the funeral in Rhodesia of a three month old child to which one hundred children of a Bahá'í school marched half a mile carrying blossoms and singing the Greatest Name and where the Bahá'í funeral prayers read in Shona so affected the child's elderly grandmother that she spontaneously embraced the Cause; the address of Rúḥíyyih Khánum in the darkened chapel of Njala College, Sierra Leone, during a power failure, by the light of three candles placed on the floor, in the flickering light of which she tirelessly explained the Message of Bahá'u'lláh to an audience of fifty students; the enthusiasm and devotion of the young Nigerian believer who greeted her at one village, then bicycled ahead at great speed to carry news of her arrival to the next community where he was waiting with a welcoming speech composed for the occasion; the solace her visit brought to the widow of the first African known to have sacrificed his life rather than recant his faith;[1] the compassion with which Rúḥíyyih Khánum heard a stalwart believer recount his experience of being imprisoned twice for his belief; the thrill of meeting an efficient village Spiritual Assembly in Lesotho, its membership comprised of nine women; the radiance of a young Bahá'í in Zaïre as he sang a verse and melody of his own composition, "O Bahá'u'lláh, we were blind, You opened our eyes; we were deaf, You gave us hearing; hold our hands to the end of our lives. . ."; the tenderness with which Rúḥíyyih Khánum gathered flowers and fern, fashioning a wreath to place on the twin graves of George and Bessy Washington, elderly American Negro pioneers who came to Liberia in the early years of the Ten Year Crusade and died at their post in 1959, their Nigerian farm now being a national endowment. Stirring scenes such as these are cherished in the memories of those privileged to witness them.

Who would surmise the thoughts that must

[1] Eduardo Durante Viera, see "In Memoriam", *The Bahá'í World*, vol. XIV, p. 389.

have flooded the mind of Rúḥíyyih Khánum who as a young girl at the eleventh National Convention of the Bahá'ís of the United States in 1919 had participated in the formal "unveiling" of two of the *Tablets of the Divine Plan*,[1] the mandate which has been the source of all Bahá'í teaching plans, as she gazed into the faces of the Bahá'ís of a continent in which the response to the Ten Year Crusade of Shoghi Effendi had been so promising, or venture to describe the emotions which overtook her as she recognized the Knights of Bahá'u'lláh and other pioneers who arose in response to his call and still remained at their posts. None could be so insensitive as to attempt to rend the veil that must shield her inmost feelings from even her closest loving admirers and well-wishers as she viewed again landscapes she had seen when she traversed Africa, approximately thirty years before, in the company of the beloved Guardian.

At the conclusion of the great safari, the intrepid travellers, accompanied by various friends during different segments of their trek, had driven 36,000 miles by landrover, the majority over expanses which could scarcely qualify for description as roads, flown unnumbered miles by air and voyaged vast distances by watercraft. Mrs. Nakhjavání wrote: "Looking back on this period of three years, eight months and eleven days, during which Amatu'l-Bahá was absent from Haifa, almost three years of which were spent on the continent of Africa, I cannot help but feel gratitude at being witness to one of the greatest acts of devotion and servitude in the history of this period of our Faith. . . Amatu'l-Bahá crossed the continent of Africa twice and with her deep love breathed a new life and a new hope into all its inhabitants. I firmly believe that future generations will study her life, her services and her travels in those lands honoured by her visits, and pattern their conduct on her example, inspired to follow in her footsteps. To my fanciful imagination, her visit to the resting-place of Shoghi Effendi in London was symbolic. It was in July, 1969, from that blessed spot, that she took her leave and started on her long African safari; and now, in February of 1973, she came back, laying her services and her victories at his feet."

[1] *Star of the West*, vol. x, No. 4, p. 59.



Amatu'l-Bahá Rúḥíyyih Khánum with a group of Masai women, Geteri market, Kisii, Kenya.

Listed below in chronological order are the countries, islands and territories of Africa visited by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and her travelling companion, Mrs. Violette Nakhjavání, in the period August, 1969, to February, 1973. The dates of the visits are given, together with the names of some of the Heads of State and other dignitaries who received her, to a number of whom she presented *The Proclamation of Bahá'u'lláh* or other Bahá'í literature.

UGANDA

Aug. 4–14, 1969
Dec. 3, 1969–Jan. 2, 1970

His Excellency Vice-President Daniel Arap Moi

KENYA

Aug. 15–Sept. 1, 1969
Sept. 28–Oct. 14, 1969
Nov. 17–Dec. 2, 1969
Oct. 2–10, 1972
Nov. 3–8, 1972
Nov. 25–Dec. 12, 1972
Feb. 2–24, 1973

ETHIOPIA

Oct. 15–Nov. 17, 1969

His Imperial Majesty Haile Selassie I
Her Imperial Majesty Princess Tenagne Worke Haile Selassie
His Imperial Highness Crown Prince Merid Asmatch Asfaw Wossen
His Highness Prince Asrate Kassa, Governor-General of Eritrea
Her Highness Princess Seble Desta
Girazmatch Kebbédé Wolde-Medhin, Chief Secretary, Province of Sidamu
The Governor-General of Dire Dawa
The Governor-General of Assab
Dejazmatch Haregot Abbai, Mayor of Asmara

TANZANIA (and MAFIA ISLAND)

Sept. 2–26, 1969
Dec. 13–14, 1972
Jan. 25–Feb. 2, 1973

The Regional Commissioner, Mafia Island

ZAÏRE

Jan. 3–12, 1970
Dec. 11, 1971–Jan. 31, 1972
Dec. 19, 1972–Jan. 13, 1973

The Mayor of Luluabourg
The Mayor of Bukavu
Governor N'Debo A Kanda Di Ne Nkeza

CENTRAL AFRICAN REPUBLIC

Jan. 13–24, 1970

CHAD

Jan. 25–Feb. 7, 1970

NIGERIA

Feb. 8–10, 1970
Sept. 7–Oct. 4, 1971

NIGER

Feb. 11–18, 1970

His Excellency Hamani Diori

DAHOMEY

Feb. 19–26, 1970
Aug. 11–Sept. 6, 1971

His Excellency Sourou Migan Apithy, Presidential Council (Porto Novo)
His Excellency Justin Tometin Ahomadegbe, Presidential Council (Cotonou)

TOGO

Feb. 27–Mar. 1, 1970

GHANA

Mar. 2–11, 1970
Nov. 20–28, 1970
Feb. 12–21, 1971
May 11–28, 1971
Aug. 6–10, 1971

His Highness the Asantehene, Otumfuo Opoku Ware II
His Excellency Acting Prime Minister J. Kwesi Lamptey
The Hon. T. D. Brodie-Mends, Minister of Information
The Hon. William Ofori-Atta, Minister of Education

IVORY COAST

Nov. 29–Dec. 21, 1970
Jan. 13–14, 1971
Feb. 22–Mar. 2, 1971
Apr. 27–May 10, 1971

His Excellency President Felix Houphouet-Boigny

LIBERIA

Dec. 23, 1970–Jan. 14, 1971
Mar. 3–15, 1971
His Excellency President Dr. William V. S. Tubman

MALI

Jan. 15–Feb. 1, 1971
His Excellency Vice-President Captain Yoro Diakité
Captain Suleyman Marico, Mayor of Timbuktu

UPPER VOLTA

Feb. 2–11, 1971
His Excellency President General Sangoulé Lamizana
Emperor Mogho Naba, Mossi Tribe
The Hon. Joseph Ouedraogo, Speaker of Parliament

SIERRA LEONE

Mar. 16–25, 1971
His Excellency Prime Minister Dr. Siaka Stevens
His Excellency Governor-General Sir Banja Tejan-Sie

SÉNÉGAL

Mar. 26–Apr. 8, 1971
Apr. 26, 1971
His Excellency President Léopold-Sédar Senghor

GAMBIA

Apr. 9–26, 1971
His Excellency President Sir Dawda Kairaba Jawara

CAMEROON REPUBLIC

Oct. 5–Nov. 2, 1971
His Excellency Vice-President Solomon Tandeng Muna
The Fon of Mankon
The Fon of Makebe

ZAMBIA

Feb. 1–Mar. 9, 1972
June 4, 1972
His Excellency President Dr. Kenneth David Kaunda

RHODESIA

Mar. 10–31, 1972
May 11–June 8, 1972

BOTSWANA

June 9–28, 1972

REPUBLIC OF SOUTH AFRICA

June 29–July 6, 1972
July 12–19, 1972
Aug. 4–14, 1972
Sept. 24–27, 1972

SOUTH WEST AFRICA (NAMIBIA)

July 7–11, 1972

LESOTHO

July 19–Aug. 4, 1972
His Majesty King Motlotlehi Moshoeshoe II

SWAZILAND

Aug. 15–Sept. 19, 1972
Sept. 22–23, 1972
His Majesty King Sobhuza II, K.B.E.
His Highness Prince Masitsela
Her Highness Princess Gcinaphi

MOZAMBIQUE

Sept. 20–21, 1972

MALAWI

Oct. 11–Nov. 2, 1972
His Excellency President Dr. Hastings Kamuzu Banda
The Hon. A. A. Muwalo Nqumayo, Minister of State

SEYCHELLES

Nov. 9–24, 1972
His Excellency Governor-General Sir Bruce Great-Batch
The Hon. D. L. Davies, Attorney-General

RWANDA

Dec. 15–18, 1972
Jan. 14–22, 1973
His Excellency President Grégoire Kayibanda

BURUNDI

Jan. 23–24, 1973

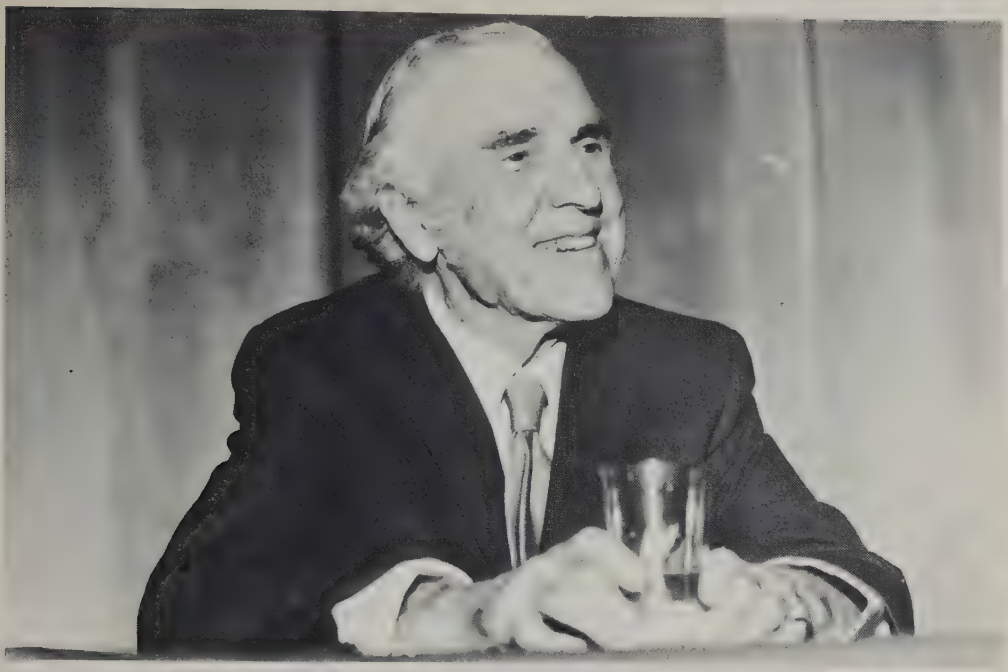
4. HANDS OF THE CAUSE WHO REPRESENTED THE UNIVERSAL HOUSE OF JUSTICE AT CONFERENCES AND DEDICATIONS

Oceanic and Intercontinental Conferences

Ugo Giachery	Palermo, Sicily *August 23–25, 1968*
Amatu'l-Bahá Rúḥíyyih Khánum	La Paz, Bolivia *August 14–16, 1970*
William Sears	Rose Hill, Mauritius *August 14–16, 1970*
Raḥmatu'lláh Muhájir	Monrovia, Liberia *January 1–3, 1971*
Enoch Olinga	Singapore, Singapore *January 1–3, 1971*
Dhikru'lláh Khádem	Kingston, Jamaica *May 21–23, 1971*
Collis Featherstone	Suva, Fiji *May 21–23, 1971*
ʿAlí-Akbar Furútan	Sapporo, Japan *September 3–5, 1971*
John Robarts	Reykjavik, Iceland *September 3–5, 1971*

Dedication of the Mother Temple of Latin America
Panama City, Panama
April 29, 1972

Amatu'l-Bahá Rúḥíyyih Khánum



The Hand of the Cause John Robarts as he appeared at the North Atlantic Oceanic Conference, Reykjavik, Iceland; September, 1971. Mr. Robarts was the representative of the Universal House of Justice on this occasion.



Dr. Chellie J. Sundram (right), a member of the Continental Board of Counsellors in South-eastern Asia, conducting the Hands of the Cause and guests around the Bahá'í Exhibition at the Oceanic Conference of the South China Seas held in Singapore; January, 1971. On the left are seen the Hands of the Cause H. Collis Featherstone and Enoch Olinga.

5. HANDS OF THE CAUSE WHO REPRESENTED THE UNIVERSAL HOUSE OF JUSTICE AT CONVENTIONS FOR THE ELECTION OF NATIONAL SPIRITUAL ASSEMBLIES

	Riḍván 1969
Enoch Olinga	Burundi and Rwanda (Bujumbura, Burundi)
Collis Featherstone	Papua and New Guinea (Lae, New Guinea)
	Riḍván 1970
Amatu'l-Bahá Rúḥíyyih Khánum	Guyana, Surinam and French Guiana (Georgetown, Guyana)
Ugo Giachery	Near East (Beirut, Lebanon)
Jalál Kházeh	Dahomey, Togo and Niger (Cotonou, Dahomey) Ghana (Accra)
Paul Haney	Botswana (Gaborone) Malawi (Limbe)
Enoch Olinga	Upper West Africa (Bathurst, The Gambia)
Collis Featherstone	Samoa (Apia, Western Samoa) Tonga and the Cook Islands (Nukualofa, Tonga)
Raḥmatu'lláh Muhájir	Fiji (Suva)
Abu'l-Qásim Faizí	Central Africa (Bangui, Central African Republic) Zaïre (Kinshasa)
	Riḍván 1971
Amatu'l-Bahá Rúḥíyyih Khánum	Ivory Coast, Mali and Upper Volta (Abidjan, Ivory Coast)
Dhikru'lláh Khádem	Trinidad and Tobago (Port-of-Spain, Trinidad)
Adelbert Mühlschlegel	Lesotho (Maseru) Swaziland and Mozambique (Mbabane, Swaziland)
'Alí-Muḥammad Varqá	Central African Republic (Bangui) Congo (Brazzaville) and Gabon (Brazzaville)
Enoch Olinga	Chad (Fort Lamy)
Collis Featherstone	Solomon Islands (Honiara) South West Pacific Ocean (Noumea)
	Riḍván 1972
Amatu'l-Bahá Rúḥíyyih Khánum	Windward Islands (Bridgetown, Barbados)
Ugo Giachery	Puerto Rico (Santurce)
'Alí-Akbar Furútan	Nepal (Katmandu)
Adelbert Mühlschlegel	Rwanda (Kigali) Seychelles (Victoria, Mahé Island)
Jalál Kházeh	Singapore (Singapore) Eastern Malaysia and Brunei (Kuching)
Enoch Olinga	Iceland (Reykjavik)
William Sears	Republic of Ireland (Dublin)
Collis Featherstone	North West Pacific Ocean (Ponape, Caroline Islands)
Raḥmatu'lláh Muhájir	Réunion Island (St. Pierre) Malagasy Republic (Tananarive)

6. THE ESTABLISHMENT OF THE CONTINENTAL BOARDS OF COUNSELLORS

Cablegram from the Universal House of Justice "To All National Spiritual Assemblies" June 21, 1968

REJOICE ANNOUNCE MOMENTOUS DECISION ESTABLISH ELEVEN CONTINENTAL BOARDS COUNSELLORS PROTECTION PROPAGATION FAITH THREE EACH FOR AFRICA AMERICAS ASIA ONE EACH FOR AUSTRALASIA EUROPE STOP ADOPTION THIS SIGNIFICANT STEP FOLLOWING CONSULTATION WITH HANDS CAUSE GOD ENSURES EXTENSION FUTURE APPOINTED FUNCTIONS THEIR INSTITUTION STOP CONTINENTAL BOARDS ENTRUSTED IN CLOSE COLLABORATION HANDS CAUSE WITH RESPONSIBILITY DIRECTION AUXILIARY BOARDS AND CONSULTATION NATIONAL SPIRITUAL ASSEMBLIES STOP HANDS CAUSE GOD WILL HENCEFORTH INCREASE INTERCONTINENTAL SERVICES ASSUMING WORLD-WIDE ROLE PROTECTION PROPAGATION FAITH STOP MEMBERS AUXILIARY BOARDS WILL REPORT BE RESPONSIBLE TO CONTINENTAL BOARDS COUNSELLORS STOP HANDS CAUSE RESIDING HOLY LAND IN ADDITION SERVING LIAISON BETWEEN UNIVERSAL HOUSE JUSTICE AND CONTINENTAL BOARDS COUNSELLORS WILL ASSIST FUTURE ESTABLISHMENT INTERNATIONAL TEACHING CENTRE HOLY LAND FORESHADOWED WRITINGS BELOVED GUARDIAN STOP DETAILS NEW DEVELOPMENTS BEING CONVEYED BY LETTER STOP FERVENTLY SUPPLICATING HOLY THRESHOLD DIVINE CONFIRMATIONS FURTHER STEP IRRESISTIBLE UNFOLDMENT MIGHTY ADMINISTRATIVE ORDER BAHAULLAH.

Below in chronological order are excerpts from the principal communications of the Universal House of Justice delineating and elucidating the functions of the Continental Boards of Counsellors:

LETTER "TO THE BAHÁ'ÍS OF THE WORLD"

The majestic unfoldment of Bahá'u'lláh's world-redeeming administrative system has been marked by the successive establishment of the various institutions and agencies which constitute the framework of that divinely-created Order. Thus, more than a quarter-of-a-century after the emergence of the first National Spiritual Assemblies of the Bahá'í world the Institution of the Hands of the Cause of God was formally established, with the appointment by the beloved Guardian, in conformity with the provisions of 'Abdu'l-Bahá's *Will and Testament*, of the first contingent of these high-ranking officers of the Faith. Following the passing of the Guardian of the Cause of God, it fell to the House of Justice to devise a way, within the Administrative Order, of developing "the Institution of the Hands of the Cause with a view to extension into the future of its appointed functions of protection and propagation", and this was made a goal of the Nine Year Plan. Much thought and study has been given to the question over the past four years, and the texts have been collected and reviewed. During the last two months, this goal, as announced in our cable to the National Conventions, has been the object of prolonged and prayerful consultation between the Universal House of Justice and the Hands of the Cause of God. All this made evident the framework within which this goal was to be achieved, namely:

> The Universal House of Justice sees no way in which additional Hands of the Cause of God can be appointed.
>
> The absence of the Guardian of the Faith brought about an entirely new relationship between the Universal House of Justice and the Hands of the Cause and called for the progressive unfoldment by the Universal House of Justice of the manner in which the Hands of the Cause would carry out their divinely-conferred functions of protection and propagation.
>
> Whatever new development or institution is initiated should come into operation as soon

Membership of First Continental Boards of Counsellors (1968)	*Hands of the Cause who convened inaugural meeting*
Northwestern Africa	
Husayn Ardikání[1]	ʻAlí-Muḥammad Varqá
Muḥammad Kebdani	
William Maxwell	
Central and East Africa	
Oloro Epyeru	Músá Banání
Kolonario Oule	
Isobel Sabri	
Mihdí Samandarí	
ʻAzíz Yazdí[1]	
Southern Africa	
Seewoosumbur-Jeehoba Appa	Enoch Olinga
Shídán Fatḥ-i-Aʻẓam[1]	
Bahíyyih Ford	
North America	
Lloyd Gardner	Dhikru'lláh Khádem
Florence Mayberry	
Edna True[1]	
Central America	
Carmen de Burafato	Ugo Giachery
Artemus Lamb	
Alfred Osborne[1]	
South America	
Athos Costas	Jalál Kházeh
Hooper Dunbar[1]	
Donald Witzel	
Western Asia	
Masíḥ Farhangí	Shuʻáʻu'lláh ʻAlá'í
Masʻúd Khamsí	
Hádí Raḥmání[1]	
Manúchihr Salmánpúr	
Sankaran-Nair Vasudevan	
Southeast Asia	
Yan Kee Leong	Raḥmatu'lláh Muhájir
Khudárahm Paymán[1]	
Chellie Sundram	
Northeast Asia	
Rúḥu'lláh Mumtází[1]	John Robarts
Vicente Samaniego	
Australasia	
Suhayl ʻAlá'í	H. Collis Featherstone
Howard Harwood	
Thelma Perks[1]	
Europe	
Erik Blumenthal	Adelbert Mühlschlegel
Dorothy Ferraby[1]	
Louis Hénuzet	

[1] Trustee, Continental Fund.

as possible in order to reinforce and supplement the work of the Hands of the Cause while at the same time taking full advantage of the opportunity of having the Hands themselves assist in launching and guiding the new procedures.

Any such institution must grow and operate in harmony with the principles governing the functioning of the Institution of the Hands of the Cause of God.

In the light of these considerations the Universal House of Justice decided, as announced in its recent cable, to establish Continental Boards of Counsellors for the protection and propagation of the Faith. Their duties will include directing the Auxiliary Boards in their respective areas, consulting and collaborating with National Spiritual Assemblies, and keeping the Hands of the Cause and the Universal House of Justice informed concerning the conditions of the Cause in their areas.

Initially eleven Boards of Counsellors have been appointed, one for each of the following areas: Northwestern Africa, Central and East Africa, Southern Africa, North America, Central America, South America, Western Asia, Southeastern Asia, Northeastern Asia, Australasia and Europe.

The members of these Boards of Counsellors will serve for a term, or terms, the length of which will be determined and announced at a later date, and while serving in this capacity, will not be eligible for membership on national or local administrative bodies. One member of each Continental Board of Counsellors has been designated as Trustee of the Continental Fund for its area.

The Auxiliary Boards for Protection and Propagation will henceforth report to the Continental Boards of Counsellors who will appoint or replace members of the Auxiliary Boards as circumstances may require. Such appointments and replacements as may be necessary in the initial stages will take place after consultation with the Hand or Hands previously assigned to the continent or zone.

The Hands of the Cause of God have the prerogative and obligation to consult with the Continental Boards of Counsellors and National Spiritual Assemblies on any subject which, in their view, affects the interests of the Cause. The Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the Continental Boards of Counsellors, and will also assist the Universal House of Justice in setting up, at a propitious time, an international teaching centre in the Holy Land, as anticipated in the Guardian's writings.

The Hands of the Cause of God are one of the most precious assets the Bahá'í world possesses. Released from administration of the Auxiliary Boards, they will be able to concentrate their energies on the more primary responsibilities of general protection and propagation, "preservation of the spiritual health of the Bahá'í communities" and "the vitality of the faith" of the Bahá'ís throughout the world. The House of Justice will call upon them to undertake special missions on its behalf, to represent it on both Bahá'í and other occasions and to keep it informed of the welfare of the Cause. While the Hands of the Cause will, naturally, have special concern for the affairs of the Cause in the areas in which they reside, they will operate increasingly on an intercontinental level, a factor which will lend tremendous impetus to the diffusion throughout the Bahá'í world of the spiritual inspiration channelled through them—the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.

With joyful hearts we proclaim this further unfoldment of the Administrative Order of Bahá'u'lláh and join our prayers to those of the friends throughout the East and the West that Bahá'u'lláh may continue to shower His confirmations upon the efforts of His servants in the safeguarding and promotion of His Faith.

(*June 24, 1968*)

LETTER "TO ALL NATIONAL SPIRITUAL ASSEMBLIES"

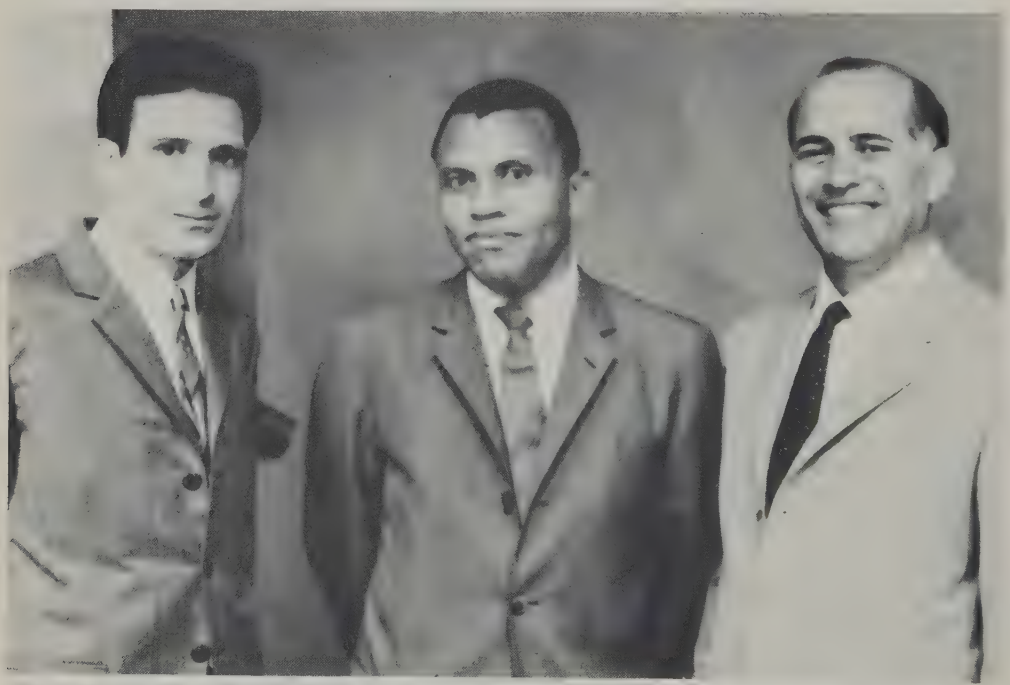
We are enclosing a message addressed to the Bahá'ís of the world outlining the decisions of the Universal House of Justice arrived at in consultation with the Hands of the Cause of God in implementation of the goal of the Nine Year Plan concerning the development of the Institution of the Hands of the Cause of God, with a view to the extension into the future of its appointed functions of protection and propagation.

The relationship of Continental Boards of Counsellors to National Spiritual Assemblies will follow the pattern of the relationship between the Hands of the Cause and National Spiritual Assemblies, outlined by the beloved Guardian in various communications. Within the framework of these, and of general instructions given to them by the Universal House of Justice, the Boards of Counsellors will decide the manner in which they will collaborate and consult with National Spiritual Assemblies in their areas. You will readily recognize the importance of this close collaboration, which is indeed vital to the future progress of the Cause.

Although henceforth the Hands of the Cause will be operating increasingly on an intercontinental level and in direct relationship with the Universal House of Justice, they will, in addition to carrying out special missions on its behalf, continue to exercise their prerogative and obligation of consulting with National Spiritual Assemblies on any subject which, in their view, affects the interests of the Cause. National Spiritual Assemblies should at all times take advantage of the presence of Hands of the Cause in their areas to seek their views on all fundamental matters, particularly in the areas of protection and propagation.

It is our hope and prayer that all National Spiritual Assemblies may lend full support to the labours and services of these newly-appointed workers in the Divine Vineyard, and derive additional strength and fresh inspiration from the efforts they will exert in the discharge of their highly-challenging and sacred responsibilities.

(*June 24, 1968*)



The Continental Board of Counsellors in Northwestern Africa. Left to right: Mr. Muḥammad Kebdani (Kibdání), Dr. William Maxwell, Mr. Ḥusayn Ardikáni; 1968.



The Continental Board of Counsellors in Central and East Africa. Front row, left to right: Mr. Oloro Epyeru, Mrs. Isobel Sabri. Back row, left to right: Mr. 'Azíz Yazdí, Mr. Kolonario Oule, Dr. Mihdí Samandarí; 1968.



The Continental Board of Counsellors in Southern Africa. Left to right: Mr. Seewoosumbur-Jeehoba Appa, Mrs. Bahíyyih Ford Winckler, Mr. Shídán Fatḥ-i-A'ẓam; 1968.

EXCERPTS FROM LETTER "TO ALL CONTINENTAL BOARDS OF COUNSELLORS"

It is with feelings of deep satisfaction and appreciation that we have noted during these first months since the establishment of your new institution, the rapid and effective manner in which you have inaugurated and developed your work. We feel that additional clarification of certain points will be helpful to the Continental Boards of Counsellors in discharging their vital responsibilities...

The high station of the Hands of the Cause and the intercontinental scope of their diverse activities call for the fullest co-operation from the Continental Boards of Counsellors with each Hand, whether resident or travelling, and provision of complete information which the Hand may require for the discharge of his sacred duties. The Continental Boards of Counsellors should freely offer their own or Auxiliary Board members' services.

Emergencies may occasionally arise which require a Hand to direct an Auxiliary Board member, in which case the Continental Board of Counsellors will be advised by the Hand as quickly as possible of the action taken...

The Continental Boards of Counsellors are authorized to determine the ways by which individual Counsellors can, in the fulfilment of their duties, best contact national and local Assemblies, groups and individuals...

National Spiritual Assemblies will extend a cordial invitation to members of the Continental Board of Counsellors of an area to attend each National Convention. All Counsellors present at a Convention in their area will be accorded the same freedom of the Convention as is given to the Hands of the Cause. If no Counsellors can attend a Convention, they may appoint for that Convention one or two Auxiliary Board members to act as their special deputies, who will be warmly welcomed and given the courtesy of taking part in the Convention as representatives of the Board of Counsellors...

The two Auxiliary Boards for Protection and Propagation have distinctive functions, as prescribed by the beloved Guardian. Members of the Auxiliary Board for Protection certainly may assist in propagating the Faith, but their primary duty is that of protection. In exceptional cases, Continental Boards of Counsellors may find it necessary to assign a member of the Propagation Board to a matter of protection...

Auxiliary Board members present at a National Convention do not have the privilege of the floor unless deputized by the Continental Board of Counsellors or given the privilege of the floor by the Convention...

(*March 25, 1969*)

LETTER "TO ALL NATIONAL SPIRITUAL ASSEMBLIES"

With great joy we announce that we have decided to increase the total number of members of the Continental Boards of Counsellors for the Protection and Propagation of the Faith to thirty-eight by adding John McHenry III to the Continental Board of Counsellors in North East Asia and Mas'úd Khamsí to the Continental Board of Counsellors in South America, raising the number of Counsellors on each Board to three and four, respectively.

We also rejoice to announce the appointment of Mrs. Shirin Boman to the Continental Board of Counsellors of Western Asia to fill a vacancy on that Board.

The devoted efforts of all eleven Continental Boards of Counsellors during the first year of their services to the Faith of Bahá'u'lláh have been most exemplary and praiseworthy. We are deeply grateful for the loyalty, steadfastness and devotion which have characterized the activities of all members in reinforcing the vitally important work of the Hands of the Cause of God.

(*July 10, 1969*)

EXCERPT FROM CABLEGRAM "TO ALL NATIONAL SPIRITUAL ASSEMBLIES"

. . . MOVED PAY LOVING TRIBUTE HANDS CAUSE GOD THEIR BRILLIANT SERVICES BLAZING TEACHING TRAILS SURFACE PLANET UPLIFTING ADVISING ASSEMBLIES FRIENDS ALL CONTINENTS STOP IN VIEW EFFECTIVE REINFORCEMENT THIS NOBLE WORK BY ABLE DEDICATED CONTINENTAL BOARDS COUNSELLORS THEIR AUXILIARY BOARDS TOGETHER WITH GROWING NEED AND EXPANSION WORLD COMMUNITY ANNOUNCE AUGMENTATION VITAL INSTITUTION THROUGH APPOINTMENT THREE ADDITIONAL COUNSELLORS IRAJ AYMAN WESTERN ASIA ANNELIESE BOPP BETTY REED EUROPE AND AUTHORIZATION APPOINTMENT FORTY-FIVE ADDITIONAL AUXILIARY BOARD MEMBERS NINE AFRICA SIXTEEN ASIA TWO AUSTRALASIA EIGHTEEN WESTERN HEMISPHERE. . .

(*Riḍván 1970*)

LETTER "TO ALL CONTINENTAL BOARDS OF COUNSELLORS AND NATIONAL SPIRITUAL ASSEMBLIES"

Recently we have received queries from several sources about the nature of the Institution of the Continental Boards of Counsellors and its relationship to the Institution of the Hands of the Cause, and we feel it is timely for us to give further elucidation.

As with so many aspects of the Administrative Order, understanding of this subject will develop and clarify with the passage of time as that Order grows organically in response to the power and guidance of Almighty God and in accordance with the needs of a rapidly developing world-wide community. However, certain aspects are already so clear as to require a proper understanding by the friends.

In the *Kitáb-i-'Ahdí* (the Book of His Covenant) Bahá'u'lláh wrote, "Blessed are the rulers and the learned in Al-Bahá", and referring to this very passage the beloved Guardian wrote on November 4, 1931:

> "In this holy cycle the 'learned' are, on the one hand, the Hands of the Cause of God, and, on the other, the teachers and diffusers of His teachings who do not rank as Hands, but who have attained an eminent position in the teaching work. As to the 'rulers' they refer to the members of the Local, National and International Houses of Justice. The duties of each of these souls will be determined in the future." (*Translated from the Persian.*)

The Hands of the Cause of God, the Counsellors and the members of the Auxiliary Boards fall within the definition of the "learned" given by the beloved Guardian. Thus they are all intimately interrelated and it is not incorrect to refer to the three ranks collectively as one institution.

However, each is also a separate institution in itself. The Institution of the Hands of the Cause of God was brought into existence in the time of Bahá'u'lláh and when the Administrative Order was proclaimed and formally established by 'Abdu'l-Bahá in His Will, it became an auxiliary institution of the Guardianship. The Auxiliary Boards, in their turn, were brought into being by Shoghi Effendi as an auxiliary institution of the Hands of the Cause.

When, following the passing of Shoghi Effendi, the Universal House of Justice decided that it could not legislate to make possible the appointment of further Hands of the Cause, it became necessary for it to create a new institution, appointed by itself, to extend into the future the functions of protection and propagation vested in the Hands of the Cause and, with that in view, so to develop the Institution of the Hands that it could nurture the new institution and function in close collaboration with it as long as possible. It was also vital so to arrange matters as to make the most effective use of the unique services of the Hands themselves.

The first step in this development was taken in November, 1964, when the Universal House of Justice formally related the Institution of the Hands to itself by stating that "Responsibility for decisions on matters of general policy affecting the institution of the Hands of the Cause, which was formerly exercised by the beloved Guardian, now devolves upon the



The Continental Board of Counsellors in North America. Left to right: Mrs. Florence Mayberry, Mr. Lloyd Gardner, Miss Edna True; 1968.

Universal House of Justice as the supreme and central institution of the Faith to which all must turn." At that time the number of members of the Auxiliary Boards was increased from seventy-two to one hundred and thirty five, and the Hands of the Cause in each continent were called upon to appoint one or more members of their Auxiliary Boards to act in an executive capacity on behalf of and in the name of each Hand, thereby assisting him in carrying out his work.

In June, 1968, the Institution of the Continental Boards of Counsellors was brought into being, fulfilling the goal of extending the aforementioned functions of the Hands into the future, and this momentous decision was accompanied by the next step in the development of the Institution of the Hands of the Cause; the continental Hands were to serve henceforth on a world-wide basis and operate individually in direct relationship to the Universal House of Justice; the Hands ceased to be responsible for the direction of the Auxiliary Boards, which became an auxiliary institution of the Continental Boards of Counsellors; the Hands of the Cause residing in the Holy Land were given the task of acting as liaison between the Universal House of Justice and the Boards of Counsellors; and the working interrelationships between the Hands and the Boards of Counsellors were established. Reference was also made to the future establishment by the Universal House of Justice, with the assistance of the Hands residing in the Holy Land, of an international teaching centre in the Holy Land.[1]

In July, 1969, and at Riḍván, 1970, further increases in the numbers of Counsellors and Auxiliary Board members were made.

Other developments in the Institution of the Hands of the Cause and the Institution of the Continental Boards of Counsellors will no doubt take place in future as the international teaching centre comes into being and as the work of the Counsellors expands.

We have noted that the Hands, the Counsellors and the Auxiliary Boards are sometimes referred to by the friends as the "appointive arm" of the Administrative Order in contradistinction to the Universal House of Justice and the National and Local Assemblies which

[1] The Universal House of Justice announced the establishment of the International Teaching Centre on June 8, 1973, in a letter addressed "To the Bahá'ís of the World". Its establishment falls beyond the period under review in this volume.



The Continental Board of Counsellors in Central America. Left to right: Mr. Artemus Lamb, Mrs. Carmen de Burafato, Mr. Alfred Osborne; 1968.



The Continental Board of Counsellors in South America. Left to right: Mr. Donald Witzel, Mr. Athos Costas, Mr. Mas'úd Khamsí, Mr. Hooper Dunbar; 1970.

constitute the "elective arm". While there is truth in this description as it applies to the method used in the creation of these institutions, the friends should understand that it is not only the fact of appointment that particularly distinguishes the institutions of the Hands, Counsellors and Auxiliary Boards. There are, for instance, many more believers appointed to committees in the "elective arm" than are serving in the so-called "appointive arm". A more striking distinction is that whereas the "rulers" in the Cause function as corporate bodies, the "learned" operate primarily as individuals.

In a letter written on March 14, 1927 to the Spiritual Assembly of the Bahá'ís of Istanbul, the Guardian's secretary explained, on his behalf, the principle in the Cause of action by majority vote. He pointed out how, in the past, it was certain individuals who "accounted themselves as superior in knowledge and elevated in position" who caused division, and that it was those "who pretended to be the most distinguished of all" who "always proved themselves to be the source of contention". "But praise be to God" he continued, "that the Pen of Glory has done away with the unyielding and dictatorial views of the learned and the wise, dismissed the assertions of individuals as an authoritative criterion, even though they were recognized as the most accomplished and learned among men and ordained that all matters be referred to authorized centres and specified assemblies. Even so, no assembly has been invested with the absolute authority to deal with such general matters as affect the interests of nations. Nay rather, He has brought all the assemblies together under the shadow of one House of Justice, one divinely appointed Centre, so that there would be only one Centre and all the rest integrated into a single body, revolving around one expressly-designated Pivot, thus making them all proof against schism and division." (*Translated from the Persian.*)

Having permanently excluded the evils admittedly inherent in the institutions of the "learned" in past dispensations, Bahá'u'lláh has nevertheless embodied in His Administrative Order the beneficent elements which exist in such institutions, elements which are of fundamental value for the progress of the Cause, as can be gauged from even a cursory reading of the Guardian's message of June 4, 1957.

The existence of institutions of such exalted rank, comprising individuals who play such a vital role, who yet have no legislative, administrative or judicial authority, and are entirely devoid of priestly functions or the right to make authoritative interpretations, is a feature of Bahá'í administration unparallelled in the religions of the past. The newness and uniqueness of this concept make it difficult to grasp; only as the Bahá'í Community grows and the believers are increasingly able to contemplate its administrative structure uninfluenced by concepts from past ages, will the vital interdependence of the "rulers" and "learned" in the Faith be properly understood, and the inestimable value of their interaction be fully recognized.

(*April 24, 1972*)

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In a letter to the Hands of the Cause dated October 24, 1971, the Universal House of Justice invited them all to attend the International Convention during Ridván, 130 (April 29, 30, May 1, 1973) and to stay on for the purpose of consulting on a number of important subjects including the establishment of the International Teaching Centre, about which the Hands had already been requested to submit their written views. The members of the Continental Boards of Counsellors were also invited to attend the International Convention and were given an opportunity to make a brief pilgrimage. Provision was also made for consultations among the Counsellors themselves, and with the Hands of the Cause, and the Universal House of Justice.

7. THE RELATIONSHIP OF CONTINENTAL BOARDS OF COUNSELLORS TO NATIONAL SPIRITUAL ASSEMBLIES

by EDNA M. TRUE

IN his cablegram of June 4, 1957, one of his very last messages to the Bahá'í world, Shoghi Effendi called, with marked emphasis, for the closest collaboration of the Hands of the Cause and National Spiritual Assemblies, referring to them as the "two institutions, occupying, with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely ordained administrative hierarchy of the World Order of Bahá'u'lláh".[1]

Continuing, in this same message, the Guardian asserts that "The security of our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions.[2]

Both the content and the tone of this vital message emphasize profoundly the great importance of our understanding, as clearly as possible, the subjects we are now considering, namely, the functions and relationships of these two institutions, as a necessary first step towards realizing the nature and scope of the constant and close collaboration called for by the Guardian in this stirring message—a collaboration which is so essential to the health and progress of our beloved Faith.

The most fruitful approach to our task, I feel, is to reflect together on the true nature and theory of operation of Bahá'u'lláh's Administrative Order, of which all the institutions, including the two with which we are presently concerned, are inseparable, component parts. To do this, we must clear our minds of all former concepts of organization which we have heretofore experienced or known, and open our hearts, even more than our intellects, to a wholly new theory, completely unique and different from any hitherto practised, either in former religious dispensations or governments. As the Guardian has told us:

"A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions."[3]

"The Administrative Order . . . it should be noted, is, by virtue of its origin and character, unique in the annals of the world's religious systems."[4]

It is the Guardian who, in his "World Order" letters[5] addressed to the early believers—at the very beginning of his ministry—has, with such painstaking care, loving patience and understanding, clarified for us the vital necessity, the unique characteristics, the unimaginable dynamic power, and assured accomplishment of Bahá'u'lláh's Administrative Order. It is through this inexhaustible source of infallible knowledge that we have been enabled to at least glimpse the character and manner of the operation of this unique instrument bestowed by God for the fulfilment of His ultimate purpose for mankind.

What, then, are the basic features of this supreme Administrative Order of Bahá'u'lláh?

That the "bedrock" on which it is founded is "God's immutable Purpose for mankind in this day".[6]

[1] Shoghi Effendi, *Messages to the Bahá'í World*, p. 123.
[2] ibid., p. 123.
[3] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 152.
[4] Shoghi Effendi, *God Passes By*, p. 326.
[5] Shoghi Effendi, letters written between 1929 and 1936 compiled and published under the title *The World Order of Bahá'u'lláh*.
[6] ibid., p. 156.



The Continental Board of Counsellors in Western Asia. Front row, left to right: Dr. Iraj Ayman, Mrs. Shirin Boman, Mr. Hádí Raḥmaní, Dr. Masíḥ Farhangí. Back row, left to right: Dr. Manúchihr Salmánpúr, Mr. Sankaran-Nair Vasudevan; 1970.

That it is divine in origin and authority. "It should be remembered by every follower of the Cause," Shoghi Effendi wrote, "that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament* of 'Abdu'l-Bahá, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdas*. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith."[1]

That it is vitally necessary. ". . . the Spirit breathed by Bahá'u'lláh upon the world . . . can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear His name, wholly identify itself with His principles, and function in conformity with His Laws."[2]

That it is unique and different from any other organization of the present or the past.

That it operates solely on the spiritual principles and the laws embodied in the Teachings of Bahá'u'lláh.

That it provides all the essentials for the establishment of the Faith and for the fulfilment of its ultimate purpose. ". . . the apostles of Bahá'u'lláh in every land . . . have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task."[3]

In the World Order of Bahá'u'lláh personality and prestige, wealth, intellectual prowess and material power are not needed for its progress and success. In the words of Shoghi Effendi: ". . . the Cause associated with the name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; . . . its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; . . . it propagates itself by ways

[1] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 5.
[2] ibid., p. 19.
[3] ibid., p. 21.



The Continental Board of Counsellors in Southeast Asia. Left to right: Dr. Chellie Sundram, Mr. Khudáraḥm Paymán, Mr. Yan Kee Leong; 1968.



The Continental Board of Counsellors in Northeast Asia. Left to right: Mr. Vicente Samaniego, Mr. Rúḥu'lláh Mumtází, Mr. John McHenry III; 1971.

mysterious and utterly at variance with the standards accepted by the generality of mankind..."[1]

In contrast to the organizations of the world, the success and progress of the Bahá'í administrative system is through the spiritual growth and development of those who are responsible for the actual functioning of its institutions. Such development by the individuals is attained by following the spiritual laws and principles upon which it is based.

It is vitally important for us to know and fully understand that the inexhaustible and dynamic spiritual power inherently existing in this New World Order can be released only through the attainment and practice of spiritual qualities. The regenerating spirit of the Revelation of Bahá'u'lláh, flowing freely throughout this system, will continue to strengthen and renew those operating within it, enabling the Cause to progress to its ultimate purpose and mission.

Shoghi Effendi has written: "This Administrative Order, as it expands and consolidates itself, will. . . demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind."[2]

The Hand of the Cause Horace Holley, whom the Guardian called an indefatigable and distinguished champion of the Administrative Order, has said: "The administrative aspect of the Bahá'í Cause is in reality no mere set of external regulations but the very fruit of its universal spirit. Bahá'í administration is nothing less than a worldwide ethic, the special characteristic of which is to transform subjective faith into positive co-operative action—unifying the whole being of each believer through his unity with his spiritual brothers. Its unbreakable foundation is the principle of consultation, which 'Abdu'l-Bahá declared to be the fulfilment of individual conscience in this new age."[3]

How few are the specific administrative directives given by Bahá'u'lláh, 'Abdu'l-Bahá, and then the beloved Guardian; and, in contrast, how detailed are the guidelines of how we are to serve! In delineating the spiritual qualities we should practise, 'Abdu'l-Bahá referred to them as "conditions". Shoghi Effendi described them as "obligations incumbent upon the members of consulting councils"[4]—thus implying that the desired results could not otherwise be obtained. Let us briefly review some of these conditions set out by 'Abdu'l-Bahá:

"The first condition is absolute love and harmony amongst the members of the Assembly . . . Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion. . . The honoured members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. . . In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness..."[5]

Let us remember that at the time of 'Abdu'l-Bahá's ascension the organization of the World Order, although fully defined, was not yet established. It became the responsibility and life work of the Guardian to erect the institutions of this Administrative Order according to the laws and principles embedded in Bahá'u'lláh's Revelation and the Writings of 'Abdu'l-Bahá.

Speaking of the *Will and Testament* of 'Abdu'l-Bahá—the Charter of this New World Order—the Guardian's secretary in March, 1930, wrote on his behalf in a letter to an individual: "The contents of the Will of the Master are far too much for the present generation to comprehend. It needs at least a century of

[1] Shoghi Effendi, *The World Order of Bahá'u'lláh*, pp. 51–52.
[2] ibid., p. 144.
[3] Horace Holley, introduction, *Bahá'í Administration*, p. viii.
[4] Shoghi Effendi, letter dated May 5, 1922, cited *Bahá'í Administration*, p. 22.
[5] 'Abdu'l-Bahá, cited by Shoghi Effendi, letter dated March 5, 1922, *Bahá'í Administration*, p. 22.



The Continental Board of Counsellors in Australasia. Left to right: Mr. Howard Harwood, Mr. Suhayl 'Alá'í, Miss Thelma Perks; 1968.

actual working before the treasures of wisdom hidden in it can be revealed. . ."[1]

A review of the activities of the Faith during the fifty years since the passing of 'Abdu'l-Bahá confirms these statements, for we cannot help but be aware of two clear facts—that the functioning of this mighty Order is in its very beginning stages, and that we stand too close to the beginning of this unique system ordained by Bahá'u'lláh to be able to fully understand its potentialities or the interrelationships of its component parts. Far from discouraging those who are presently serving in the Cause, these statements should spur them on to greater endeavour and deeper faith. For throughout the Writings we are promised that through our increased efforts to function more and more according to the spiritual laws which govern the operation of this divine system, our understanding of its greatness and power will deepen, and our accomplishments will grow in quality and extent.

It is the process of applying these spiritual laws and ideas to every aspect of Bahá'í administration, and of translating them into practical action, that presents the greatest challenge facing the body of believers and particularly those who serve on the institutions of this Cause. I also feel it is this aspect of Bahá'í Administration that is the least understood and most urgently requires our prayerful study and concentrated efforts to comprehend and demonstrate.

As we consider the functions of the institutions of the Continental Boards of Counsellors and National Spiritual Assemblies let us bear in mind, with particular emphasis, that they are severally component parts of the same living organism, and not separate institutions each with its own exclusive, clearly defined responsibilities. While certain responsibilities have been assigned to each of these institutions, others are shared in common, even though these may be more in the special province of one or the other.

In the cable dated June 21, 1968,[2] announcing the establishment of the Continental Boards of Counsellors, and in the letters which followed, the Universal House of Justice has charged the Counsellors "with specific functions relating

[1] Letter written on behalf of Shoghi Effendi, cited by the Universal House of Justice in letter dated December 7, 1969.

[2] For text of cable see p. 611.

to the protection and propagation of the Faith in the areas under their jurisdiction."[1] In its letter dated June 24, 1968, to all Continental Boards of Counsellors, the Universal House of Justice stated that the Counsellors "will operate in a manner similiar to that set forth by the beloved Guardian for the Hands of the Cause in his communications outlining the responsibilities they are called upon to discharge in collaboration with National Spiritual Assemblies". The same letter made it clear that "The authority of expulsion and reinstatement will be exercised by the Hands of the Cause of God, subject in each instance to the approval of the Universal House of Justice."

In general, therefore, the functions of the Continental Boards of Counsellors include propagation of the Faith; protection of the Faith; appointment and direction of Auxiliary Board members; trusteeship of the Continental Bahá'í Fund; and consultation with the National Spiritual Assemblies. Because the establishment of the Continental Boards of Counsellors insures the extension into the future of the appointed functions of the Institution of the Hands, it is assumed that the following obligations of the Hands of the Cause as set forth in 'Abdu'l-Bahá's *Will and Testament* apply to them: To "*diffuse the Divine Fragrances*"; to "*edify the souls of men*"; to "*promote learning*"; to "*improve the character of all men*"; and to be "*at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.*"[2]

In delineating the functions of the National Spiritual Assemblies, the Guardian has stated, in effect, that their immediate purpose is to stimulate, unify and co-ordinate the manifold activities of the believers and the Local Spiritual Assemblies. They exercise full authority over the Local Spiritual Assemblies in their province and are to initiate measures and direct in general the affairs of the Cause in the whole country or nation. It is the duty of National Spiritual Assemblies to direct vital matters affecting the interests of the Cause in their country, such as the matter of translations, publication, the Mashriqu'l-Adhkár, organizing and administering the teaching work and other similar undertakings that stand distinct from strictly local affairs. It is the members of the National Spiritual Assemblies throughout the world who elect the Universal House of Justice.

In addition, as revealed by Bahá'u'lláh in His Most Holy Book, *Kitáb-i-Aqdas*: *It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. . .*[3]

Shoghi Effendi emphasized: "Theirs is the duty to purge once for all their deliberations and the general conduct of their affairs from that air of self-contained aloofness, from the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness, in short, from every word and deed that might savour of partiality, self-centredness and prejudice. Theirs is the duty, while retaining the sacred and exclusive right of final decision in their hands, to invite discussion, provide information, ventilate grievances, welcome advice from even the most humble and insignificant members of the Bahá'í family, expose their motives, set forth their plans, justify their actions, revise if necessary their verdict, foster the sense of interdependence and co-partnership, of understanding and mutual confidence between them on one hand and all local Assemblies and individual believers on the other."[4]

In considering the relationships of these two important institutions—the Continental Boards of Counsellors and the National Spiritual Assemblies—it should be borne in mind that Bahá'í Administration is founded on institutions, laws and principles enshrined in Bahá'u'lláh's Revelation; that all of its institutions are divinely ordained—are integral, inseparable components of a living organism, interdependent and inclusive, not independent and exclusive; and that the health, strength and success of each is closely affected by the condition of the whole. As the Universal House of Justice wrote: "The Bahá'í world community,

[1] The Universal House of Justice, letter to all Continental Boards of Counsellors, June 24, 1968.
[2] The *Will and Testament* of 'Abdu'l-Bahá, p. 13.
[3] Bahá'u'lláh, *Kitáb-i-Aqdas*, cited *Bahá'í Administration*, p. 21.
[4] Shoghi Effendi, letter dated October 18, 1927, cited *Bahá'í Administration*, pp. 143–144.



The Continental Board of Counsellors in Europe. Left to right: Mr. Louis Hénuzet, Mrs. Dorothy Ferraby, Miss Anneliese Bopp, Mrs. Betty Reed, Mr. Erik Blumenthal; 1971.

growing like a healthy new body, develops new cells, new organs, new functions and powers as it presses on to its maturity, when every soul, living for the Cause of God, will receive from that Cause, health, assurance, and the overflowing bounties of Bahá'u'lláh which are diffused through His divinely ordained Order."[1]

Since the establishment of the Continental Boards of Counsellors in June, 1968, the Universal House of Justice has explained and clarified many important aspects of the relationships of the Continental Boards of Counsellors and the National Spiritual Assemblies in communications some of which have been addressed to the two institutions jointly, and others specifically addressed to one or the other.[2]

In a letter dated April 24, 1972, addressed to both the National Assemblies and the Boards of Counsellors, the Universal House of Justice stated: "Other developments in the Institution of the Hands of the Cause and the Institution of the Continental Boards of Counsellors will no doubt take place in future as the International Teaching Centre comes into being and as the work of the Counsellors expands."

As important and necessary as is the understanding of the functions and specified relationships of the Boards of Counsellors and the National Assemblies, the Writings of our Faith clearly show that of still greater import and significance is the spirit in which their members serve. When the relationship between them is one of mutual understanding, of confidence and trust, of sincere love and cooperation; when in their deliberations and actions they are following the precepts and guidelines which have their source in divine wisdom and which have been so clearly and so fully delineated for them, any matters or questions which arise in regard to their respective functions can be frankly and openly discussed and all issues easily and amicably resolved.

Such a relationship, we must recognize, is unique to this divinely-ordained Administrative Order. The secular world is increasingly characterized by destructive competition between institutions—when there are two legislative bodies, they manoeuvre against each other for power; legislative bodies compete with the judiciary and with the executive branch.

[1] The Universal House of Justice, *Wellspring of Guidance*, p. 38.
[2] For text of the principal communications, see pp. 611–620.

In contrast, the relationship between Bahá'í institutions is one of warm co-operation and collaboration, based upon genuine love and dedication to a common goal. It resembles a marriage, in that there is space for each partner to grow and develop; there is mutual respect and encouragement, and differences are settled by taking counsel together in an atmosphere of loving understanding.

So close are we all to the ways and standards of the world, it is difficult to wholly believe in the efficiency of spiritual means for practical accomplishments. Our human intellect can so easily guide us to other ways which, in its light, seem more desirable and effective. The Universal House of Justice, in a letter dated May 27, 1966, gives us much understanding and wise counsel in this respect: "Service to the Cause of God requires absolute fidelity and integrity and unwavering faith in Him. No good but only evil can come from taking the responsibility for the future of God's Cause into our own hands and trying to force it into ways that we wish it to go regardless of the clear texts and our own limitations. It is His Cause. He has promised that its light will not fail. Our part is to cling tenaciously to the revealed Word and to the institutions that He has created to preserve His Covenant."[1]

The standard of collaboration between Bahá'í institutions set before us in the messages of Shoghi Effendi and the Universal House of Justice calls for far more than our human idea of co-operation—even loving co-operation. It is a matter of spiritual growth, and for this we need divine wisdom. How greatly blessed we are to have for our assistance all the guidance needed. Ours is the clear task of striving to understand and obey that guidance.

To all of the other qualities and virtues needed to achieve the standard we are called upon to exemplify must be added faith—unshakable faith in Bahá'u'lláh's divinely ordained Administrative Order and in its inherent, dynamic spiritual power to fulfil every aspect of His worldwide Mission.

As Shoghi Effendi so wisely counselled the early believers, soon after he became the Guardian of the Faith: "Is not faith but another word for implicit obedience, wholehearted allegiance, uncompromising adherence to that which we believe is the revealed and express will of God, however perplexing it might first appear, however at variance with the shadowy views, the impotent doctrines, the crude theories, the idle imaginings, the fashionable conceptions of a transient and troublous age? If we are to falter or hesitate, if our love for Him should fail to direct us and keep us within His path, if we desert divine and emphatic principles, what hope can we any more cherish for healing the ills and sicknesses of this world?"[2]

(Adapted from an address by Edna M. True delivered at the North Atlantic Oceanic Conference, Reykjavik, Iceland; September 5, 1971.)

[1] The Universal House of Justice, *Wellspring of Guidance*, p. 87.

[2] Shoghi Effendi, letter dated February 23, 1924, cited *Bahá'í Administration*, pp. 62–63.

III

THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

1. FOREWORD

"Blessed is he who directeth his steps towards the Mashriqu'l-Adhkár at the hour of dawn, communing with Him, attuned to His remembrance, imploring His forgiveness. And having entered therein, let him sit in silence to hearken unto the verses of God, the Sovereign, the Almighty, the All-Praised. Say, the Mashriqu'l-Adhkár is in truth any House raised in towns or villages, for mention of Me. Thus hath it been named before His Throne; would that ye know it." Bahá'u'lláh, *Kitáb-i-Aqdas*

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshipper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshipper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY

2. THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

A LETTER FROM SHOGHI EFFENDI

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitáb-i-Aqdas. It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulae and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the Mashriqu'l-Adhkár offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdas and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-

Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

October 25, 1929.



Aerial view of the Mother Temple of North America, Wilmette, Illinois.



Aerial view of the Mother Temple of Latin America, Cerro Sonsonate, near Panama City, Panama.



Bahá'ís gathering for the dedication of the Temple in Panama; April 29, 1972. The public dedication was held the following day.

3. DEDICATION OF THE MOTHER TEMPLE OF LATIN AMERICA AND THE INTERNATIONAL TEACHING CONFERENCE[1]

Panama City, Panama

APRIL 28—MAY 2, 1972

". . . ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The teachings, once established there, will unite the East and the West, the North and the South."

'Abdu'l-Bahá, *Tablets of the Divine Plan*

SINCE 1967 when the cornerstone was laid, the whole Bahá'í world had been anxiously awaiting the formal dedication of the Mother Temple of Latin America, which took place on April 29–30, 1972.

The queen of the day, of course, was the House of Worship itself, a structure of great beauty, glistening like mother-of-pearl by day, and glowing by night like an ethereal globe of light from another planet, resting delicately upon the hilltop of Sonsonate, a few miles north of Panama City. 'Abdu'l-Bahá's prophecy that Panama would witness the unification of the East, West, North and South found initial fulfilment during the days of the dedication ceremony and the international conference which followed on May 1–2, 1972. More than four thousand Bahá'ís from every part of the world were attracted to Panama for this occasion. Early in the week there was a trickle, then more and more each day, until on Friday the heavens opened. The chartered planes were met not only by a Bahá'í welcoming committee but also by a group of Panamanian dancers in native costume, sent by the Institute of Tourism. This gesture of welcome by the Republic of Panama was multiplied all through the five days of the conference during which the Bahá'ís were showered with courtesy and kindness by the government and people of Panama.

In the lobbies of hotels large posters reading "*Conferencia Bahá'í*" were prominently displayed; hundreds of inquirers approached the friends at registration desks to ask for literature. The newspapers carried banner headlines, full page spreads of text and photographs. One headline was an abridged quotation from a press conference attended by the Hand of the Cause Ugo Giachery: "Bahá'í Faith to Give Spiritual Breath to Panama's Progress, Believers Pledge". The chartered buses labelled "Bahá'í" attracted interest and questions. The constant going and coming by taxi and bus to the site of the conference, the Kuna, Chocó and Guaymí believers in their colourful costumes, the overpoweringly interracial flavour of the groups conversing in the patios, dining in the restaurants, the banquet in the Bella Vista room of the Hotel El Panama—all this made the Bahá'í Faith the big story of the week.

The Riḍván Feast was held on Friday evening, April 28. We entered the huge, circular auditorium to find the entire lower floor completely filled. From our seats in the balcony we gazed down on the speakers' table decorated with colourful floral arrangements. Seated there were the three Hands of the Cause, Amatu'l-Bahá Rúḥíyyih Khánum, Ugo Giachery and Dhikru'lláh Khádem, as well as the chairman and secretary of the National Spiritual Assembly of Panama, Raquel de Constante and Leota Lockman.

After the opening devotions, Sra. de Constante, in her musical Spanish, welcomed the friends to Panama and the conference. Her remarks were translated into English and Persian. Following the introduction of the three Hands of the Cause, Amatu'l-Bahá Rúḥíyyih Khánum

[1] Adapted from a report by Kit Goldstein and Amine DeMille.

addressed the gathering. "As I stood here," she began, "my eyes fell on this flower before me. It is so like our gathering tonight—so many hundreds of petals, each petal entirely unique, yet united. These petals make this beautiful flower. This flower bloomed because of the sun. Because of the Sun of Bahá'u'lláh, we grew these 'flowers' in this room. I remember when there were no Bahá'ís in Latin America. Shoghi Effendi longed for Bahá'ís on this continent. Now, see the Bahá'ís we have in Central and South America!" Later she added, "We have no time to waste. The receptivity of the world today is greater than ever before. We must never let a day go by without doing something for the future."

The architect of the Temple, Mr. Peter Tillotson, of England, was called to the platform and spoke of his joy in the beauty of the completed structure. He was accorded a standing ovation by the Bahá'í audience.

The Feast was closed by the performance of Charles Peterson of Panama who played his lovely organ setting of the *Tablet of Aḥmad*. His composition was sung in a full, rich soprano by Constancia Bell, a talented Panamanian artist.

The first session of the dedication ceremonies began on Saturday, April 29, at 8 a.m. Additional ceremonies were held throughout the day. As the seating capacity in the Temple was only 550, many stood during each ceremony.

As we mounted the steps and entered the auditorium through the open gate, we found this fifth House of Worship in bridal array. Our eyes were drawn irresistibly toward the east where six lovely sprays of tropical flowers made a bower against the white grille panels. Pine garlands made by the Guajiro Indians of Colombia and flown in for this occasion encircled the red ginger and anthuria, the white and pink chrysanthemums and carnations. The effect was exquisite in the dazzling white purity of the interior of the Temple, and visible through the many openings in the edifice was a breath-taking view of the surrounding wooded mountains and the deep blue Pacific.

The programme opened with a choral selection followed by the reading of Bahá'í prayers in various languages. At the conclusion of the devotions the friends viewed the portraits of Bahá'u'lláh and the Báb and were anointed with attar of rose by Amatu'l-Bahá Rúḥíyyih Khánum. All during these hours the friends experienced an atmosphere of radiant peace.

Outside, the believers lingered in the fresh mountain breeze enjoying the newly-planted gardens. Most of the plants were the gifts of individual believers, carefully nursed in pots before being transplanted to their permanent beds. A gift of cannas from Changuinola in Bocas del Toro had unexpectedly burst into flower that very day, although characteristically they bloom only three months after transplanting. The actual labour was provided by volunteers among the friends, one group crossing the Isthmus from Colon and working all day in the blistering sun, patiently mixing and pulverizing soil and peat moss.

On Sunday, April 30, the public dedication was held in two sessions, one at 10 a.m. and the other at 3 p.m. The programme again opened with choral selections following which Rúḥíyyih Khánum gave a brief dedication address, a Spanish translation of which follows this article. Those attending the ceremony were presented with attractive printed programmes containing these words of 'Abdu'l-Bahá: *The world of existence may be likened to this Temple and place of worship; for just as the eternal world is the place where people of all races and colours, varying faiths, denominations and conditions come together, just as they are submerged in the same sea of divine favours, so likewise all may meet under the dome of the Mashriqu'l-Adhkár and adore One God in the same spirit of truth, for the ages of darkness have passed away, and the century of light has come.*

The public meeting on Saturday evening was addressed in English and Spanish by Mr. Hooper Dunbar of the Continental Board of Counsellors in South America. His subject was "The New Race of Men". A musical programme followed, featuring a number of Bahá'í musicians.

A banquet for dignitaries was held on Sunday evening with 337 Bahá'ís and guests attending. Fresh flowers were on every table. Photographs of the Bahá'í Shrines and gardens in the Holy Land, of the existing Temples, and a painting of the Panama House of Worship, provided a warm and appealing background for the head table.

Sra. Raquel de Constante welcomed the guests on behalf of the National Spiritual



Mr. Athos Costas of the South American Board of Counsellors reading a Spanish translation of the dedicatory address of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum at the public dedication of the Latin American House of Worship; Sunday, April 30, 1972.

Assembly of Panama and expressed appreciation to the Government of Panama and members of the press for their many courtesies in relation to the dedication and conference. She then introduced Mr. Peter Tillotson who spoke of his happiness in seeing how beautifully his design had been constructed.

In her address, the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum pointed out that Mr. Tillotson was fortunate to have achieved his eminent position so young in life; that people from all over the world would come to see his design, the Temple, and that few architects have ever had such an experience.

On Monday, May 1, the international teaching conference officially opened. The chairman of the National Spiritual Assembly of Panama introduced the three Hands of the Cause, the seven members of the Continental Board of Counsellors, the twenty-two members of the Auxiliary Boards and the twenty-six representatives of National Spiritual Assemblies.

The National Spiritual Assembly secretary read messages which had been received and presented some of the many gifts which had been sent. Cablegrams had been received from Chile, Denmark, Ecuador, the Falkland Islands, Germany, the Ivory Coast, France, Ghana, Puerto Rico, the Netherlands, Rwanda, Samoa, El Salvador, Írán, West Africa, South Africa and many other communities. Included among the beautiful gifts received were a lock of 'Abdu'l-Bahá's hair, some precious dust from the prison of Máh-Kú where the Báb had been incarcerated, and a Navajo rug or wall-hanging with the Greatest Name in the centre, presented by Mr. Franklin Kahn, a member of the Spiritual Assembly of the United States, whose wife had woven it. "Navajo rugs represent the inner thoughts of the weaver," he said.

The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum read the message from the Universal House of Justice:

To the Beloved of God gathered in the Conference called on the occasion of the Dedication of the Mother Temple of Latin America.

Dear Bahá'í Friends,

With praise and gratitude to God the whole Bahá'í world acclaims the dedication of the Mother Temple of Latin America, an edifice which glorifies the Cause of Bahá'u'lláh at that



A Guaymí believer presenting one of the devotional readings which were offered in many languages during the dedication service.



The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum (centre) the representative of the Universal House of Justice, at the Bahá'í dedicatory service; Saturday, April 29, 1972.



Some of the Indian Bahá'ís whose colourful diversity enriched the dedication service and whose presence illustrated the fulfilment of 'Abdu'l-Bahá's statement that the Mashriqu'l-Adhkár symbolizes the Word of God which is . . . the collective centre, the cause of accord and communion of hearts, the sign of the solidarity of the human race . . .

point where, the beloved Master asserted, *the Occident and the Orient find each other united through the Panama Canal*, where *the teachings, once established . . ., will unite the East and the West, the North and the South.*

This historic project, in a hemisphere of infinite spiritual potentiality, fulfils one of the most important goals of the Nine Year Plan, and brings untold joy to the hearts of the friends in every land. Privileged are they who shared in the raising of this glorious Silent Teacher with deeds of loving generosity and sacrifice. A crown to the labours of all those who have striven to establish the Faith of Bahá'u'lláh in Latin America, this Mashriqu'l-Adhkár, the rallying point for the Bahá'ís of those lands, whether they are of the blessed Indian peoples or represent the other races whose diversity enriches the nations of that hemisphere, will be a fountainhead of spiritual confirmations, and this mighty achievement will endow the Bahá'í Community with new and greater capacities, enabling the friends in Latin America, and particularly in this privileged land of Panama, to win victories that will eclipse all their past achievements.

The three-fold task to which your attention is now directed comprises the proclamation, expansion and consolidation of the Faith. We urge you to concentrate your deliberations not only on the exchange of ideas for the prosecution of this task, but on ways and means for fostering collaboration among the Bahá'í Communities of Central and South America so that the most fruitful harvest may be gathered in all three aspects of the teaching work and enable you to achieve your remaining goals of the Nine Year Plan.

Our loving, ardent prayers will be offered at the Sacred Threshold, that the Almighty may inspire your discussions in this historic Conference and crown all your efforts with victory.

The chairman of the afternoon session was Mr. Alfred Osborne, a member of the Continental Board of Counsellors in Central America. Mr. Osborne was one of the first Bahá'ís in Panama and served as chairman of the first National Spiritual Assembly of Panama, formed in 1961. He introduced Mr. Robert McLaughlin—architectural consultant to the Universal House of Justice for the Panama Temple—who gave a résumé of the construc-

tion of the House of Worship. He spoke of the Temple as a building where function and form unite in complete clarity and simplicity. He explained that nine concrete arches support the "thinshell" dome, and that these arches rest upon eighteen massive reinforced concrete buttresses which form a nine-pointed star. This is the first "thinshell" dome of this magnitude to be erected in Central America by the "guniting"[1] process, he explained.

The one sad note of the dedication was the absence of engineer Paul Thiele,[2] who lay seriously ill in Hawaii. The secretary of the National Spiritual Assembly, who had worked closely with Mr. Thiele during the period when he served as engineer in charge of construction, rose to speak of his service and sacrifice. Mr. Thiele had endured pain and gradual loss of speech until he was forced to resign and return home for an operation. He had insisted that his wife, Helen, represent him at the conference. Mrs. Thiele was brought forward to the podium and presented to the conference. The friends extended to her the warm welcome and expression of appreciation they longed to extend to her husband. Mrs. Lockman called him a great example and said, "He served to his very last ounce of strength. He truly gave his all for the Temple, and our anxious and loving prayers are offered for his healing."

The Hand of the Cause Ugo Giachery addressed the conference on the subject, "A Call to the Believers to Proclaim the Faith to Mankind". "We are a new race of men," he said, and reminded us of 'Abdu'l-Bahá's expectations for us—to be an example of love, purity and compassion, and to spiritualize mankind. "The Administrative Order," he said, "had to be built before we could proclaim to the masses. A shelter had to be erected in order that mankind could enter for protection, deepening and training. We must always work within the framework of this divinely conceived Administrative Order."

Dr. Peter Khan spoke on "Individual Deepening of the Spiritual Life". He said that the world is losing respect for authority, and that we must remove the barriers to obedience within ourselves. The spiritual self, he reminded us, is nourished by prayer and meditation, then action. Action leads to growth. Teaching opens the heart of the teacher, develops his soul and enriches his nature.

At the closing of the session, the two first pioneers to Panama who settled there in 1939, were given a standing ovation. Louise Caswell and Cora Oliver were thanked for their inestimable services as first resident Bahá'ís, from whom all the others have been born. Then the "mother" of Latin America, Leonora Holsapple Armstrong, was called to the platform. She spoke briefly, "All our hearts must rejoice today and overflow with joy and gratitude."

The evening session was conducted by the youth, with Rodrigo Tomás as chairman. The three speakers were Mr. Paul Lucas, Auxiliary Board member from Mexico, Felicia Fennell of Panama, and Mr. H. Fitz-Henley of Jamaica who discussed the role of youth in laying the foundations of the Kingdom of God on earth.

The second day of the conference, Tuesday, May 2, began with the taking of the official photograph. It was a typical Bahá'í group that smiled at the photographer—a mixture of ages and races, the vivid colours of the traditional native costumes sharply contrasting with the contemporary fashions of the friends from North America and Europe.

The morning programme was led by Mr. Wallace Baldwin, chairman of the National Teaching Committee of Panama who introduced Mrs. Jávídukht Khádem of Wilmette, Illinois, a member of the Auxiliary Board. In her talk on "A Call for Pioneers" she paid tribute to early pioneers of the Cause and said, "We must sever ourselves from everything except God; our human personality must recede." When she voiced the call for pioneers to arise one hundred and three persons proceeded to the platform, each to be greeted by her husband, the Hand of the Cause Dhikru'lláh Khádem, and presented with a flower. Then the Guaymí teacher, Mr. Don Alberto Perez, of Panama, spoke eloquently on "Teaching the Masses", followed by Dr. Farzám Arbáb.

The afternoon meeting was chaired by Mr. Richard Mirkovich of Costa Rica. Mr. Donald Witzel, a Counsellor in the South American zone, elaborated on the theme of training local teachers to carry on the work after a travel teacher has left an area. Sr. Raúl Pavón of the National Spiritual Assembly of Ecuador continued this discussion, citing examples from

[1] A brief description of this process appears under "Temple Data" on p. 648.
[2] See "In Memoriam", p. 522.



The Mother Temple of Latin America, on Cerro Sonsonate, Panama



"The Jin-ai Singers" of Washington performing at the public gathering held in conjunction with the International Bahá'í Teaching Conference. Many other Bahá'í artists participated in the musical programme.

his vast experience as a pioneer among the Indian tribes of that country. Mr. Artemus Lamb of the Continental Board of Counsellors in Central America added: "Perhaps the first step is to understand and accept that consolidation is a long, arduous and inevitable process, requiring patience, love, wisdom and a dogged perseverance. The second step is to make systematic plans including activities whose purpose is to constantly encourage and train the new believers and communities to function actively."

The final messages were delivered by the beloved Hands of the Cause. "The greatest gift of God has been the spirit of sacrifice," the Hand of the Cause Dhikru'lláh Khádem told the nearly four thousand believers filling the great auditorium. "The Messengers give the example. Each of Them suffered for humanity." Sacrifice, it was explained, is an essential element in the establishment of the Cause throughout the world.

The Hand of the Cause Ugo Giachery in his farewell address recalled the life and wonderful work of Shoghi Effendi. "I cannot describe the Guardian to you," he said. "He was so gentle in appearance. His handsome face was lit by luminous eyes; love flowed from them. His manner was noble, regal. He devoted his life to the redemption of humanity; he was the man of the century." Dr. Giachery reminded us that it was the Guardian who had called the first international conferences which mingle all the races and peoples together, creating this new race of men. "Let us maintain a high standard of dignity in presenting the Message of Bahá'u'lláh to mankind," he said.

In her closing remarks, Amatu'l-Bahá Rúḥíyyih Khánum spoke on "The Joy of Serving the Faith", and emphasized that the most important matter in the pioneering field is to establish unity and harmony among the friends. When the people of the world see love and unity they will hasten to the shelter of the Cause of God, she commented.

Toward the end of the conference, in response to a jubilant cable sent to the Universal House of Justice, the following reply was received:

THRILLED BEAUTIFUL INSPIRED MESSAGE PANAMA CONFERENCE ATTESTING OUTPOURING BAHAULLAHS GRACE BOUNTY VAST ATTENDANCE PRESENCE OF HANDS AMATULBAHA GIACHERY KHADEM REPRESENTATIVES MANY

COUNTRIES EXEMPLIFYING CROSS SECTION HUMANKIND STOP DELIGHTED PIONEER OFFERS GRATIFYING ENROLMENTS STOP PRAYING SHRINES MOTHER TEMPLE LATIN AMERICA MAY BECOME BEACON LIGHTING SPIRITUAL PATHWAY ALL PEOPLES THAT PROMISING VAST AREA...

Nowhere was the spirit of the conference more evident than at the Lions Club camp where approximately four hundred believers stayed—Indian and campesino Bahá'ís as well as the overflow of guests from the crowded hotels. It seemed most fitting that some of the friends should have gathered at this spot within sight of the queen of Sonsonate. The facility is a summer camp standing on a hilltop close to but slightly lower than the Temple. At night the glowing Temple shone above them like a second moon; and, by day, facing the white dome and 'Akká, many of the friends said their morning prayers. The spirit in the camp prompted one friend to remark, "Here is the answer to those who say that this Faith is a beautiful dream, but it will never work." "Yes," replied another, "in these conferences we are living for a time in the world's future!"

There was no age barrier among the friends. The youth rushed forward to aid older or handicapped friends, reserving them seats on buses and volunteering to carry packages or bundles too heavy for them. At the camp, Bahá'í guests assisted in preparing box lunches for the Indian friends to carry with them on their return journey, as many of them would travel on foot for one or two days after their return bus ride was completed, passing through mountains where there are no roads as yet, and no stores where food could be obtained.

The last moments of the conference were given to an ovation for the friends of Panama who had arisen as one man to give their time and talents to the success of the dedication and conference. Many performed outstanding services and worked long hours, in some cases sacrificing their own desire to enjoy the meetings in order that the visiting friends might have the full benefit of the historic occasion.

Tender farewells were said with embraces and an exchange of gifts, both Indian and visiting women taking off pieces of jewellery to offer to friends, old or new. Hearts were touched as the Guaymí rode off in the buses singing the Greatest Name, and as the extremely shy Chocó approached, smiling and offering their hands in a gesture of farewell. One Guaymí friend asked a Chocó believer, "How are you going home?" Chuckling and gesturing toward his feet, the Chocó Bahá'í replied, "I'm going home in my car with two wheels!"

Looking back on those five days which were filled with activity from dawn until midnight and often long after, we recall not so much what was said, but the faces of the four thousand subjects of the Kingdom of Bahá'u'lláh, submerged in the sea of grace, rayed through and through by that mysterious quickening power of God through which His Kingdom on earth shall be established.

Note:
The Universal House of Justice commissioned a 16mm sound colour film of the dedication of the Panama Temple which was made available in Spanish and English through the International Bahá'í Audio-Visual Centre. In addition, "The Dawning Place of the Mention of God", an 80-frame slide or filmstrip programme in English covering the dedication and conference was made available, as well as various other visual aids including postcards, posters and slide sets relating to the Panama Temple.



A view of the Panama Temple during construction.

4. LA INAUGURACIÓN DEL TEMPLO MADRE DE AMÉRICA LATINA

(Translation of the Dedicatory Words Spoken by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum at the Dedication of the Mother Temple of Latin America)

(*Las palabras de dedicación pronunciadas por la representante de la Casa Universal de Justicia, la Mano de la Causa de Dios, Amatu'l-Bahá Rúḥíyyih Khánum*)

"Me cabe el gran honor y privilegio de dedicar este, el segundo Mashriqu'l-Adhkár del Hemisferio Occidental para el uso del público. La concepción de este Templo Bahá'í se remonta a más de cincuenta años cuando 'Abdu'l-Bahá, el Hijo de Bahá'u'lláh, el Fundador de la Fe, ensalzó el destino de Panamá y anticipó que por la difusión de las Enseñanzas Bahá'ís en esta república el Este y el Oeste, el Norte y el Sur serían reunidos.

"Hoy, cuatro años y medio despúes de la colocación de la piedra fundamental de este edificio histórico, atestiguamos el cumplimiento de Sus palabras a través de esta inmensa reunión de Bahá'ís de todos los continentes del globo quienes en esta encrucijada del mundo, han elevado sus voces en alabanza y gracia.

"Esta Casa de Adoración levantada por la contribución amorosa y libremente ofrecida de los seguidores de Bahá'u'lláh en todos los países, que abre ahora sus puertas de par en par a personas de todos los credos, todas las razas, naciones y clases, está dedicada a las tres verdades fundamentales que animan la Fe Bahá'í: la Unidad de Dios, la Unidad de Sus Profetas, y la Unidad de la Humanidad.

"Invito a ustedes a compartir junto con nosotros las palabras registradas en las Sagradas Escrituras, las cuales creemos son depositarias de las verdades básicas y eternas, reveladas por Dios en distintas épocas, para la guía y salvación de toda la humanidad.

"Tengan a bien ponerse de pie mientras doy lectura a esta oración escrita por el Autor de la Revelación Bahá'í:

¡Oh Dios, quien eres el Autor de todas las manifestaciones, la Fuente de todas las fuentes, el Manantial de todas las Revelaciones, el Origen de todas las Luces! Atestiguo que por Tu nombre el cielo del entendimiento ha sido adornado, el océano de las palabras se ha levantado, y que las dispensaciones de Tu providencia han sido promulgadas a los seguidores de todas las religiones...

¡Ensalzado y glorificado eres Tú, oh Señor mi Dios! Tú eres El que desde la eternidad ha sido investido con majestad, con autoridad y poder, y que siempre continuará siendo adornado con honor, con fuerza y gloria. Los instruídos, cada uno y todos, permanecen atónitos ante los signos y muestras de Tu obra, mientras los sabios se encuentran, sin excepción, impotentes para descifrar el misterio de Aquellos quienes son las Manifestaciones de Tu poder y fuerza.

Todo hombre perspicaz ha confesado su impotencia para escalar las alturas de Tu conocimiento, y cada hombre ilustrado reconoce su fracaso al sondear la naturaleza de Tu esencia.

Habiendo cortado el paso que conduce hacia Ti, por virtud de Tu autoridad y por medio de la potencia de Tu voluntad, Tu llamaste a existir a Aquellos que son las Manifestaciones de Tu Fe, y les confiaste Tu Mensaje para Tu pueblo, haciendo que sean las Auroras de Tu inspiración, los Exponentes de Tu Revelación, los Tesoros de Tu conocimiento y los Depositarios de Tu Fe, para que a través de ellos todos los hombres puedan volver sus rostros hacia Ti, y acercarse al Reino de Tu Revelación y al cielo de Tu gracia.

Te ruego, entonces, por Ti Mismo y por Ellos, que envíes desde la diestra del trono de Tu gracia, sobre todos los que moran en la tierra, aquello, que les lavará de la mancha de sus transgresiones contra Ti, y que hagas que ellos se tornen enteramente devotos a Tu Ser, oh Tú en Cuya mano está la fuente de todos los dones, para que ellos puedan levantarse a servir Tu Causa, y se desprendan completamente de todo excepto de Ti. Tú eres el Todopoderoso, el Todo Glorioso, el Irrestringido. Bahá'u'lláh.



Workmen are seen placing reinforcing steel in the excavation in preparation for pouring the footing of the Temple; March, 1970.



Mr. Robert W. McLaughlin, appointed by the Universal House of Justice as its architectural consultant for the building of the Panama Temple, visiting the site in March, 1970.
Left to right: Mr. McLaughlin; Leota Lockman, Secretary of the National Spiritual Assembly of Panama; Mr. E. Stevenson, Engineer; Raquel de Constante, Chairman of the National Spiritual Assembly; Mr. Alfred Osborne, member of the Central American Board of Counsellors; Mr. Paul Thiele, Supervising Engineer.



Workmen spraying concrete on the Temple dome by the "Gunite" process. This method of applying moist concrete had not been employed in Panama prior to the construction of the Temple.

5. THE HISTORY OF THE PANAMA TEMPLE

Address by ROBERT W. MCLAUGHLIN*

WHETHER our first glimpse of the Temple was from the air, the airport, the ocean, the highway, or the Canal, each of us here has ascended the road and arrived at the summit where the Temple stands. The experience is ours, universal as is the Temple, personal as is each of us.

After the event, words are a poor second-best. When a famous artist was asked to explain the meaning of one of his paintings, he replied that if he could have expressed it in words, he would not have painted it. But perhaps you will accept some comments about the process of arriving at the Temple as it stands today.

The Mother Temple of Latin America, located in Panama, is a direct expression of the great forces of Bahá'í history. It was Bahá'u'lláh Himself Who conceived the institution of the Mashríqu'l-Adhkár,[1] ordaining it, in the *Kitáb-i-Aqdas*, as a House of Worship.[2] It was 'Abdu'l-Bahá who envisaged it in closer detail, as He guided the development of the Wilmette Temple, and Who gave to America the *Tablets of the Divine Plan*, wherein He pointed out the special importance of the Republic of Panama.[3]

It was the Guardian who, in 1937, called for the establishment of a Bahá'í group in Panama City,[4] and as a goal of the World Crusade, on April 21, 1954, a Temple site in Panama was purchased.[5]

With the establishment of the divinely ordained Universal House of Justice in 1963, and the launching of the Nine Year Plan in 1964, Panama was named a city in which a Bahá'í Temple was to be constructed.[6] We have just witnessed the dedication of that Temple, blessed by the presence of the representative of the Universal House of Justice, the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum.

Thus the Panama Temple stands in a great historical progression, as conceived by the Manifestation, envisaged by the Master, made possible by the Guardian, and consummated by the Universal House of Justice.

The specific undertaking began with the collection by the National Assembly of Panama of data on local building and environmental conditions. A programme for the design of the Temple was then prepared and architects were invited to submit proposals. More than fifty submissions were forwarded to Haifa for decision by the Universal House of Justice. Following intensive study, technical explorations, and consultation with the Hands of the Cause in the Holy Land, the appointment of Mr. Peter Tillotson, A.R.I.B.A., as architect for the Panama Temple was announced in 1966 by the Universal House of Justice.

When the site, which had been acquired twelve years earlier, was looked at objectively as a piece of land on which to build, it was found to be inaccessible for construction purposes. The situation was so critical that a member of the Universal House of Justice, Mr. H. Borrah Kavelin, came to Panama, and measures were taken to exchange that site for a far better one in the same vicinity, consisting of 25,570 square metres (about 6·3 acres). In consideration of our advancing the cost of a road, we acquired an additional 92,160 square metres (about 22·7 acres) of land adjacent to the Temple site proper.[7]

Mr. Tillotson proceeded to develop the design, retaining the services of Messrs. Flint and Neill of London as structural engineers. The Universal House of Justice had directed that the Panama Temple should recall the pre-Columbian architecture of America, and so have a character that would be within the

*Mr. Robert W. McLaughlin, sometime member of the National Spiritual Assembly of the United States and Dean Emeritus of the School of Architecture of Princeton University, served as a member of the technical advisory board for the construction of the interior of the Mother Temple of the west in Wilmette, Illinois. Mr. McLaughlin was appointed by the Universal House of Justice as its architectural consultant for the building of the Panama Temple.

[1] Shoghi Effendi, *Citadel of Faith*. Wilmette, 1965, p. 118.
[2] Shoghi Effendi, *God Passes By*. Wilmette, 1944. p. 340.
[3] 'Abdu'l-Bahá, *Tablets of the Divine Plan*. Wilmette, 1959 ed., p. 10.
[4] Shoghi Effendi, *The Advent of Divine Justice*. Wilmette, 1969 ed., p. 59.
[5] *The Bahá'í World*, vol. XIII. Haifa, 1970, p. 257.
[6] The Universal House of Justice, *Analysis of the Nine Year International Teaching Plan 1964–73*. Wilmette, April, 1964, p. 4.
[7] The Universal House of Justice, *The Bahá'í Faith (Statistical Information) 1844–1968*. Haifa, April, 1968, pp. 20–21.



Seen at a reception held at the time of the dedication of the Panama Temple are (left to right) Mr. Robert W. McLaughlin, architectural consultant to the Universal House of Justice for the Panama House of Worship; Mrs. Wendy Tillotson; Mr. Peter Tillotson, British architect who designed the Temple; Mrs. Leota Lockman, Secretary of the National Spiritual Assembly of the Bahá'ís of Panama.

tradition of and sympathetic to the indigenous peoples of the continent. Accordingly, Mr. Tillotson visited and studied Maya sites in Yucatan and national collections in Mexico.

Following completion of contract drawings and the receipt of competitive bids, a general contract was awarded to Messrs. Diaz and Guardia of Panama, with construction starting in December of 1969. The veneer facings and terrazzo floors have been executed by Compañia de Noriega, also of Panama. The marble chips for that work came from Italy, the tile on the dome from Japan, and the lighting equipment from the United States. The structure is of Panamanian cement, sand and steel, and the mahogany for the benches was cut in the forests of Darien.

Mr. Paul Thiele represented the National Assembly of Panama as project-engineer during the early phase of road building and site preparation and most of the construction. When illness forced his departure, Mr. Francis Czerniejewski, who had been assisting Mr. Thiele during the past year, assumed full duties during the critical final months of construction. At the request of the Universal House of Justice, Mr. Ed Stevenson of the U.S. Corps of Engineers and now of the Panama Canal Company, has continued to stay in Panama throughout the project, and has been constantly available for advice and service.

These are the briefest notes of a history in which Bahá'ís the world over have, through services, contributions and prayers, been instruments for the consummation of this landmark in the Divine Plan.

Perhaps you will be interested in a few comments about the architecture of the Temple. At this time, when the old order is dying and the World Order of Bahá'u'lláh is coming into being, a Bahá'í architecture does not exist, any more than do other Bahá'í arts.[1] We use those technical resources and art forms of our time which seem suitable and useful. While techniques for building have been developing at a revolutionary pace, and while there are notable examples of fine buildings, the modern

[1] From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States, dated July 20, 1946.

movement as a whole has been extremely uneven and chaotic in its divergent aims.

As Bahá'ís we know where we are going. We welcome these vast new resources of material and technique, aware as we are of the source of the bounties that have come to the world over the past century and more.

Much has been learned in the practice of architecture during this period of scientific and technological explosion. In 1844, the architecture of the western world was entering the last phases of an eclecticism that had dominated since the close of the Middle Ages and the dawn of the Renaissance. A century later, the period of slavish copying was over and the modern movement was looking with a fresh eye at the possibilities of architecture. Principles on which the finest buildings of the past were based are now beginning to find new and wondrous expressions through the vastly increased resources of the contemporary world. What are some of these premises and how do we find them expressed in our Temple?

One principle involves the unity of the function and form of a building. How well this is achieved in the Panama Temple is indicated by the clarity of its visual expression. The three stipulations of the Universal House of Justice were that the Temple should be nine-sided and surmounted by a dome, should seat between five and six-hundred people, and have a character sympathetic to the indigenous peoples of America. The majestic dome is there for us to see. Its clear, uncomplicated form carries visually for miles, as does its off-white tone that relates so well to every change of sunlight or clouds. The parabolic shape rests easily and gracefully on the nine abutting walls that define the nine entrances. The form of the Temple is universal in its reasonableness and distinguished in its subtleties.

Another principle involves the relation of technical means to art form. The dome of the Temple is an exceedingly sophisticated piece of structural design, involving a type of mathematical calculation that is practicable only with the resources of computer technology. It stands with a simplicity and with a grace that comes with the accomplishment of "the most with the least". The dome is only about four inches thick, engineered by Mr. Flint on the principle of a shell. A few decades ago such a dome would have been impossible. Instead we would have had a far heavier and less efficient construction and probably would have had to follow the precedent of St. Peter's in Rome and



Sixteen Indian tribes from the Americas, some of whose members are pictured here, were among the Bahá'ís from twenty-six countries who attended the Temple dedication and International Teaching Conference.

St. Paul's in London by building both an inner and an outer dome. Here there is a single dome with both surfaces exposed to the eye; a splendid example of integrity of design. The interior ribs rise and interlace in a fine bit of mathematical expression.

Still another principle involves the relationship of a building to its environment. Variations of climates and natural resources over the world can evoke a variety of building solutions that not only enhance human comfort, but enrich architecture through a reasoned diversity. With its generous openings through which breezes can pass, and with its wide overhangs that shelter from beating sun and torrential rain, the Temple is superbly suited to the warm, humid climate of Panama. It takes full advantage of its dramatic site, as its simple form reads clearly from great distances and presents a medley of varying angles as we approach. From within, the space beneath the dome reaches out to become one with the world of nature. The nine panels of landscape framed by the nine series of openings could not be rivalled by stained glass or mural paintings. I know of only one other use of site suggesting a similar spatial concept, at Monte Albán in Mexico. Here in Panama, the sea, as well as sky and mountains, are united into a oneness with architecture.

Materials that are indigenous to a region have a special appropriateness. Those basic to Panama are largely plastic in nature, and the Temple is of a form that could be executed only with plastic materials: reinforced concrete for the structure, pre-cast panels for surface treatment, terrazzo for the floors. The seating is made of fine native mahogany and suggests in its construction and in the beauty of the wood the furniture in Maya houses whose hospitality we have experienced.

An obvious but superficial response to the challenge of expressing the character of pre-Columbian architecture in the Temple, would have been to reproduce the detail of a Maya or Inca building. What Mr. Tillotson did, in the facings of the wing walls and interior balcony, was to capture the spirit of the indigenous architecture, without literal imitation. Moreover, this was accomplished with full awareness of modern means of producing cast elements in volume. Thus the spirit of pre-Columbian America is logically executed within the contemporary idiom.

The Indians of America, after centuries of suffering the destruction of their own highly developed architecture and the imposition of foreign styles, at long last have a House of Worship that expresses the great love in which the Universal House of Justice holds them and its admiration for their history.

Anyone who has been privileged to serve the Universal House of Justice on this project longs to convey something of the utterly unique nature of that experience. It cannot be described, because it is beyond us, but perhaps a few notes would be indicative.

So often, when dealing with technical problems in human, professional terms, we found, on turning to the Universal House of Justice, an already encompassing awareness of the direction the solution must take. We learned that if we tried to meet each situation as we felt the Universal House of Justice would wish, simply trying to do what it wanted done, we stayed on the beam. We also learned that if we followed our own lights, assuming that the Universal House of Justice would set us straight if we got off the beam, we often did get off the beam, and the Universal House of Justice did set us straight, but the Plan was delayed and precious time was consumed at the World Centre.

We learned that the clarity and disarming simplicity of the communications from the Universal House of Justice are evidence that the truth is not complicated, and if we would know the truth we had better not just read, but study and meditate on those communications.

And we came to know, as each Bahá'í can know, the love of the Universal House of Justice. Its words are never matters of fact alone. How happy it must have been when it could write to the Bahá'í world this Riḍván:

"The imaginative and inspiring concept of the architect, Peter Tillotson, has been wonderfully realized and we extend to the National Spiritual Assembly of Panama on behalf of the entire Bahá'í world, loving congratulations on their achievement."[1]

[1] The Universal House of Justice, Message to the Bahá'í World, Riḍván, 1972.

6. PANAMA TEMPLE DATA AND STATISTICS

1. *Location:* Seven miles north of centre of Panama City off the Transisthmian Highway in the area known as Ojo de Agua (Eye of Water), or more specifically atop Cerro Sonsonate (Singing Mountain). Its elevation is 225 metres (738 feet) above Panama City.

2. *Site Information:* The site of 25,804 square metres (6·37 acres) was purchased in 1954 under an assignment in the Guardian's Ten Year World Spiritual Crusade given to the Bahá'í Community of the United States. In 1966, it was determined that this site, because of its high elevation and inaccessibility, was unsuitable for the construction of the Panama Temple, and following extensive negotiations, an exchange was effected for the present site, without any increase in the original cost, for an equal area of land. At the same time, in consideration of the National Spiritual Assembly of Panama advancing the funds to cover the cost of the access road from the Transisthmian Highway to the site, an additional plot of 92,160 square metres, adjacent to the Temple site, was acquired, at a cost based on the original price of the Temple site. This gave the Panama community a total area of 117,964 square metres (28·73 acres).

3. *Access Road:* A road 1,800 metres (1·11 miles) long from the Transisthmian Highway to the site was constructed in 1967. It was extremely difficult to build as the sides of the basalt rock hill had to be excavated and this material had to be used to fill in the interlocking deep ravines. It took almost three months to construct this road. The contractor was Rolando Arango U. of Panama.

4. *Site Preparation:* The top of Cerro Sonsonate originally came to a sharp peak. In order to create a flat area large enough for the Temple and surrounding garden area, the hilltop had to be lowered 11 metres (36 feet). Dynamite and heavy earth moving equipment was used as this hill is composed of basalt rock. A total of 75,000 cubic yards of material was moved and



Another view of the Mashriqu'l-Adhkár (Dawning-place of the Praise of God) atop Cerro Sonsonate near Panama City, Panama.

deposited along one of the slopes to create a level shelf-like area. This area will be used for parking and locating of the Temple Lodge, public rest rooms and meeting-room. The work was done by Rolando Arango U and was completed in five months.

5. *Design and Engineering:* In 1965, the National Spiritual Assembly of the Bahá'ís of the Republic of Panama, at the request of the Universal House of Justice, solicited architects from all over the world to submit their designs for the Temple. Fifty-four architects responded. After careful deliberation, the design of a young British architect, Peter Tillotson, was selected and a contractual agreement was executed. At the architect's recommendation the firm of Flint & Neill, London, was engaged to do the structural engineering work. Architect Guillermo Palma and Engineer Rolando Arango were selected as their Panamanian representatives. Engineer J. O. Noriega Panama, was engaged to do the Spanish translations of the drawings, specifications and calculations. All of this work was completed in August 1969.

Five of the outstanding contractors in Panama were asked to submit bids for the construction of the Temple. On October 20, 1969, before TV cameras, a contract was signed with Diaz y Guardia, S.A. Construction began on December 1, 1969, with a completion date of December, 1971.

Mr. Robert W. McLaughlin, who had served as a member of the technical advisory board for the construction of the interior of the Mother Temple of the West in Wilmette, Illinois, was appointed by the Universal House of Justice as its architectural consultant for the building of the Panama Temple.

Mr. Paul Thiele was engaged by the Panama National Spiritual Assembly as the supervising engineer for the Temple construction.

6. *Temple Data:* The building is composed of two distinct units. One is the base which is an elongated nine-pointed star in the centre of which is located the auditorium area. Connecting the nine-pointed star at its inner diameter are nine ornamental iron gates which provide nine entrances to the Temple auditorium. A balcony covers the nine-pointed star and also connects the areas in between so that visitors can on the one side, look down on the auditorium and on the other side, enjoy the panoramic view of the surrounding area for considerable distances in every direction.

TEMPLE STATISTICS

Normal seating capacity
550 people

Diameter at base
61 metres (200 feet)

Overall height
28 metres (92 feet)

Diameter of Auditorium
26 metres (85 feet)

Diameter of Dome Base
28 metres (92 feet)

Height of Dome
20 metres (65 feet)

Height of Balcony
5 metres (16 feet)

Opening each of 9 entrances
Height 4·8 metres (15 feet)
Width 5 metres (16 feet)

The second unit is the parabolic dome which begins at the balcony level and covers both the auditorium and balcony areas.

The whole Temple, except for the decorations, is constructed of reinforced concrete. The concrete for the dome was applied by the "Gunite" process; that is, dry sand and cement are forced through a rubber hose to the nozzle where just enough water is added to get a barely moist concrete mixture. This is the first time that this method has been used in Panama. The advantages over normal concrete casting are that there is no shrinkage, it is extremely strong and compact and minimizes the danger of cracks and leaks.

The beauty of the Temple is achieved by two methods—one, through the use of goemetric patterns in the design and second, by the application of fabricated materials.

The geometric beauty and harmony is achieved through the curves of the perimeter arches, the curves of the outer balcony balustrades, the angles of the star points, inner balcony balustrades, entrance stairs and gates, and outer boundaries of the auditorium. The geometric harmony is again used in the eighteen inter-connecting ribs which rise from the bal-

cony level to a nine-pointed star suspended from the interior dome apex.

The use of a harmonious decorative motif is used in the outer facing of the star points by using exposed Verona red marble chips to create a relief pattern based on pre-Columbian design. The nine gates again are unique in that a three-dimensional geometric design is used. The underside of the dome will be covered with acoustical plaster while the surface of the outer dome will be covered with mosaic tile. The floor area, both auditorium and balcony, will use a unique cast in-place terrazzo design except for the seating area where terrazzo tiles will be used. There will be no windows as all open areas will remain without restrictions of any kind, thereby making the indoor and outdoor one unified complex.

Because of the uniqueness and extremely complicated geometric pattern of the structure, construction was very difficult and it taxed the engineering and construction capacity of the contractor to the utmost. However, they have constructed a building of the highest quality. Mr. Flint of the London engineering firm, after a recent visit, had this to say: "the contractors have produced work of high quality by any standard."



The friends gathering for the dedication of the Mother Temple of Latin America. The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum is seated in front at the centre.



The first Local Spiritual Assembly of Savolinna, Finland, the easternmost Local Assembly in Europe; Riḍván, 1972; one member absent. Mr. Valde Nyman, a Gypsy, is seen standing first on the left.



The first Local Spiritual Assembly of the Falkland Islands; October, 1972.

IV

THE INSTITUTION OF THE NATIONAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

THE sacred Writings of the Bahá'í Faith create organic institutions having a membership elected by the Bahá'í community. Bahá'u'lláh called these institutions into being; their establishment, definition, training and development came later, in the ministry of 'Abdu'l-Bahá and in that of the Guardian appointed in 'Abdu'l-Bahá's Testament.

Since the passing of 'Abdu'l-Bahá in 1921, the formation of Local Spiritual Assemblies has multiplied in East and West, and the institution of the National Spiritual Assembly has become firmly established. Concerning this national administrative body Shoghi Effendi has provided clear information and direction. Its purpose, its power, its responsibility and its functions and duties are definitely prescribed.

"Its immediate purpose is to stimulate, unify and co-ordinate by frequent personal consultations the manifold activities of the friends [believers] as well as the Local Assemblies; and by keeping in close and constant touch with the Holy Land [Bahá'í World Centre], initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first...in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the [Faith] throughout the world.

" . . . it has to exercise full authority over all the Local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the [Faith] in general.

"Vital issues, affecting the interests of the Cause in that country . . . that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly. It will have to refer each of these questions . . . to a special Committee, to be elected by the members of the National Spiritual Assembly, from among all the friends in that country . . .

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature . . . or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention."[1]

"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various Local Assemblies, is . . . manifest."[2]

"The authority of the National Spiritual Assembly is undivided and unchallengeable in all matters pertaining to the administration of the Faith [throughout its country]."[3]

The individual Bahá'í has spiritual citizenship in a world community of believers acting through local, national and international bodies. There is no division of interest or conflict of authority among these institutions, for ever since the ascension of Bahá'u'lláh in 1892 His Faith has possessed infallible guidance by virtue of His Covenant, which specifically provides it. The action of a Bahá'í administrative body, therefore, while rationally determined by constitutional principles, operates in a spiritual realm revealed by the Manifestation of God and maintained free from political pressure and the influence of materialism. Apart from the appointed Interpreter, no Bahá'í has individual authority. Decisions are confined to the sphere of action and are made by a body of nine persons.

The advice and direction clarifying the nature and operation of a National Spiritual Assembly have been compiled by the American Bahá'ís from letters written them by Shoghi Effendi.[4]

[1] *Bahá'í Administration* (1960 edition) pp. 39-40.
[2] ibid., p. 42. [3] *Bahá'í Procedure* (1949), p. 63.
[4] *Bahá'í Administration:* Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States.

During the ministry of 'Abdu'l-Bahá, after He had approved the petition submitted to Him by the American Bahá'ís expressing their desire to construct a House of Worship, these Bahá'ís formed a national body known as Bahá'í Temple Unity, incorporated for the purpose of gathering funds and co-ordinating plans to erect the Temple in Wilmette. That body, though national in scope and elected by delegates representing the various local Bahá'í communities, was not a National Spiritual Assembly. It is interesting to note that in Bahá'í Temple Unity the American Bahá'ís established a body reflecting their own national historical experience. The local communities preceded the national body in time and each exercised an independent authority in the conduct of its own affairs. When their representatives agreed to form a national Bahá'í body with full jurisdiction over Temple matters, they transferred to it powers which vested final decision not in its directors but in the Annual Convention. The vital distinction between Temple Unity and the National Spiritual Assembly when later established lay in this field of ultimate authority. The National Spiritual Assembly possessed original authority, powers and functions of its own. It came into existence through election of its nine members at a National Convention but constituted a continuing authority derived from the Bahá'í Teachings and not conferred by any action of the believers, whether as local communities or as delegates. This authority emerged supreme in relation to Bahá'í matters within the national community but subject to the higher authority of the Guardian and also of the future International House of Justice.

Within its own realm the National Spiritual Assembly is an institution created by the Teachings of the Faith independent of the Bahá'ís who elect its members and of the Bahá'ís composing its membership. In no way does this institution reflect either the political or the ecclesiastical influences of its environment, whether in America, Europe or the East. This fact has paramount importance. On the one hand it reveals the existence of an organic religious society; on the other hand it demonstrates the freedom of this new community from the legalisms and devices acting within every human institution.

While the transition from Bahá'í Temple Unity to National Spiritual Assembly in North America emphasizes certain principles inherent in Bahá'í institutions, the formation of a National Spiritual Assembly in a new area represents more profoundly the creation of a new type of society. Every national Bahá'í community has gone through some evolution reflecting its historical background before its National Assembly was established.

The functions of a National Spiritual Assembly are manifold: the publication of Bahá'í literature; national teaching plans; supervision of local communities; encouragement and direction of all the Bahá'ís in their service to the Faith; and representation of the Bahá'ís in relation to the civil authorities. Each national body prepares and adopts its own constitution, formulated on the basis of the model approved by the Guardian of the Bahá'í Faith. All the National Spiritual Assemblies collectively, under the title of The Bahá'í International Community, constitute an international non-governmental organization whose delegates are accredited by United Nations for attendance and participation in its regional conferences.[1]

Through the institution of the National Spiritual Assembly, Bahá'ís are enabled to carry out plans of considerable magnitude, collaborate with Bahá'ís of all other lands in matters of international interest, maintain common standards of administrative principle, and take advantage, in the appointment of committees, of particular talents and aptitudes possessed by individual believers. The National Spiritual Assembly stands as one of the pillars supporting the Bahá'í world community. Participation in national Bahá'í activities serves to insulate the individual Bahá'í from infection by the psychic ills which afflict modern society as result of its lack of faith and spiritual direction. Within the shelter of this emerging order the storms of partisanship cannot engulf the soul.

HORACE HOLLEY

[1] Consultative status with the United Nations Economic and Social Council was obtained on May 27, 1970. See "The Bahá'í International Community and the United Nations – 1968-1973", p. 366.

2. A MODEL DECLARATION OF TRUST AND BY-LAWS

for a

NATIONAL SPIRITUAL ASSEMBLY

FOREWORD

THE 1926–27 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the National Spiritual Assemblies and the administrative processes embodied in the Bahá'í Teachings by a form of incorporation recognized under common law. This Declaration of Trust, with its attendant By-Laws, became the model to be followed, with adaptations as local laws and circumstances required, by other National Spiritual Assemblies. The years following the election of the Universal House of Justice witnessed a great increase in the number of National Spiritual Assemblies (from fifty-seven in 1963 to 113 by Riḍván 1973)[1] and the House of Justice itself provided a model document, largely based on the one devised by the National Spiritual Assembly of the United States, to be followed as closely as possible by all new National Spiritual Assemblies as they became incorporated, which they were required to do under the Nine Year Plan.

Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the methods and relationships of Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assemblies to adapt this document to such new administrative elements or principles as may at any time be given forth. The Declaration, in fact, is nothing more nor less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfilment of the ideal of Religion in the social as well as spiritual realm. Because, in the Bahá'í Faith, this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success, and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity revealed by Bahá'u'lláh.

DECLARATION OF TRUST

By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS

OF . . . . .

WE,

duly chosen by the representatives of the Bahá'ís of . . . at the Annual Meeting held at . . . , on . . . , to be the National Spiritual Assembly of the Bahá'ís of . . . , with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of . . . by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar,

[1] See Directory, p. 702.

by Shoghi Effendi, its Guardian, and by the Universal House of Justice, ordained by Bahá'u'lláh in His Sacred Writings as the supreme body of the Bahá'í religion, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of . . . , does so as the administrative body of a religious community which has had continuous existence and responsibility for . . . . In consequence of these activities the National Spiritual Assembly is called upon to administer such ever-increasing diversity and volume of affairs and properties for the Bahá'ís of . . . , that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the Utterance: "Be ye Trustees of the Merciful One among men"; and seek the help of God and His guidance in order to fulfil that exhortation.

(*Signatures of the nine members*)

Date

ARTICLE I

The name of said Trust shall be the "National Spiritual Assembly of the Bahá'ís of . . . ."

ARTICLE II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of . . . according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, interpreted and amplified by Shoghi Effendi, and supplemented and applied by the Universal House of Justice.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'ís of . . . in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.
b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in . . . ; to receive gifts, devises or bequests of money or other property.
c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, and enactments of the Universal House of

Justice, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'ís of . . . , are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article III

Section 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees, by their duly authorized officers or agents.

Article IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'ís of . . . , not inconsistent with the terms of this instrument and all in accordance with the instructions and enactments of the Universal House of Justice.

Article V

The central office of this Trust shall be located in . . . .

Article VI

The seal of this Trust shall be circular in form, bearing the following inscription:
National Spiritual Assembly of the Bahá'ís of . . . .

Article VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'ís of . . . at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

Article I

THE National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout . . . , including paramount authority in the administration of this Trust. It shall endeavour to stimulate, unify and coordinate the manifold activities of the Local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in . . . and by all possible means assist them to

promote the oneness of mankind. It shall be charged with the recognition of such Local Assemblies, the scrutiny of all membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various electoral districts. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any Local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of Local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahá'í body is in question. It shall furthermore represent the Bahá'ís of . . . in all their cooperative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of . . . in the election of the Universal House of Justice provided for in the Sacred Writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:

"It behooveth them (i.e., members of Spiritual Assemblies) to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

Article II

The Bahá'ís of . . . for whose benefit this Trust is established shall consist of all persons of the age of 15 years or over resident in . . . who are accepted by the National Spiritual Assembly as possessing the qualifications of Bahá'í faith and practice required under the following standard set forth by the Guardian of the Faith:

> Full recognition of the station of the Báb, the Forerunner, of Bahá'u'lláh, the Author and of 'Abdu'l-Bahá, the True Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of Bahá'í Administration throughout the world.

Those residing in the area of jurisdiction of any Local Spiritual Assembly recognized by the National Assembly may declare their faith to, and be enrolled by, the Local Spiritual Assembly; those living outside any such area of local Bahá'í jurisdiction shall be enrolled in such manner as shall be prescribed by the National Assembly.

Upon attaining the age of 21 years, a Bahá'í is eligible to vote and to hold elective office.

Article III

The National Assembly shall consist of nine members chosen from among the Bahá'ís of . . . , who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue for the period of one year, or until their successors shall be elected.

Article IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

Article VII

Whenever in any locality of . . . , the number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these shall on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year or until their successors are elected and qualified.

When, however, the number of Bahá'ís in any authorized civil area is exactly nine, these shall on April 21st of any year, or in successive years, constitute themselves the Local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a Local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected Local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a Local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, and as laid down by the Universal House of Justice.

Section 3. Among its more specific duties, a Local Spiritual Assembly shall have full jurisdiction of all Bahá'í activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a Local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the Local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The Local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where

an individual is dissatisfied with the ruling of the Local Spiritual Assembly upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

SECTION 7. On or before the 1st day of November of each year the Secretary of each Local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

SECTION 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

SECTION 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the Local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its findings shall be final.

SECTION 10. Where any dissension exists within a local Bahá'í community of such character that it cannot be remedied by the efforts of the Local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

SECTION 11. All questions arising between two or more Local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

SECTION 12. The sphere of jurisdiction of a Local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the recognized civil limits.

All differences of opinion concerning the sphere of jurisdiction of any Local Spiritual Assembly or concerning the affiliation of any Bahá'í or group of Bahá'ís in . . . shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The members of the National Spiritual Assembly shall be elected at an annual meeting to be known as the National Convention of the Bahá'ís of . . . . This Convention shall be held at a time and place to be fixed by the National Assembly. The National Convention shall be composed jointly of representatives chosen by the Bahá'ís of each . . . under the principle of proportionate representation, and the members of the National Spiritual Assembly.

Notice of the annual meeting shall be given by the National Assembly sixty days in advance in the Convention Call which sets forth the number of delegates assigned to the various electoral units in proportion to the number of Bahá'ís resident in each such unit, to a total number of . . . delegates for the Bahá'ís of . . . .

SECTION 1. All delegates to the Convention shall be elected by plurality vote. Bahá'ís who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots to the meeting by mail. The meeting held in each . . . for the election of delegates shall be called by the National Spiritual Assembly and conducted by the Bahá'ís present under whatever procedure may be uniformly laid down by said body. Immediately after the meeting a certified report of the election containing the name and address of each delegate shall be transmitted to the National Spiritual Assembly.

SECTION 2. All delegates to be seated at the Convention must be recognized Bahá'ís and residents of the . . . represented by them.

SECTION 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

SECTION 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

SECTION 5. Delegates unable to be present in person at the Convention shall have the right to transmit their ballots for election of the members of the National Assembly under whatever procedure is adopted by the National Assembly.

SECTION 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the said Assembly shall provide ways and means by which the annual election and the other essential business of the Convention may be conducted by mail.

SECTION 7. The presiding officer of the National Spiritual Assembly present at the Convention shall call together the delegates, who after roll call shall proceed to the permanent organization of the meeting, electing by ballot a chairman, a secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

SECTION 8. The principal business of the annual meeting shall be consultation on Bahá'í activities, plans and policies, and the election of the nine members of the National Spiritual Assembly. Members of the National Assembly, whether or not elected delegates, may take a full part in the consultation and discussion but only delegates may participate in the election of Convention officers or in the annual election of the members of the National Assembly. All action by the delegates, other than the organization of the Convention, the transmission of messages to the World Centre of the Bahá'í Faith, and the election of the National Assembly, shall constitute advice and recommendation for consideration by the said Assembly, final decision in all matters concerning the affairs of the Bahá'í Faith in . . . being vested solely in that body.

SECTION 9. The general order of business to be taken up at the Annual Convention shall be prepared by the National Spiritual Assembly in the form of an agenda, but any matter pertaining to the Bahá'í Faith introduced by any of the delegates may upon motion and vote be taken up as part of the Convention deliberations.

SECTION 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail. In case, by reason of a tie vote or votes, the full membership is not determined on the first ballot, then one or more additional ballots shall be taken on the persons tied until all nine members are elected.

SECTION 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

SECTION 12. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in . . . , it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributable to Local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the Local Spiritual Assemblies within its jurisdiction.

ARTICLE XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not

prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of Local or National Spiritual Assemblies are:

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'ís.

Article XII

Alternative "A"

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Alternative "B"

These By-Laws may be amended only by majority action of the National Spiritual Assembly, which, in making amendments, does so for the By-Laws of all Local Spiritual Assemblies throughout . . .[1]

[1] Name of country or region.



The first Local Spiritual Assembly of Shaft, Írán; Riḍván, 1972.

3. A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHÁ'Í CONVENTION

I. Convention Call

THE National Spiritual Assembly determines the date, duration and place of the Annual Convention and provides for such meetings in connection with the Convention as it may feel are desirable.

II. Convention Procedure

The Twenty-sixth Annual Convention [of the Bahá'ís of the United States and Canada], held in 1934, voted a recommendation calling upon the National Spiritual Assembly to supply a parliamentary procedure for the conduct of the Annual Convention, and the present material has been prepared to meet the need indicated by that recommendation.

Order of Business

Prayer and devotional readings, provided by the outgoing National Spiritual Assembly.

Opening of the Convention by Presiding Officer of the National Spiritual Assembly.

Roll call of delegates by the Secretary of the National Spiritual Assembly.

Election by secret ballot of Convention Chairman and Secretary. The Convention Officers are to be elected by the assembled delegates from among the entire number of delegates who are present at the Convention.

Annual Report of National Spiritual Assembly.

Annual Financial Report of National Spiritual Assembly.

Convention message to the Guardian of the Faith.

Annual Committee Reports: These are to be considered as part of the Report of the National Spiritual Assembly. They are whenever possible published in *Bahá'í News* in advance of the Convention date, for the information of the delegates.

Subjects for Consultation: Any delegate may, before the Convention convenes, recommend to the National Assembly such topics as he deems of sufficient importance to be included in the Convention agenda; and the National Spiritual Assembly, from the list of topics received from delegates, and also suggested by its own knowledge and experience, is to prepare an agenda or order of business as its recommendation to the Convention.

This agenda may include, as part of the National Assembly's Annual Report, the presentation of special subjects by well qualified members, committee representatives or non-Bahá'í experts whose exposition is necessary or desirable for the information of the delegates.

On motion duly made, seconded and voted, any such subject may be omitted, and also on motion duly made, seconded and voted, any other subject may be proposed for special consultation.

Annual Election: The election of members of the National Spiritual Assembly is to take place approximately midway during the Convention sessions, so as to enable the delegates to consult with both the outgoing and incoming Assemblies, in accordance with the Guardian's expressed desire.

Conduct of Business

Every deliberative body, to fulfil its functions, must conduct its deliberations in accordance with some established rules of order. The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of Local Assemblies and communities. It accordingly extends to sessions of the Annual Convention, the same procedure under which the delegates, in their other Bahá'í activities, are accustomed to conduct discussions and consultation.

The purpose of consultation at the Annual Convention is threefold: to arrive at full and complete knowledge of the current conditions, problems and possibilities of the Faith in America; to give the incoming National Assembly the benefit of the collective wisdom, guidance and constructive suggestions of the assembled delegates, and to contribute to the unity, in spirit and in action, of the entire American Bahá'í community.

The freedom of each and every delegate to

take part in discussion and to initiate motions is untrammeled save as the undue activity of one delegate might hamper the rights of the other delegates. Any necessary limitation to be placed upon individual discussion shall be determined by the Chairman in the absence of any specific motion duly voted by the delegates themselves.

It shall be the duty of the Chairman to encourage general consultation and make possible the active participation of the greatest possible number of delegates.

The Chairman has the same power and responsibility for discussion and voting upon motions as other delegates. Members of the outgoing and incoming National Assembly who are not delegates may participate in the consultation but not vote.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the Chairman shall call for a vote on the amendment first and then on the motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The Chairman shall call for votes by oral expression of ayes and nays, but where the result of the vote is doubtful then by a show of hands or a rising vote. A majority vote determines.

Discussion of any matter may be terminated by motion duly made, seconded and voted, calling upon the Chairman to bring the matter to an immediate vote or proceed to other business.

The transactions of the Convention shall be recorded by the Secretary, and when certified by the Convention officers shall be given to the National Spiritual Assembly.

Annual Election

The electors in the Annual Election shall consist of those delegates included in the Roll Call prepared by the National Spiritual Assembly.

Ballots and tellers' report forms shall be provided by the National Assembly.

The election shall be conducted by the Convention, but delegates unable to attend the Convention shall have the right to vote by mail.

The Chairman shall appoint three tellers, chosen from among the assembled delegates.

The electoral method shall be as follows:

1. The Convention Secretary shall call the roll of delegates, whereupon each delegate, in turn, shall place his or her ballot in a ballot box; and as the names are called ballots received by mail shall be placed in the ballot box by the Secretary of the National Assembly.

2. The ballot box shall then be handed to the tellers, who shall retire from the Convention Hall to determine the result of the election.

3. The result of the election is to be reported by the tellers, and the tellers' report is to be approved by the Convention.

4. The ballots, together with the tellers' report, certified by all the tellers, are to be given to the National Spiritual Assembly for preservation.

III. The Convention Record

The permanent record of each successive Annual Convention shall consist of the following:—(1) Convention Call as issued by the National Spiritual Assembly; (2) list of accredited delegates; (3) Annual Reports of the National Spiritual Assembly and of its Committees; (4) Messages sent to and received from the World Centre; (5) Resolutions and other transactions of the assembled delegates; (6) the result of the Annual Election.

V

THE LOCAL SPIRITUAL ASSEMBLY[1]

1. THE INSTITUTION AND ITS SIGNIFICANCE

THE institution of the Spiritual Assembly was created by Bahá'u'lláh and is an integral part of His Revelation, together with the teachings, principles, supplications, truth, and laws written in the Books and Tablets. It is the foundation stone of the new World Order, the establishment of which is the essential aim of the Bahá'í Faith. Through the loyalty of the believers who assist in the unfoldment of its latent attributes and powers, divine guidance and reinforcement is promised, and the forces of unity, justice, affection and fellowship are made to prevail over the negative elements which prey upon and destroy the civilization of an unbelieving age.

"... To it (Local Assembly) all local matters pertaining to the Cause must be directly and immediately referred for full consultation and decision. The importance, nay the absolute necessity of these Local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future." B.A., p. 37.

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigour, that its affairs may be conducted with efficiency and promptness, it is necessary that every one should conscientiously take an active part in the election of these Assemblies, abide by their decisions, enforce their decree, and co-operate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í Community and promote the common weal." B.A., p. 41.

Formation of a Local Spiritual Assembly

When the requisite conditions exist, the local group of Bahá'ís is obligated to establish an Assembly. It is not an optional matter.

The requisite conditions are simple. They include the following:

1. There must be nine or more adult Bahá'ís in good standing resident in the community.

2. These Bahá'ís are to be declared and recognized believers, all meeting qualifications of faith laid down by the Guardian. If one or more members of the group are such newly-confirmed Bahá'ís that they are not yet recorded as believers by the National Spiritual Assembly, these new believers are to take a full part in the formation of the Assembly, subject to later determination of their Bahá'í status.

3. Each Local Assembly has a definite area of jurisdiction. In most cases the area is that of the civil boundaries of an incorporated village, town or city. An Assembly may also be formed by nine or more Bahá'ís who reside in the same township or county or unincorporated village.

Where the area of jurisdiction is a township, there must be nine or more adult Bahá'ís resident therein outside the limits of any incorporated town or city in the township, as each Bahá'í civil area must be separate and distinct from other areas where an Assembly might later be formed.

Where the area of jurisdiction is a county, the county itself must be small enough to permit all the believers to meet regularly. The county unit constitutes a Bahá'í area of jurisdiction only when in it there are nine or more Bahá'ís who have access to no smaller civil area such as township or permanent electoral district. Postal areas and school districts do not represent areas of jurisdiction for Bahá'í Assemblies.

4. At the present time there is only one date when Local Assemblies can be formed—April 21 of any year. As the Bahá'í calendar consists of days which begin and end at sunset rather than midnight, the time to form an Assembly

[1] From *The Bahá'í Community*, B.P.T., Wilmette 1963.

is after sunset on April 20 and before sunset on April 21.

5. Where there are more than nine adult Bahá'ís, they form an Assembly by electing the nine members of the Spiritual Assembly. Where there are exactly nine adult Bahá'ís, they establish an Assembly by joint declaration, and all nine members must participate. The National Spiritual Assembly provides different types of report forms for these two methods and the group should apply for the proper form in advance.

(For further information refer to the following section on "The Annual Election and Organization.")

The Annual Election and Organization

"These Local Spiritual Assemblies will have to be elected directly by the friends, and every declared believer of 21 years and above, far from standing aloof and assuming an indifferent or independent attitude, should regard it his sacred duty to take part conscientiously and diligently, in the election, the consolidation and the efficient working of his own Local Assembly." B.A., p. 39.

"Pending its (the Universal House of Justice) establishment, and to ensure uniformity throughout the East and throughout the West, all Local Assemblies will have to be re-elected once a year, during the first day of Riḍván, and the result of polling, if possible, be declared on that day." B.A., p. 41.

The annual meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of business includes:
Reading of the call of the meeting
Reading of appropriate Bahá'í passages bearing upon the subject of the election
Appointment of tellers
Distribution of ballots
Prayers for the spiritual guidance of the voters
The election by secret ballot
Presentation of annual reports
Tellers' report of the election
Approval of the tellers' report

Assembly members are elected by plurality vote. The believers receiving the nine highest votes on the first ballot are elected, unless two or more are tied for ninth place. In case of a tie, a second ballot is cast by those present, and on this ballot the voter is to write the name of one of those who are tied in the first ballot.

Contrary to the ways of the world, Bahá'í elections are approached in a spirit of prayer without preliminary electioneering or nominating of candidates. Before the ballots are cast, prayers should be read and all participating ask for guidance in selecting those best fitted to serve. In this regard the Guardian wrote:

" . . . Let us recall His explicit and often-repeated assurances that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness." B.A., p. 65.

" . . . the elector . . . is called upon to vote for none but those whom prayer and reflection have inspired him to uphold. Moreover, the practice of nomination, so detrimental to the atmosphere of a silent and prayerful election, is viewed with mistrust . . . Should this simple system (based on plurality) be provisionally adopted, it would safeguard the spiritual principle of the unfettered freedom of the voter, who will thus preserve intact the sanctity of the choice he first made . . ." B.A., p. 136.

"The newly elected Assembly is called together by the believer who received the highest number of votes, or in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent chairman is chosen." By-Laws of a L.S.A., Art. VIII.

It is preferable to have the election of the officers of the Assembly immediately following the annual election or formation by joint declaration; however, all nine members of the Assembly must be given an opportunity to vote for the officers. In rare instances a meeting for the election of officers cannot be called because of inability on the part of one or more members to attend. In such cases, the best procedure is to elect or appoint immediately a temporary chairman and secretary to serve until such time as all members of the Assembly can be present to vote in person.

Permanent officers are elected by secret ballot and by majority rather than by plurality vote. (Plurality is the largest number; majority is the number greater than half, which, in this case, is at least five out of the nine.)

When an Assembly is organized, it is to report its formation and election of officers to the National Spiritual Assembly, together with whatever relevant facts may be necessary for recognition of the Assembly.

Dissolution of a Local Spiritual Assembly

Once elected or formed by joint declaration, an Assembly continues to exist until the next annual election or until the National Spiritual Assembly acts to declare the Assembly dissolved. This decision is not to be made by the members of the Local Assembly itself nor by any regional or national committee.

If the number of adult Bahá'ís in the community becomes less than nine, or other conditions arise which make it impossible for the Local Assembly to function, the facts should be reported to the National Assembly for final determination of the status of the Assembly.

Authority and Functions

The Local Spiritual Assemblies are "invested with an authority rendering them unanswerable for their acts and decisions to those who elect them; solemnly pledged to follow, under all conditions, the dictates of the 'Most Great Justice' that can alone usher in the reign of the 'Most Great Peace' which Bahá'u'lláh has proclaimed and must ultimately establish; charged with the responsibility of promoting at all times the best interests of the communities within their jurisdiction, of familiarizing them with their plans and activities and of inviting them to offer any recommendations they might wish to make; cognizant of their no less vital task of demonstrating, through association with all liberal and humanitarian movements, the universality and comprehensiveness of their Faith; dissociated entirely from all sectarian organizations, whether religious or secular; assisted by committees annually appointed by, and directly responsible to them, to each of which a particular branch of Bahá'í activity is assigned for study and actions; supported by local funds to which all believers voluntarily contribute. . ." G.P.B., p. 331.

The various functions of the Local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and more definitely defined in the By-Laws of a Local Spiritual Assembly approved by the National Spiritual Assembly as recommended by the Guardian. Each Local Spiritual Assembly of the United States, whether or not legally incorporated, is to function according to those By-Laws, and all members of the local Bahá'í community shall be guided and controlled by their provisions.

An essential function of Local Spiritual Assemblies is to act as intermediaries between the local communities and the National Spiritual Assembly. The Local Assembly is, therefore, the proper medium through which local Bahá'í communities can communicate with the body of their national representatives.

Appointment of Committees

In the appointment of committees, *only* those committees *needed* to carry out the activities of the community are necessary. Such committees are appointed by the Assembly from among the entire membership of the community, have specific functions to perform, and are responsible to the Assembly who will exercise constant and general supervision over their work. Before making appointments, it is usually beneficial to discuss the special abilities, aptitudes and personal wishes of the members under consideration in relation to the tasks which are to be performed by the committees.

Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide upon some regular time and place for its meeting throughout the Bahá'í year, and this decision when recorded in the minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request of the chairman, or, in his absence or incapacity, of the vice-chairman, or of any three members of the Assembly, should send due notice to all the members.

The procedure for the calling of the Annual Meeting is outlined in Article XI of the By-Laws of a Local Spiritual Assembly.



The first Local Spiritual Assembly of Mathibatsela, Botswana; Riḍván, 1973; one member absent. This is one of several Local Assemblies in Botswana whose membership is composed entirely of Bushmen. Enrolments among the Bushmen were first reported in May, 1971.



The first Local Spiritual Assembly of Cayenne, French Guiana; Riḍván, 1968.

Prime Requisites

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory." B.A., p. 21.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honoured members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honoured members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced.

"In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One . . . Should they endeavour to fulfil these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the centre of Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit." B.A., pp. 22–23.

Recommended Agenda and Procedure

Since order is an important characteristic of the Bahá'í Faith, Bahá'ís should conduct their business in an orderly manner.

The following agenda is suggested for meetings of the Local Spiritual Assembly:

Prayer
Reading and approval of minutes of previous meeting
Report of Secretary (or Corresponding Secretary) including correspondence of interest and concern to the body of the believers, and any and all recommendations duly adopted by the community at the last Nineteen Day Feast.
Report of Treasurer
Report of Committees
Unfinished business
New business, including conferences with members of the community and with applicants for enrolment as members of the community
Closing prayer

A Spiritual Assembly in maintaining its three-fold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibilities for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the chairman on the subject under discussion and not introduce matters irrelevant to the subject.

Bahá'í principles of consultation and majority rule are requisite characteristics in Bahá'í Administration, and represent radical departures from the generally accepted rules of parliamentary procedure. In Bahá'í Assembly action, the chairman takes part in the discus-

sion, and a majority decision becomes unanimous and binding upon all. There is no minority opinion in Bahá'í Administration; the decision of the majority is the decision of all.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed:

First, ascertainment and agreement upon the facts;

Second, agreement upon the spiritual or administrative principle which is involved;

Third, full and frank discussion of the matter, leading up to the offering of a resolution; and

Fourth, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion. Only one motion should be considered at a time. The procedure for handling motions is:

1. Statement of motion
2. Second
3. Discussion of the motion
4. Voting
5. Announcement of the result of the voting.

Amendments are to be voted on before the main motion. Motions can be amended only once, by one of the following actions; adding, striking out, inserting, striking out and inserting, substituting, dividing.

An action may be agreed upon by the Assembly without going through the formality of making a motion and voting upon it; however if the agreement is not unanimous the question must be put to a vote.

The chairman, or other presiding officer, has the same right and responsibility as other members of the Assembly for discussing and voting upon all matters being considered by the Assembly.

Discussion of any subject before the Assembly may be terminated by a motion duly made, seconded and voted, calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from unnecessarily prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

A motion to adjourn is always in order and has priority over all other motions except the motion to fix the time of the next meeting. The motion to adjourn is not debatable and cannot be amended. It requires a majority vote. Before voting, however, the presiding officer should point out items of unfinished business on the agenda, so that the members will know whether to vote for or against adjournment at that moment.

A motion may be withdrawn by the mover, provided no one objects, and before a vote has been taken.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

Vacancies on Assembly

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend regularly the meetings of his Local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfil his responsibilities as a representative of the community. Membership in a Local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly." Letter from Shoghi Effendi, Feb. 16, 1935.

When a vacancy on an Assembly involves also one of its officers, the Assembly vacancy

is filled in the usual manner by election at a special meeting of the local Bahá'í community, after which the entire Assembly elects the new officer.

Minutes

The Spiritual Assembly, as a permanent body, is responsible for maintaining all minutes of its meetings, important records and correspondence, and financial records throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records and files pertaining to the business of the Assembly. A permanent record of minutes is of special importance and necessity when an Assembly is incorporated, because situations could arise which would make it necessary to produce the minutes for inspection by state authorities.

Other items which would be of historical interest in the future should be kept in the local archives.

It is vitally important that each Local Spiritual Assembly maintain a complete file of *Bahá'í News* and the *U.S. Supplement* for reference on various directives regarding laws and procedures, teaching suggestions, and other pertinent information. It should also maintain and keep up to date a file of all special instructions and statements from the National Spiritual Assembly dealing with matters of permanent value.

Minutes are the permanent official record of the meeting taken by a secretary. If the community is large and the Assembly handles a great amount of business, a recording secretary may be elected to record the minutes. The minutes should include all essential details, such as the election of the Assembly and its officers at the beginning of each year, by-elections for filing vacancies on the Assembly occurring during the year, attendance of all members at its meetings, new enrolments and transfers, marriages and deaths.

All carried motions are recorded in the minutes. The minutes should be written in such a way as to provide sufficient background to understand the reason for the motions and decision, but the entire discussion does not need to be recorded. It is not necessary to record names of individuals making and seconding motions or making comments during the discussion. Names are of importance, however, when the minutes record reports given on special assignments or situations, or when assignments are given to particular individuals.

If a decision is adopted by common consent without the formality of a motion, even this decision should be clearly stated by the chairman and recorded in the minutes so that there is no question as to what action was agreed upon by the group.

Correspondence should be listed in the minutes. Copies of important outgoing correspondence, in addition to the incoming letters, should be kept for the files.

Record should be made in the minutes of consultation with individuals meeting with the Assembly, whether requested by the individual or the Assembly.

Minutes should be written or typed legibly. They should be corrected and approved by the Assembly before they become a matter of permanent record.

Records of Nineteen-Day Feasts need include only the recommendations made by the community to be presented to the Local Spiritual Assembly, with the background necessary for understanding them.

Minutes of Assembly meetings are not read at the Nineteen-Day Feasts; only the actions taken by the Assembly which concern the community affairs are reported at Feasts. The judgement of what should be shared at the Feasts belongs to the Local Spiritual Assembly.

Legal Incorporation

Local Assemblies having fifteen or more active adult believers in the community are authorized to effect legal incorporation.

To do so the matter should be presented at a Nineteen-Day Feast and a recommendation adopted which expresses the desire of the community that the Spiritual Assembly be legally incorporated.

The Bahá'í World volumes reproduce many local Certificates of Incorporation which supply models for consideration by the Assembly's attorney. What is incorporated is the Spiritual Assembly, not the entire community. The community is associated with the instrument through the annual election of the Local Assembly and the Spiritual Assembly's authority to enrol new believers and determine the membership list.

The Articles of Incorporation are to make proper reference to the Central Figures of the Faith and to the National Spiritual Assembly. If necessary, the National Assembly on request will provide an example of how this is to be done.

Before the Incorporation papers are recorded, a copy is to be sent to the National Spiritual Assembly for final approval. After recording, three photostatic copies of the recorded Articles are to be sent to the National Spiritual Assembly, together with a photograph of the nine Assembly members.

Incorporation must be preserved in accordance with the manner prescribed by state law.

THE NINETEEN-DAY FEAST

The institution of the Nineteen-Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen-Day Feasts is a vital function of each Spiritual Assembly.

From words of 'Abdu'l-Bahá, "The Nineteen-Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the *Aqdas*, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, co-operation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." B.W., Vol. XII, p. 298.

The Nineteen-Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following programme: the first part, entirely spiritual in character, is devoted to the reading of Bahá'í Prayers and selections from the Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause; the third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

In selecting the readings for the devotional part of the Feast the friends may be guided by the instructions printed in *Bahá'í News* quoting the following excerpt from a letter to a believer from the Guardian through his assistant secretary dated April 27, 1956, "The Writings of the Báb and Bahá'u'lláh can certainly be read at any time at any place; likewise the Writings of 'Abdu'l-Bahá are read freely during the spiritual part of the Feast. The Guardian has instructed that during the spiritual part of the Feast, his own writings should not be read. In other words, during the spiritual part of the Feast, readings should be confined to the Writings of the Báb, Bahá'u'lláh and to a lesser extent, of the Master; but during that part of the Feast the Guardian's writings should not be read. During the period of administrative discussion of the Feast, then the Guardian's writings may be read. Of course, during the administrative part of the Feast there can be no objection to the reading of the Writings of the Báb, Bahá'u'lláh or 'Abdu'l-Bahá." *Bahá'í News*, Jan. 1959.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Attendance

Only members of the Bahá'í community and visiting Bahá'ís from other localities may attend these meetings. Young people between fifteen and twenty-one years of age, who have declared their acceptance of the qualifications of membership in the Faith are considered as members although they are referred to as Bahá'í youth. Children up to age fifteen, of Bahá'í parents, may also attend the Nineteen-Day Feasts.

Regular attendance at the Nineteen-Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

Order of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the World Centre and the National Spiritual Assembly, as well as other correspondence of concern to all believers of the community. This does not necessarily mean that all communications must be read *in full* at the Feast.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to co-operate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general shares with the community all matters that concern the Faith. These reports are to be followed by general consultation.

Provision is to be made for reports from committees, with discussion of each report.

The meeting is to be open for suggestions and recommendations from individual believers to the Local Spiritual Assembly on any matter affecting the Cause. Such recommendations must be adopted by majority vote of the community members present before constituting a resolution to be considered by the Local Spiritual Assembly.

Through this means individual Bahá'ís find in the Nineteen-Day Feast the channel through which to make suggestions and recommendations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the Local Assembly, which then may in its discretion forward the recommendations to the National Spiritual Assembly accompanied by its own considered view.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

Bahá'í visitors attending a Feast do not take part in the consultation of the community unless invited to do so.

The secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meeting, in order to report these to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen-Day Feast.

It should be borne in mind that the consultation period of the Nineteen-Day Feast is not the time for the Local Spiritual Assembly to consult and make decisions.

Matters of a personal nature should be brought to the Spiritual Assembly and not to the community at the Nineteen-Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter."

CONSULTATION

"In this Cause, consultation is of vital importance; but spiritual conference and not the mere voicing of personal views is intended. . . Antagonism and contradiction are unfortunate and always destructive of truth. . . The purpose is to emphasize the statement that consultation must have for its object the investigation of truth. He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion; for the light of reality becomes apparent when two opinions coincide. . ." P.U.P., pp. 68–69.

"The principle of consultation, which constitutes one of the basic laws of the Administration, should be applied to all Bahá'í activities which affect the collective interests of the Faith for it is through co-operation and continued exchange of thoughts and views that the Cause can best safeguard and foster its interests. Individual initiative, personal ability and resourcefulness, though indispensable, are, unless supported and enriched by the collective experience and wisdom of the group, utterly incapable of achieving such a tremendous task." Shoghi Effendi, *Bahá'í News*, Nov. 1933.

"Shoghi Effendi firmly believes that consultation must be maintained between the NSA and the entire body of the believers, and that such consultation, while the Convention is not in session, can best be maintained through the agency of the Local Assemblies, one of whose essential functions is to act as intermediaries between the local communities and their

national representatives. The main purpose of the Nineteen-Day Feast is to enable individual believers to offer any suggestion to the Local Assembly which in its turn will pass it to the NSA. The Local Assembly is, therefore, the proper medium through which local Bahá'í communities can communicate with the body of the national representatives." Letter on behalf of Shoghi Effendi, Nov. 18, 1933.

"Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views. . .

"Let us also bear in mind that the keynote of the Cause of God is not dictatorial authority but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other." B.A., pp. 63–64.

DECISIONS AND APPEALS

At this crucial stage in the history of our Faith it seems advisable to emphasize to each Local Assembly an important principle of administration which has been too frequently overlooked. This principle establishes the National Assembly as the court of appeal from decisions of Local Assemblies when protested by one or more members of the community as unjust or as not conforming to the actual facts.

A court of appeal is not responsible for determining the facts but only for reviewing the local decision based upon the facts assembled by the Local Assembly itself. On receiving an appeal the National Spiritual Assembly will send a copy of it to the Local Assembly and request its opinion. When this is received the case will be studied in the light of the facts presented to the National Assembly and a final decision made. The National Assembly can decide only upon the facts presented to it; therefore, when a matter is submitted to it, all obtainable facts, together with supporting documentary evidence should be included. The National Assembly's decision, whether approving or disapproving the original decision of the Local Assembly, will be communicated to both the Local Assembly and to the person or persons who made the appeal.

This procedure is in accordance with both the national and local By-Laws.

Any complaint received by the National Assembly from a member or members of a local community who have not first submitted their complaint to the Local Assembly will be returned to those making the protest, with a copy of the letter being sent to the Local Assembly for its information. In such a case the Local Assembly is to call the person or persons in for consultation and act upon the complaint.

An essential function of the Local Spiritual Assembly is the maintenance of unity and devotion among the believers. As "Trustees of the Merciful" the Spiritual Assembly must be selfless and impartial, considerate of the rights of the individual, but firm and steadfast in upholding the vital truths of the Revelation and obedience to its institutions. Therefore, they must discriminate between situations which are transient and trivial and those which threaten to disrupt the community. A distinction is to be made between personalities who cause disturbances because they lack grounding in the basic Teachings and attitudes of the Bahá'í life, and those who deliberately cause trouble because in their hearts they do not accept the principle of authority as vested in the Manifestation, or in the institutions of the Bahá'í World Community.

The Local Assembly is responsible for dealing with all local problems, but can call upon the National Spiritual Assembly for advice if necessary.

The National Assembly, in any case involving two or more local communities, however, acts directly and deals with the problems as the court of original jurisdiction, since no Local Assembly has authority outside its own civil area.

"The authority of the NSA is undivided and unchallengeable in all matters pertaining to the administration of the Faith throughout the United States, . . . therefore, the obedience of individual Bahá'ís, delegates, groups and Assemblies to that authority is imperative and should be wholehearted and unqualified. He is convinced that the unreserved acceptance and complete application of this vital provision of the Administration is essential to the main-

tenance of the highest degree of unity among the believers, and is indispensable to the effective working of the administrative machinery of the Faith in every country." Letter from Shoghi Effendi through his secretary. *Bahá'í News*, July, 1934.

THE BAHÁ'Í FUND

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of Local as well as National Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the treasurer of the Assembly, for the express purpose of promoting the interests of the Cause, throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expend it to promote the Teaching Campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way possible their sphere of service. I cherish the hope that all the friends, realizing the necessity of this measure will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund . . ." B.A., pp. 41–42.

"We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by the fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living." Shoghi Effendi, *Bahá'í News*, Sept. 1926.

"As the activities of the American Bahá'í community expand, and its worldwide prestige correspondingly increases, the institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organized as groups or as Local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the lifeblood of these nascent institutions you are labouring to erect. Its importance cannot, surely, be overestimated. Untold blessings shall no doubt crown every effort directed to that end." M.A., p. 5.

"In connection with the institution of the National Fund . . . I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character . . ." B.A., p. 101.

"Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable, character, which may in future be conducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters, should be invited to join and collaborate." B.A., p. 182.

A statement from the National Treasurer is included in an issue of the *Bahá'í News* each year, setting out the various funds—international, national, and local—with instructions for making contributions to each of them.

ABBREVIATIONS USED IN THIS SECTION

B.A.	*Bahá'í Administration*
Bahá'í News	*U.S. Bahá'í News*
B.W.	*The Bahá'í World*
G.P.B.	*God Passes By*
M.A.	*Messages to America*
P.U.P.	*The Promulgation of Universal Peace*



The first Local Spiritual Assembly of San Pablo Jocopilas, Guatemala; Riḍván, 1971.



The first Local Spiritual Assembly of Bhutan, Eastern Himalayas; Riḍván, 1972. Mr. K. S. Sisodia, centre front, is the pioneer to Bhutan.

2. BY-LAWS OF A LOCAL SPIRITUAL ASSEMBLY

We, the undersigned members of the Spiritual Assembly of the Bahá'ís of . . . , desiring to incorporate this body do hereby adopt the following By-Laws:

Article I

THE Trustees, i.e., the members of the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

Article II

In administering the affairs of the Bahá'í religion under this Corporation for the benefit of the Bahá'ís of . . . in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout . . .[1]

Article III

The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in relationship to the National Spiritual Assembly, the Universal House of Justice, other local Bahá'í communities and the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the Meetings of consultation, and the Annual Meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahá'í marriage certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the National Assembly. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of . . . are national in scope and hence subject to the jurisdiction of the National Assembly. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the Local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Universal House of Justice for review and final decision of any matter related to the Faith in . . .

Article IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual

[1] Name of country or region.

Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other Local Spiritual Assemblies throughout . . .[1] in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence direct or indirect, that savours of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of . . . and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís travelling from . . . and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

Article V

The Bahá'ís of . . . for whose benefit this Corporation has been established shall consist of all persons of the age of 15 years or over resident in . . . who are accepted by the National Spiritual Assembly as possessing the qualifications of Bahá'í faith and practice required under the following standard set forth by the Guardian of the Faith:

Full recognition of the station of the Báb, the Forerunner, of Bahá'u'lláh, the Author and of 'Abdu'l-Bahá, the True Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of Bahá'í Administration throughout the world.

Upon attaining the age of 21 years, a Bahá'í is eligible to vote and to hold elective office.

Article VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of . . . , who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

Article VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in

[1] Name of country or region.

his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

SECTION 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

SECTION 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of . . .

ARTICLE X

SECTION 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavouring to compose the difference of opinion invite the said member or members to make appeal to the National Spiritual Assembly and notify that body of the condition of the matter and the readiness of the Assembly to become party to that appeal.

SECTION 2. In the same manner, if any difference arises between the Assembly and another Local Assembly, or Assemblies, in . . .[1], the Assembly shall report the matter to the National Assembly and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

SECTION 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of . . . , it shall, after seeking to compose its difference of opinion with the National Assembly in direct consultation, have the right to make appeal to the Universal House of Justice.

SECTION 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the Local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

SECTION 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

SECTION 2. The election of members to the Spiritual Assembly shall be by plurality vote.

SECTION 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

SECTION 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing

[1] Name of country or region.

all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

SECTION 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE XIII

The seal of the Corporation shall be circular in form, bearing the following inscription:
The Spiritual Assembly of the Bahá'ís of. . . .

ARTICLE XIV

Alternative "A"

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Alternative "B"

These By-Laws may be amended only by majority action of the National Spiritual Assembly, which, in making amendments, does so for the By-Laws of all Local Spiritual Assemblies throughout . . . .[1]

[1] Name of country or region.



The first Local Spiritual Assembly of Kimo, New Guinea, Riḍván, 1968. This is one of many Local Assemblies in the Highlands District of North-eastern New Guinea.

VI

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

THE Bahá'í principles clearly define and explain the non-political character of the Faith, and serve as a guide for conduct in the relations of Bahá'ís with one another, with their fellow men, and in their relations with different departments of the civil government. A brief summary of excerpts from the Bahá'í Writings will show that non-participation in political affairs is one of the basic axioms of Bahá'í action.

The keynote to this theme may be found in the Writings of Bahá'u'lláh. He has stated:

"That one is indeed a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."[1]

"Sow not the seeds of discord among men, and refrain from contending with your neighbour . . . Open, O people, the city of the human heart with the key of your utterance . . .

"That which beseemeth you is the love of God, and the love of Him Who is the Manifestation of His Essence, and the observance of whatsoever He chooseth to prescribe unto you, did ye but know it.

"Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savours of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth . . ."[2]

The aim of the Faith is to produce the reality of virtue in souls and evolve institutions capable of dealing with social matters justly, in the light of the revealed truths. This is entirely distinct from the province filled by partisan civil institutions.

'Abdu'l-Bahá counselled the Bahá'ís from the early beginnings of the American Bahá'í community not to discuss political affairs.

". . . All conferences (i.e., all consultation and discussion) must be regarding the matters of benefit, both as a whole and individually, such as the guarding of all in all cases, their protection and preservation, the improvement of character, the training of children, etc.

"If any person wishes to speak of government affairs, or to interfere with the order of government, the others must not combine with him because the Cause of God is withdrawn entirely from political affairs; the political realm pertains only to the Rulers of those matters; it has nothing to do with the souls who are exerting their utmost energy to harmonizing affairs, helping character and inciting (the people) to strive for perfections. Therefore no soul is allowed to interefere with (political) matters, but only in that which is commanded."[3]

With the development of a world-wide administrative structure within the Bahá'í Faith, institutions have been set up in national and local areas which assure the unity and integrity of the Faith. In unfolding these administrative institutions Shoghi Effendi has reiterated the importance of the non-political character of the Bahá'í teachings in a letter written March 21, 1932, to the Bahá'ís of the United States and Canada:

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application

[1] *Gleanings from the Writings of Bahá'u'lláh*, p. 250.
[2] ibid.. pp. 303-305.
[3] *Bahá'í World Faith*, p. 407.

to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as Local or National Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programmes of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery, or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

"It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of his Faith.

"As the number of the Bahá'í communities in various parts of the world multiplies and their power, as a social force, becomes increasingly apparent, they will no doubt find themselves increasingly subjected to the pressure which men of authority and influence, in the political domain, will exercise in the hope of obtaining the support they require for the advancement of their aims. These communities will, moreover, feel a growing need of the good-will and the assistance of their respective governments in their efforts to widen the scope, and to consolidate the foundations, of the institutions committed to their charge. Let them beware lest, in their eagerness to further the aims of their beloved Cause, they should be led unwittingly to bargain with their Faith, to compromise with their essential principles, or to sacrifice, in return for any material advantage which their institutions may derive, the integrity of their spiritual ideals. Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles, enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their

respective governments. Theirs is not the purpose, while endeavouring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries.

"It should also be borne in mind that the very extension of the activities in which we are engaged, and the variety of the communities which labour under divers forms of government so essentially different in their standards, policies, and methods, make it absolutely essential for all those who are the declared members of any one of these communities to avoid any action that might, by arousing the suspicion or exciting the antagonism of any one government, involve their brethren in fresh persecutions or complicate the nature of their task. How else, might I ask, could such a far-flung Faith, which transcends political and social boundaries, which includes within its pale so great a variety of races and nations, which will have to rely increasingly, as it forges ahead, on the good-will and support of the diversified and contending governments of the earth—how else could such a Faith succeed in preserving its unity, in safeguarding its interests, and in ensuring the steady and peaceful development of its institutions?

"Such an attitude, however, is not dictated by considerations of selfish expediency, but is actuated, first and foremost, by the broad principle that the followers of Bahá'u'lláh will, under no circumstances, suffer themselves to be involved, whether as individuals or in their collective capacities, in matters that would entail the slightest departure from the fundamental verities and ideals of their Faith. Neither the charges which the uninformed and the malicious may be led to bring against them, nor the allurements of honours and rewards, will ever induce them to surrender their trust or to deviate from their path. Let their words proclaim, and their conduct testify, that they who follow Bahá'u'lláh, in whatever land they reside, are actuated by no selfish ambition, that they neither thirst for power, nor mind any wave of unpopularity, of distrust or criticism, which a strict adherence to their standards might provoke."[1]

[1] *The World Order of Bahá'u'lláh*, pp. 64-67.

And again: "The Bahá'í Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses, should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above the party, that it is neither apathetic to national interests nor opposed to any party or faction, and that it seeks through administrative channels, rather than through diplomatic and political posts to establish, beyond the shadow of a doubt, the capacity, the sane patriotism, the integrity and high-mindedness of its avowed adherents. This is the general and vital principle; it is for the National representatives to apply it with fidelity and vigour."[2]

These instructions raised the question whether Bahá'ís should vote in any public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:

"The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a programme or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire programme of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the programme of no political party is completely harmonious."[3]

[2] U.S. *Bahá'í News*, December, 1932.
[3] ibid., April, 1933.

In a letter dated March 16, 1933, the Guardian sent these further details:

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labours for the ascendancy of one party over another, and continues to do it against the expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."[1]

That this principle, as do all Bahá'í principles, has world-wide application is made clear by Shoghi Effendi in a letter dated March 11, 1936.

"The Faith of Bahá'u'lláh has assimilated, by virtue of its creative, its regulative and ennobling energies, the varied races, nationalities, creeds and classes that have sought its shadow, and have pledged unswerving fealty to its cause. It has changed the hearts of its adherents, burned away their prejudices, stilled their passions, exalted their conceptions, ennobled their motives, co-ordinated their efforts, and transformed their outlook. While preserving their patriotism and safeguarding their lesser loyalties, it has made them lovers of mankind, and the determined upholders of its best and truest interests. While maintaining intact their belief in the Divine origin of their respective religions, it has enabled them to visualize the underlying purpose of these religions, to discover their merits, to recognize their sequence, their interdependence, their wholeness and unity and to acknowledge the bond that vitally links them to itself. This universal, this transcending love which the followers of the Bahá'í Faith feel for their fellow-men, of whatever race, creed, class or nation, is neither mysterious nor can it be said to have been artificially stimulated. It is both spontaneous and genuine. They whose hearts are warmed by the energizing influence of God's creative love cherish His creatures for His sake, and recognize in every human face a sign of His reflected glory.

"Of such men and women it may be truly said that to them 'every foreign land is a fatherland, and every fatherland a foreign land.' For their citizenship, it must be remembered, is in the Kingdom of Bahá'u'lláh. Though willing to share to the utmost the temporal benefits and the fleeting joys which this earthly life can confer, though eager to participate in whatever activity that conduces to the richness, the happiness and peace of that life, they can, at no time, forget that it constitutes no more than a transient, a very brief stage of their existence, that they who live it are but pilgrims and wayfarers whose goal is the Celestial City, and whose home the Country of never-failing joy and brightness.

"Though loyal to their respective governments, though profoundly interested in anything that affects their security and welfare, though anxious to share in whatever promotes their best interests, the Faith with which the followers of Bahá'u'lláh stand identified is one which they firmly believe God has raised high above the storms, the divisions, and controversies of the political arena. Their Faith they conceive to be essentially non-political, supranational in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursuits, and purposes. Such a Faith knows no division of class or of party. It subordinates, without hesitation or equivocation, every particularistic interest, be it personal, regional, or national to the paramount interests of humanity, firmly convinced that in a world of interdependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no abiding benefit can be conferred upon the component parts if the general interests of the entity itself are ignored or neglected."[2]

The unity of Bahá'í action throughout the

[1] U.S. *Bahá'í News*, January, 1934.

[2] *The World Order of Bahá'u'lláh*, pp. 197-198.

world is further emphasized in a letter from Shoghi Effendi to the Bahá'ís of Vienna, written in 1947 through his secretary, in which he said in part:

"We Bahá'ís are *one* the world over; we are seeking to build up a new world order, divine in origin. How can we do this if every Bahá'í is a member of a different political party—some of them diametrically opposite to each other? Where is our unity then? We would be divided because of politics, against ourselves and this is the opposite of our purpose. Obviously if one Bahá'í in Austria is given freedom to choose a political party and join it, however good its aims may be, another Bahá'í in Japan or America, or India, has the right to do the same thing and he might belong to a party the very opposite in principle to that which the Austrian Bahá'í belongs to. Where would be the unity of the Faith then? These two spiritual brothers would be working against each other because of their political affiliations (as the Christians of Europe have been doing in so many fratricidal wars). The best way for a Bahá'í to serve his country and the world is to work for the establishment of Bahá'u'lláh's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds. . ."[1]

In the *Will and Testament* of 'Abdu'l-Bahá the Bahá'ís are instructed to "obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God."[2] In explanation of this statement the Guardian wrote, in a letter dated July 3, 1948:

"Regarding your question about politics and the Master's Will: the attitude of the Bahá'ís must be twofold, complete obedience to the government of the country they reside in, and no interference *whatsoever* in political matters or questions. What the Master's statement really means is obedience to a duly constituted government, whatever that government may be in form. We are not the ones, as individual Bahá'ís, to judge our government as just or unjust—for each believer would be sure to hold a different viewpoint, and within our own Bahá'í fold a hotbed of dissension would spring up and destroy our unity. We must build up our Bahá'í system, and leave the faulty systems of the world to go their way. We cannot change them through becoming involved in them; on the contrary, they will destroy us."[3]

Another application of this principle concerns the right, propriety or usefulness of exerting Bahá'í influence for the enactment of legislative measures reflecting more or less the purpose of some Bahá'í principle or teaching. For example, should a Bahá'í community, local or national, lend the name of the Bahá'í Faith to support legislation which seeks to abolish race and religious discrimination in matters of industrial employment, or intervene when measures concerning military training of youth are before a legislature?

The National Spiritual Assembly of the Bahá'ís of the United States has stated that, "as a general policy subject to the Guardian's specific direction in special cases, Bahá'ís and their administrative institutions should not feel obligated to adopt a 'Bahá'í' attitude or course of action on matters of civil legislation. Our teachings and basic principles speak for themselves. These we can always declare and set forth with all possible energy whenever occasions arise. But a truth which is sundered from its sustaining spiritual Source, lifted out of its organic relationship to the Bahá'í community, broken off from the other truths, and made subject to the storm and stress of secular controversy, is no longer a truth with which we can usefully have concern. It has become an enactment to be carried out by institutions and groups committed to other enactments, other aims and purposes and methods not in conformity with the 'Divine Polity' entrusted to those alone who give full loyalty to Bahá'u'lláh. Far better for us to strive to mirror forth radiantly the individual and community virtues of a new era than to hope others than believers will achieve the holy mission of the Faith. We Bahá'ís have in reality accepted a world order and not merely a new decalogue of truths or commands. On the other hand, obedience to civil government is an obligation laid by Bahá'u'lláh upon every Bahá'í."[4]

Shoghi Effendi points out, as a guiding principle of Bahá'í conduct, that "in connection with their administrative activities, no matter how grievously interference with them

[1] U.S. *Bahá'í News*, April, 1949.
[2] *Bahá'í Administration* (1960 ed.) p. 4.
[3] U.S. *Bahá'í News*, January, 1949.
[4] *The Bahá'í World*, vol. x, p. 278–279.

might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honour of the Faith of Bahá'u'lláh and are tantamount to a recantation of their faith and repudiation of their innermost belief, they [the Bahá'ís] are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."[1]

"Small wonder if by the Pen of Bahá'u'lláh these pregnant words, written in anticipation of the present state of mankind, should have been revealed: '*It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.*' And again, '*That one indeed is a man who today dedicateth himself to the service of the entire human race.*' '*Through the power released by these exalted words,*' He explains, '*He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's Holy Book.*' "[2]

[1] *Bahá'í Administration* (1945 ed.), p. 162.
[2] *World Order of Bahá'u'lláh*, p. 198.



The first Local Spiritual Assembly of Kirkwall, Orkney Islands; Riḍván, 1969.

VII

BAHÁ'ÍS AND MILITARY SERVICE

1. THE BAHÁ'Í VIEW OF PACIFISM

IN a letter published in U.S. *Bahá'í News*, January, 1938, Shoghi Effendi, the Guardian of the Bahá'í Faith wrote through his secretary:

"With reference to the absolute pacifists or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite anti-social and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society. Extreme pacifists are thus very close to anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the individual. The Bahá'í conception of social life is essentially based on the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the 'golden mean.' The only way society can function is for the minority to follow the will of the majority.

"The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-co-operation is too passive a philosophy to become an effective way for social reconstruction. Their refusal to bear arms can never establish peace. There should first be a spiritual revitalization which nothing, except the Cause of God, can effectively bring to every man's heart."

2. THE BAHÁ'Í POSITION ON MILITARY SERVICE

(A Public Statement issued by the National Spiritual Assembly of the Bahá'ís of the United States)

IN view of the increasing importance of a clear understanding of the details of the Bahá'í position on military service, the National Bahá'í Assembly presents the following statement of general principles for the information and guidance of the members of the Bahá'í Community in the United States and others who may have an interest in the Bahá'í viewpoint.

The Bahá'í teachings require that followers of the Faith obey the laws of the government under which they live, and this requirement includes the obligation for military service which rests upon all citizens. However, Bahá'ís are also required to apply for noncombatant service whenever the opportunity to do so is legally provided by their government on the basis of religious training and belief.

While the religious convictions of Bahá'ís require them to seek whatever exemption from combatant duty may be granted by their government on the grounds of religious belief, they definitely are not pacifists in the sense of refusal to co-operate with and obey the laws of an established government. Thus Bahá'ís do not, on the grounds of religious conviction, seek to abandon their obligation as citizens in time of war or national emergency. Neither do they attempt to avoid the dangers and hardships which are inevitable in time of war, and to which all citizens of military age are liable.

Thus Bahá'ís who are citizens of the United States are able to reconcile their fundamental spiritual convictions and their civil obligations as citizens by applying for noncombatant service under the existing Selective Service law and regulations.

The members of the Bahá'í Faith make no reservations in claiming that they are fully obedient to all provisions of the laws of their country, including the constitutional right of the Federal government to raise armies and conscript citizens for military service.

3. LOYALTY TO GOVERNMENT

Statement Prepared by the National Spiritual Assembly of the Bahá'ís of the United States of America

WHEN a great social crisis sweeps through a civilization, moral values become impaired. In the crisis of our own time, members of the Bahá'í Faith go on record as firmly upholding the principle of loyalty to government.

Bahá'u'lláh Himself set forth this cardinal principle: "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness, and truthfulness."

Loyalty to government, in the Bahá'í view, is an essential spiritual and social principle. "We must obey and be the well-wishers of the government of the land. . ." "The essence of the Bahá'í spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government."

This allegiance is part of the strong emphasis on integrity of character found in the Bahá'í teaching. "Let integrity and uprightness distinguish all thine acts." "Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people."

Without integrity of character in its citizens and without loyalty to government, a nation will find itself torn asunder and unable to function as an organic society. Not only do the Bahá'í teachings obligate members to be loyal to their government—they also specifically forbid them from taking any part in subversive political and social movements.



The first Local Spiritual Assembly of Fort Qu'Appelle, Saskatchewan, Canada; Riḍván, 1968.



The Local Spiritual Assembly of Bohicon, Dahomey, Riḍván, 1970.

4. SUMMARY OF THE GUARDIAN'S INSTRUCTIONS ON THE OBLIGATION OF BAHÁ'ÍS IN CONNECTION WITH MILITARY SERVICE

DURING World War II the Bahá'í position on military training and service, and the obligation of individual Bahá'ís to apply for and maintain a noncombatant status when this is possible under the laws of their country, were outlined specifically in a series of instructions and bulletins issued by the National Spiritual Assembly of the Bahá'ís of the United States.

Since 1945, two items on this subject have been published in *Bahá'í News;* one in the October, 1946 issue (pp. 9–10), and the other in the September, 1948 issue (p. 6). Both of these articles quoted the Guardian's instruction contained in a letter to the National Assembly dated July 20, 1946, written in reply to a question as to whether the existence of the United Nations in its present form should change the attitude of Bahá'ís toward military duties which might require the taking of human life. The Guardian's answer to this question is again quoted below:

"As there is neither an International Police Force nor any immediate prospect of one coming into being, the Bahá'ís should continue to apply, under all circumstances, for exemption from any military duties that necessitate the taking of life. There is no justification for any change of attitude on our part at the present time."

These words indicate that the Guardian still felt that a Bahá'í cannot voluntarily enter any form of combatant military duty, and must seek exemption from such service if this is possible under the laws of his country.

The instruction given in the July 20, 1946 letter was confirmed once again in a cable received from the Guardian by the National Assembly on January 17, 1951.

The Guardian, in these and earlier communications, has made it clear that it is obligatory and not an optional matter, for all Bahá'ís to apply for and maintain a noncombatant status if this is possible under the law. When such a law exists, as is the case in the United States, Bahá'ís cannot voluntarily enlist in any branch of the armed forces where they would be subject to orders to engage in the taking of human life.

VIII

BAHÁ'Í CALENDAR, FESTIVALS AND DATES OF HISTORICAL SIGNIFICANCE

1. FOREWORD

By Dr. J. E. Esslemont

From *Bahá'u'lláh and the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, *e.g.*, the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews and the Muḥammadan in Muslim countries.

The Báb signalized the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e. 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Báb's declaration (i.e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

2. BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21–May 2, 1863.
Feast of Naw-Rúz (New Year), March 21.
Declaration of the Báb, May 23, 1844.
The Day of the Covenant, November 26.
Birth of Bahá'u'lláh, November 12, 1817.
Birth of the Báb, October 20, 1819.
Birth of 'Abdu'l-Bahá, May 23, 1844.
Ascension of Bahá'u'lláh, May 29, 1892.
Martyrdom of the Báb, July 9, 1850.
Ascension of 'Abdu'l-Bahá, November 28, 1921.
Fasting season lasts 19 days beginning with the first day of the month of 'Alá', March 2—the Feast of Naw-Rúz follows immediately after.

3. BAHÁ'Í HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Riḍván,
The ninth day of Riḍván,
The twelfth day of Riḍván,
The anniversary of the declaration of the Báb,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Báb,
The anniversary of the ascension of Bahá'u'lláh,
The anniversary of the martyrdom of the Báb,
The feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayríz, Persia, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follow as corollaries to the Text... Work on the Day of the Covenant (Fête Day of 'Abdu'l-Bahá), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahá'ís in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

4. ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARDING THE BAHÁ'Í CALENDAR

The Badí' Calendar (Bahá'í Calendar) has been taken by me from the *Kitáb-i-Asmá'*, one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: "The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badí' Calendar." The Declaration of the Báb took place on the evening preceding the fifth day of Jamádíyu'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badí' Calendar. The year sixty, in which the fifth day of Jamádíyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badí' Calendar. As in that year, the day of Naw-Rúz,

the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one A.H. (the Naw-Rúz immediately following the Declaration of the Báb) as the first Naw-Rúz of the Badí' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badí' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

Days	*Arabic Name*	*English Name*	*Translation*
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fiḍál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

Month	*Arabic Name*	*Translation*	*First Days*
1st	Bahá	Splendour	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Aẓamat	Grandeur	May 17
5th	Núr	Light	June 5
6th	Raḥmat	Mercy	June 24
7th	Kalimát	Words	July 13
8th	Kamál	Perfection	August 1
9th	Asmá'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashíyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	Masá'il	Questions	December 12
16th	Sharaf	Honour	December 31
17th	Sulṭán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (Intercalary Days) February 26 to March 1 inclusive—four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá' to be

the month of fasting, and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badí' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Bayán*, the followers of Mírzá Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendour.
10. Ḥubb	Love.
11. Bahháj	Delightful.
12. Javáb	Answer.
13. Aḥad	Single.
14. Vahháb	Bountiful.
15. Vidád	Affection.
16. Badí'	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Váḥid	Unity.

Each cycle of nineteen years is called Váḥid. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váḥid" is nineteen, that of "Kull-i-Shay'" is 361. "Váḥid" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest". One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Qudrat, of the month of Jalál, of the year Bahháj, of the fifth Váḥid, of the first Kull-i-Shay'."

5. HISTORICAL DATA GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARDING BAHÁ'U'LLÁH

A. Baghdád	Works Revealed During This Period	Houses Occupied During this Period
Arrival latter part Jamádíyu'th-Thání, 1269 A.H. March 12–April 10, 1853 A.D.	Kullu'ṭ-Ṭa'ám	House of Hájí 'Alí-Madad (in old Baghdád)
Departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.—Rajab 12, 1270 A.H.		House of Sulaymán-i-Ghannám
B. Sulaymáníyyih	Prayers	
Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.	Qaṣídiy-i-Varqá'íyyih	
During His absence from Baghdád His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.	Sáqí-Az-Ghayb-i-Baqá	
Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.		
C. Baghdád	Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih	
Arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.—Rajab 12, 1272 A.H.	Ṣaḥífiy-i-Shaṭṭíyyih	
	Haft-Vádí (Seven Valleys)	
Departure from Baghdád for Constantinople, Wednesday afternoon (first day of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.	Tafsír-i-Hú	
	Lawḥ-i-Ḥúríyyih	
	Kitáb-i-Íqán	
	Kalimát-i-Maknúnih (Hidden Words)	
	Subḥána-Rabbíya'l-'Alá	
	Shikkar-Shikan-Shavand	
	Ḥúr-i-'Ujáb	
	Halih-Halih-Yá Bishárat	
	Ghulámu'l-Khuld	
	Az-Bágh-i-Iláhí	
	Báz-Áv-u-Bidih-Jámí	
Short stay in Mazra'iy-i-Vashsháh during above period to celebrate Naw-Rúz ended with departure on Thursday, March 26, 1863 A.D.—Shavvál 5, 1279 A.H.	Malláḥu'l-Quds (Holy Mariner)	

C. BAGHDÁD—*continued*	Works Revealed During This Period	Houses Occupied During This Period
Arrival at Garden of Najíbíyyih (Garden of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.	Súriy-i-Ṣabr revealed on first day of Riḍván	
Arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván		
Departure from Garden of Riḍván for Constantinople last day of Riḍván at noon on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H.		
Length of overland journey from Garden of Riḍván to Sámsún on Black Sea: 110 days.		

Firayját (arrived early afternoon—stayed seven days) arrived on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdád)
Judaydih,
Dilí-'Abbás,
Qarih-Tapih,
Saláḥíyyih (stayed 2 nights),
Dúst-Khurmátú,
Táwuq,
Karkúk (stayed 2 days),
Irbíl,
Záb River,
Barṭallih,
Mosul (stayed 3 days),
Zákhú,
Jazírih,
Níṣíbín,
Ḥasan-Áqá,
Márdin,
Díyár-Bakr,
Ma'dan-Mis,
Khárpút (stayed 2 or 3 days),
Ma'dan-Nuqrih,
Dilík-Táṣh,
Sívas,
Ṭúqát,
Amasia (stayed 2 days),
Iláhíyyih (while approaching Sámsún, "Lawḥ-i-Hawadj" was revealed), (last day of overland journey),
Sámsún (stayed 7 days), Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople,
Sinope (arrived next day about noon), Black Sea port: stayed few hours,
Anyábulí (arrived next day).

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival at noon on Sunday, August 16, 1863 A.D.—Rabí'u'l-Avval 1, 1280 A.H.	Subḥánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (near the mosque of Khirqiy-i-Sharíf)	1 month

D. CONSTANTINOPLE—*continued*	Works Revealed During This Period	Houses Occupied During This Period	Duration
Length of sea voyage from Sámsún to Constantinople: 3 days. Length of Journey from Constantinople to Adrianople: 12 days.		House of Vísí Páshá (3-story, near Sulṭán Muḥammad Mosque)	3 months

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Búyúk-Chakmachih (arrived about noon)
3. Salvarí 4. Birkás 5. Bábá-Iskí

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Saturday, December 12, 1863 A.D.—Rajab 1, 1280 A.H.	Súriy-i-Aṣḥáb Lawḥ-i-Ḥajj I	1. Khán-i-'Aráb (caravanserai, two-story, near house of 'Izzat-Áqá)	3 nights
Length of stay: 4 years, 8 months, 22 days.	Lawḥ-i-Ḥajj II		
Length of overland journey from Constantinople to Adrianople: 12 days.	Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings)	2. House in Murádíyyih quarter, near Takyiy-i-Mawlaví	1 week
Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí'u'th-Thání 22, 1285 A.H.	Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Ṣíyám (Prayers for Fasting)	3. House in Murádíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭán-Salím Mosque)	6 months
	Lawḥ-i-Sayyáh Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	5. House of Riḍá Big 6. House of Amru'lláh (3-story, north of Sulṭán-Salím Mosque)	1 year 3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuqṭih	7. House of 'Izzat-Áqá	11 months

1. Uzún-Kuprí
2. Kashánih (arrived about noon. Lawḥ-i-Ra'ís [Tablet of Ra'ís] was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days)
   (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madellí (arrived about sunset—left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, trans-shipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

F. 'Akká	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Monday, August 31, 1868 A.D.—Jamádíyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikih (Tablet to Queen Victoria)	2. House of Malik 3. House of Rábi'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabí-'u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar) Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	4. House of Manṣúr 5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed) 6. Mazra'ih	2 or 3 months
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

6. DATES OF HISTORICAL SIGNIFICANCE IN THE RISE OF THE BAHÁ'Í FAITH

Birth of Bahá'u'lláh ..... November 12, 1817
Birth of the Báb ..... October 20, 1819
Declaration of the Mission of the Báb in Shíráz ..... May 23, 1844
Birth of 'Abdu'l-Bahá ..... May 23, 1844
Departure of the Báb on His pilgrimage to Mecca ..... September, 1844
Arrival of the Báb in Máh-Kú, Ádhirbáyján ..... Summer, 1847
Incarceration of the Báb in Chihríq, Ádhirbáyján ..... April, 1848
Conference of Badasht ..... June, 1848
Interrogation of the Báb in Tabríz, Ádhirbáyján ..... July, 1848
Martyrdom of the Báb in Tabríz, Ádhirbáyján ..... July 9, 1850
Attempt on the life of Náṣiri'd-Dín Sháh ..... August 15, 1852
Imprisonment of Bahá'u'lláh in the Síyáh-Chál of Ṭihrán ..... August, 1852
Banishment of Bahá'u'lláh to Baghdád ..... January 12, 1853
Withdrawal of Bahá'u'lláh to Kurdistan ..... April 10, 1854
Return of Bahá'u'lláh from Kurdistan ..... March 19, 1856
Declaration of the Mission of Bahá'u'lláh ..... April 22, 1863
Arrival of Bahá'u'lláh in Constantinople ..... August 16, 1863
Arrival of Bahá'u'lláh in Adrianople ..... December 12, 1863
Departure of Bahá'u'lláh from Adrianople ..... August 12, 1868
Arrival of Bahá'u'lláh in 'Akká ..... August 31, 1868
Death of the Purest Branch ..... June 23, 1870
Ascension of Bahá'u'lláh ..... May 29, 1892
First public reference to the Faith in America ..... September 23, 1893
Establishment of the first Bahá'í centre in the West ..... February, 1894
Arrival of the first group of Western pilgrims in 'Akká ..... December 10, 1898
Arrival of the Báb's remains in the Holy Land ..... January 31, 1899
Reincarceration of 'Abdu'l-Bahá in 'Akká ..... August 20, 1901
Commencement of the construction of the Mashriqu'l-Adhkár of 'Ishqábád ..... November 28, 1902
Release of 'Abdu'l-Bahá from His incarceration ..... September, 1908
Interment of the Báb's remains on Mt. Carmel ..... March 21, 1909
Opening of the first American Bahá'í Convention ..... March 21, 1909
'Abdu'l-Bahá's departure from Egypt ..... September, 1910
'Abdu'l-Bahá's arrival in London ..... September 4, 1911
'Abdu'l-Bahá's arrival in America ..... April 11, 1912
Laying of the corner-stone of the Mashriqu'l-Adhkár in Wilmette, Ill., by 'Abdu'l-Bahá ..... May 1, 1912
Second visit of 'Abdu'l-Bahá to Europe and tour through the United Kingdom, France, Germany, Hungary and Austria ..... December, 1912 to June, 1913
'Abdu'l-Bahá's return to the Holy Land ..... December 5, 1913
Unveiling of the Tablets of the Divine Plan ..... April, 1919
Passing of 'Abdu'l-Bahá .. November 28, 1921
Verdict of the Islamic Court in Egypt pronouncing the Faith to be an independent religion ..... May 10, 1925
Martha Root's first interview with Queen Marie of Rumania ..... January 30, 1926
Resolution of the Council of the League of Nations upholding the claim of the Bahá'í community to the House of Bahá'u'lláh in Baghdád ..... March 4, 1929
Passing of the Greatest Holy Leaf .. July, 1932
Inception of the First American Seven-Year Plan ..... April, 1937
Celebration of the Centenary of the Declaration of the Báb ..... May 23, 1944
Inception of the Second American Seven-Year Plan ..... April, 1946
Centenary of the Martyrdom of the Báb ..... July 9, 1950
Completion of Arcade and Parapet of the Shrine of the Báb on Mt. Carmel ..... July 9, 1950

Inauguration of the Centenary Celebrations of the birth of Bahá'u'lláh's Prophetic Mission ..... October, 1952

First Bahá'í Intercontinental Teaching Conference, Kampala, Uganda, Africa ..... February 12–18, 1953

Inauguration of the Ten-Year International Bahá'í Teaching and Consolidation Plan ..... Riḍván, 1953

Bahá'í dedication of the Mashriqu'l-Adhkár in Wilmette, Illinois ..... May 1, 1953
Public dedication ..... May 2, 1953

All-American Bahá'í Intercontinental Teaching Conference, Chicago .... May 3–6, 1953

Third Bahá'í Intercontinental Teaching Conference, Stockholm, Sweden ..... July 21–26, 1953

Fourth Bahá'í Intercontinental Teaching Conference, New Delhi, India ..... October 7–15, 1953

Completion of the construction of the Shrine of the Báb ..... October, 1953

Expansion of the Faith to 100 additional countries and islands by settlement of the Knights of Bahá'u'lláh 1953–1954

Completion of exterior of International Archives Building 1957

Passing of Shoghi Effendi .. November 4, 1957

The holding of five Intercontinental Teaching Conferences successively in Kampala, Sydney, Wilmette, Frankfurt, Djakarta/Singapore 1958

First dependency of a Mashriqu'l-Adhkár, the Bahá'í Home for the Aged, opened in Wilmette, Illinois, U.S.A. ..... January, 1959

Dedication of the Mother Temple of Africa, Kampala, Uganda ..... January, 1961

Dedication of the Mother Temple of the Antipodes, Sydney, Australia ..... September, 1961

Completion of the Ten Year Crusade ..... Riḍván, 1963

Election of the Universal House of Justice ..... April 21, 1963

Celebration of the Most Great Jubilee, in London ..... April, 1963

Launching of the Nine Year Plan ..... April, 1964

Dedication of the Mother Temple of Europe, near Frankfurt, Germany ..... July 4, 1964

Celebration of the Centenary of the Revelation of the *Súriy-i-Mulúk* ..... September/October, 1967

Opening of period of proclamation of the Cause, inaugurated by the presentation by the Universal House of Justice to 140 Heads of State of a special edition of *The Proclamation of Bahá'u'lláh* ..... October, 1967

The holding of six Intercontinental Conferences ..... October, 1967

Laying of the foundation stone of the Mother Temple of Latin America, Panama City ..... October 8, 1967

Second International Bahá'í Convention ..... Riḍván, 1968

Extension and development of the gardens at Bahjí surrounding the Most Holy Shrine 1963–1968

Establishment by the Universal House of Justice of the Continental Boards of Counsellors ..... June 21, 1968

First Oceanic Conference, Palermo, Sicily ..... August 23–25, 1968

Commemoration of 100th anniversary of arrival of Bahá'u'lláh in the Holy Land ..... August 31, 1968

The Bahá'í International Community accredited with consultative status to the United Nations Economic and Social Council ..... May 27, 1970

Commemoration of 100th anniversary of the death of Mírzá Mihdí, "The Purest Branch" ..... June 23,1970

The holding of eight Oceanic and Continental Conferences ..... August 14, 1970–September 5, 1971

Commemoration of 50th anniversary of the passing of 'Abdu'l-Bahá ..... November 26–28, 1971

Completion of erection of Obelisk, Mt. Carmel ..... December 19, 1971

Dedication of the Mother Temple of Latin America, Panama ..... April 29–30, 1972

Adoption by the Universal House of Justice of its Constitution ..... November 26, 1972

Publication by the Universal House of Justice of "*A Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas*" ..... Riḍván, 1973

Third International Bahá'í Convention ..... Riḍván, 1973

PART FIVE

DIRECTORY, BIBLIOGRAPHY, GLOSSARY

I

BAHÁ'Í DIRECTORY 1968-1973

125-129 OF THE BAHÁ'Í ERA

1. THE UNIVERSAL HOUSE OF JUSTICE

Address: 10 Haparsim Street, Haifa 35 055, Israel (P.O. Box 155, Haifa 31 000)

2. THE HANDS OF THE CAUSE

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'Alí Akbar Furútan
Abu'l-Qásim Faizí
Paul E. Haney

CONTINENTAL HANDS OF THE CAUSE

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H. Collis Featherstone
John Ferraby
Ugo Giachery
Dhikru'lláh Khádem
Jalál Kházeh
Raḥmatu'lláh Muhájir
Adelbert Mühlschlegel
Enoch Olinga
John A. Robarts
William B. Sears
'Alí Muḥammad Varqá

3. CONTINENTAL BOARDS OF COUNSELLORS*

Africa
North-western Africa
Central and East Africa
Southern Africa

America
North America
Central America
South America

Asia
Western Asia
South-eastern Asia
North-eastern Asia

Australasia
Australasia

Europe
Europe

*Current post office addresses of the offices of the Continental Boards of Counsellors are available from Bahá'í World Centre, P.O. Box 155, Haifa, Israel 31–000.

4. BAHÁ'Í INTERNATIONAL COMMUNITY

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U.S.A.

5. NATIONAL SPIRITUAL ASSEMBLIES*

The following list shows those one hundred and thirteen countries and areas in which National Spiritual Assemblies were established by Riḍván 1973, gives the year of incorporation and names the city in which the seat of each National Spiritual Assembly is located:

1. Afghánistán, Kabul
2. Alaska, Anchorage (1957)
3. Arabian Peninsula, Bahrayn
4. Argentina, Buenos Aires (1964)
5. Australia, Sydney (1938)
6. Austria, Vienna
7. Bangladesh, Dacca (1972)
8. Belgium, Brussels (1962)
9. Belize, Belize (1968)
10. Bolivia, La Paz (1963)
11. Botswana, Gaborone (1973)
12. Brazil, Rio de Janeiro (1962)
13. Burma, Rangoon (1967)
14. Cameroon Republic, Victoria (1967)
15. Canada, Toronto (1949)
16. Central African Republic, Bangui
17. Chad, N'Djaména (1971)
18. Chile, Santiago (1964)
19. Colombia, Bogotá (1962)
20. Congo Republic, Brazzaville (1972)
21. Costa Rica, San José (1963)
22. Cuba, Havana (1962)
23. Dahomey, Togo and Niger, Cotonou (Dahomey) (1973)
24. Denmark, Copenhagen (1963)
25. Dominican Republic, Santo Domingo (1962)
26. Eastern Arabia, Manama (Bahrayn)
27. Eastern Malaysia and Brunei, Sarawak (Malaysia)
28. Ecuador, Quito (1963)
29. El Salvador, San Salvador (1962)
30. Fiji Islands, Suva (1971)
31. Finland, Helsinki (1963)
32. France, Paris (1959)
33. Germany, Frankfurt (1935)
34. Ghana, Accra (1969)
35. Gilbert and Ellice Islands, Tarawa (1969)
36. Guatemala, Guatemala (1961)
37. Guyana, Surinam and French Guiana, Georgetown (Guyana) (1973)
38. Haiti, Port-au-Prince (1962)
39. Hawaiian Islands, Honolulu (1964)
40. Honduras, Tegucigalpa (1961)
41. Iceland, Reykjavik (1973)
42. India, New Delhi (1933)
43. Indonesia, Djakarta
44. Írán, Ṭihrán
45. Ireland, Republic of, Dublin (1973)
46. Italy, Rome (1966)
47. Ivory Coast, Mali and Upper Volta, Abidjan (Ivory Coast) (1962)
48. Jamaica, Kingston (1971)
49. Kenya, Nairobi (1966)
50. Korea, Seoul (1966)
51. Kuwait, Kuwait
52. Laos, Vientiane (1971)
53. Leeward and Virgin Islands, Charlotte Amalie, St. Thomas (Virgin Islands) (1973)
54. Lesotho, Maseru (1973)
55. Luxembourg, Luxembourg (1963)
56. Malagasy Republic, Tananarive
57. Malawi, Limbe (1973)
58. Malaysia, Kuala Lumpur (1967)
59. Mauritius, Port-Louis (1966)
60. Mexico, Mexico (1959)
61. Near East, Beirut (Lebanon)
62. Nepal, Katmandu
63. Netherlands, The Hague (1963)
64. New Zealand, Auckland (1958)
65. Nicaragua, Managua

*Current post office addresses are available from Bahá'í World Centre, P.O. Box 155, Haifa, Israel 31-000.

66. NIGERIA, Lagos (1970)
67. NORTH EAST AFRICA, Addis Ababa (Ethiopia)
68. NORTH EAST ASIA, Tokyo (Japan) (1957)
69. NORTH WEST AFRICA, Rabat (Morocco)
70. NORTH WEST PACIFIC OCEAN, Ponape (Caroline Islands)
71. NORWAY, Oslo (1963)
72. PAKISTAN, Karachi (1958)
73. PANAMA, Panama (1962)
74. PAPUA AND NEW GUINEA, Lae (New Guinea) (1970)
75. PARAGUAY, Asunción (1963)
76. PERU, Lima (1962)
77. PHILIPPINES, Manila (1967)
78. PORTUGAL, Lisbon
79. PUERTO RICO, Santurce (1972)
80. RÉUNION, Saint Pierre
81. RHODESIA, Salisbury (1963)
82. RWANDA, Kigali (1973)
83. SAMOA, Apia (Western Samoa) (1971)
84. SEYCHELLES, Victoria (Mahé Island) (1973)
85. SIKKIM, Gangtok (1968)
86. SINGAPORE, Singapore
87. SOLOMON ISLANDS, Honiara (1971)
88. SOUTH AND WEST AFRICA, Johannesburg (South Africa)
89. SOUTH WEST PACIFIC OCEAN, Nouméa (New Caledonia) (1971)
90. SPAIN, Madrid (1968)
91. SRI LANKA, Colombo (1972)
92. SUDAN, Khartoum
93. SWAZILAND AND MOZAMBIQUE, Mbabane (Swaziland) (1969)
94. SWEDEN, Stockholm (1964)
95. SWITZERLAND, Bern (1962)
96. TAIWAN, Taipei (1970)
97. TANZANIA, Dar-es-Salaam (1966)
98. THAILAND, Bangkok
99. TONGA AND THE COOK ISLANDS, Nuku'alofa (Tonga)
100. TRINIDAD AND TOBAGO, Port-of-Spain (Trinidad) (1972)
101. TUNISIA, Tunis
102. TURKEY, Istanbul
103. UGANDA, Kampala (1964)
104. UNITED KINGDOM, London (1939)
105. UNITED STATES, Wilmette (1929)
106. UPPER WEST AFRICA, Bathurst (The Gambia)
107. URUGUAY, Montevideo (1973)
108. VENEZUELA, Caracas (1961)
109. VIETNAM, Saigon (1964)
110. WEST AFRICA, Monrovia (Liberia) (1966)
111. WINDWARD ISLANDS, Bridgetown (Barbados) (1972)
112. ZAÏRE, Kinshasa (1972)
113. ZAMBIA, Lusaka (1968)

6. BAHÁ'Í PUBLISHING TRUSTS

ARGENTINA
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BELGIUM
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II

BAHÁ'Í BIBLIOGRAPHY

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Alváḥ-i-Laylatu'l-Quds.
Aṣl-i-Qullu'l-Khayr.
Az-Bágh-i-Iláhí.
Báz-Áv-u-Bidih-Jámí.
Bishárát (Glad Tidings).
Chihár-Vádí (Four Valleys).
Haft-Vádí (Seven Valleys).
Halih-Halih-Yá-Bishárát.
Ḥúr-i-'Ujáb.
Ḥurúfát-i-'Állín.
Ishráqát (Splendours).
Kalimát-i-Firdawsíyyih (Words of Paradise).
Kalimát-i-Maknúnih (Hidden Words).
Kitáb-i-'Ahd (Book of Covenant).
Kitáb-i-Aqdas (Most Holy Book).
Kitáb-i-Bádí'.
Kitáb-i-Íqán (Book of Certitude).
Lawḥ-i-'Abdu'l-'Azíz-Va-Vukalá.
Lawḥ-i-'Abdu'l-Vahháb.
Lawḥ-i-'Abdu'r-Razzáq.
Lawḥ-i-Aḥbáb.
Lawḥ-i-Aḥmad (Tablet of Aḥmad).
Lawḥ-i-Amváj.
Lawḥ-i- Anta'l-Káfí.
Lawḥ-i-Aqdas.
Lawḥ-i-Ashraf.
Lawḥ-i-'Ashiq-va-Ma'shúq.
Lawḥ-i-Áyiy-i-Núr.
Lawḥ-i-Bahá.
Lawḥ-i-Baqá.
Lawḥ-i-Basíṭatu'l-Haqíqih.
Lawḥ-i-Bismilih.
Lawḥ-i-Bulbulu'l-Firáq.
Lawḥ-i-Burhán.
Lawḥ-i-Dunyá (Tablet of the World).
Lawḥ-i-Fitnih.
Lawḥ-i-Ghulámu'l-Khuld.
Lawḥ-i-Ḥabíb.
Lawḥ-i-Haft-Pursish.
Lawḥ-i-Ḥajj.
Lawḥ-i-Hawdaj.
Lawḥ-i-Ḥikmat (Tablet of Widsom).
Lawḥ-i-Hirtík.
Lawḥ-i-Ḥúríyyih.
Lawḥ-i-Ḥusayn.
Lawḥ-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf).
Lawḥ-i-Ittiḥád.
Lawḥ-i-Jamál.
Lawḥ-i-Karím.
Lawḥ-i-Karmil.
Lawḥ-i-Kullu'ṭ-Ṭa'ám.
Lawḥ-i-Malikih (Tablet to Queen Victoria).
Lawḥ-i-Malik-i-Rús (Tablet to the Czar of Russia).
Lawḥ-i-Malláḥu'l-Quds (Tablet of the Holy Mariner).
Lawḥ-i-Mánikjí-Ṣáḥib.
Lawḥ-i-Maqṣúd.
Lawḥ-i-Maryam.
Lawḥ-i-Mawlúd.
Lawḥ-i-Mubáhilih.
Lawḥ-i-Nápulyún I (First Tablet to Napoleon III).
Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III).
Lawḥ-i-Náṣir.
Lawḥ-i-Núqtih.
Lawḥ-i-Páp (Tablet to the Pope).
Lawḥ-i-Pisar-'Amm.
Lawḥ-i-Qiná'.
Lawḥ-i-Quds.
Lawḥ-i-Rafí'.
Lawḥ-i-Ra'ís (Tablet to Ra'ís).
Lawḥ-i-Raqshá'.
Lawḥ-i-Rasúl.
Lawḥ-i-Rúh.
Lawḥ-i-Ru'yá.
Lawḥ-i-Saḥáb.
Lawḥ-i-Salmán I.
Lawḥ-i-Salmán II.
Lawḥ-i-Sámṣún.
Lawḥ-i-Sayyáḥ.
Lawḥ-i-Shaykh-Fání.
Lawḥ-i-Sulṭán.
Lawḥ-i-Tawḥíd.

Lawḥ-i-Ṭibb.
Lawḥ-i-Tuqá.
Lawḥ-i-Yúsuf.
Lawḥ-i-Zaynu'l-Muqarrabín.
Lawḥ-i-Zíyárih.
Madínatu'r-Riḍá.
Madínatu't-Tawḥíd.
Mathnaví.
Munájátháy-i-Ṣíyám.
Qad-Iḥtaraqa'l-Mukhliṣún.
Qaṣídiy-i-Varqá'íyyih.
Rashḥ-i-'Amá.
Riḍvánu'l-'Adl.
Riḍvánu'l-Iqrár.
Ṣaḥífiy-i-Shaṭṭíyyih.
Ṣalát-i-Mayyit (Prayer for the Dead).
Sáqí-Az-Ghayb-i-Baqá.
Shikkar-Shikan-Shavand.
Subḥána-Rabbíya'l-'Alá.
Subḥánika-Yá-Hú.
Súratu'lláh.
Súriy-i-Aḥzán.
Súriy-i-Amín.
Súriy-i-Amr.
Súriy-i-A'ráb.
Súriy-i-Aṣḥáb.
Súriy-i-Asmá'.
Súriy-i-Bayán.
Súriy-i-Damm.
Súriy-i-Dhabíḥ.
Súriy-i-Dhibḥ.
Súriy-i-Dhikr.
Súriy-i-Faḍl.
Súriy-i-Fatḥ.
Súriy-i-Fu'ád.
Súriy-i-Ghuṣn (Tablet of the Branch).
Súriy-i-Ḥajj I.
Súriy-i-Ḥajj II.
Súriy-i-Haykal.
Súriy-i-Ḥifẓ.
Súriy-i-Hijr.
Súriy-i-'Ibád.
Súriy-i-Ism.
Súriy-i-Ismuna'l-Mursil.
Súriy-i-Javád.
Súriy-i-Khiṭáb.
Súriy-i-Ma'áni.
Súriy-i-Man'.
Súriy-i-Mulúk.
Súriy-i-Nidá.
Súriy-i-Nuṣḥ.
Súriy-i-Qadír.
Súriy-i-Qahír.
Súriy-i-Qalam.
Súriy-i-Qamíṣ.
Súriy-i-Ṣabr.
Súriy-i-Sulṭán.
Súriy-i-Vafá.
Súriy-i-Zíyárih.
Súriy-i-Zubur.
Súriy-i-Zuhúr.
Tafsír-i-Hú.
Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih.
Tafsír-i-Súriy-i-Va'sh-Shams.
Tajallíyát (Effulgences).
Ṭarázát (Ornaments).
Zíyárat-Námih (The Visiting Tablet).
Zíyárat-Námiy-i-Awlíyá.
Zíyárat-Námiy-i-Bábu'l-Báb va Quddús.
Zíyárat-Námiy-i-Bayt.
Zíyárat-Námiy-i-Maryam.
Zíyárat-Námiy-i-Siyyidu'sh-Shuhadá.

(*Note:* The works of Bahá'u'lláh, translated into English by Shoghi Effendi, are listed on p. 708 under the subheading, "Translations".)

2. THE BÁB'S BEST-KNOWN WORKS

The Arabic Bayán.
Commentary on the Súrih of Kawthar.
Commentary on the Súrih of Va'l-'Aṣr.
Dalá'il-i-Sab'ih.
Epistles to Muḥammad Sháh and Ḥájí Mírzá Áqásí.
Khasá'il-i-Sab'ih.
Kitáb-i-Asmá'.
Kitáb-i-Panj-Sha'n.
Kitábu'r-Rúḥ.
Lawḥ-i-Ḥurúfát.
The Persian Bayán.
Qayyúmu'l-Asmá'.
Risáliy-i-'Adlíyyih.
Risáliy-i-Dhahabíyyíh.
Risáliy-i-Fiqhíyyih.
Risáliy-i-Furú'-i-'Adlíyyih.
Ṣaḥífatu'l-Ḥaramayn.

Saḥífiy-i-Ja'faríyyih.
Saḥífiy-i-Makhdhúmíyyih.
Saḥífiy-i-Raḍavíyyih.
Súriy-i-Tawḥíd.
Tafsír-i-Nubuvvat-i-Khásṣih.
Zíyárat-i-Sháh-'Abdu'l-'Aẓím.

(*Note:* The Báb Himself states in one passage of the Persian Bayán that His writings *comprise no less than 500,000 verses.*)

3. 'ABDU'L-BAHÁ'S BEST-KNOWN WORKS IN PERSIAN AND ARABIC

Ad'íyyih va Munáját.
Alváḥ-i-Tablíghí-i-Imríká.
Alváḥ-i-Vaṣáyá.
Khitábát dar Urúpá va Imríká.
Lawḥ-i-Aflákíyyih.
Lawḥ-i-'Ahd va Mithág (Imríká).
Lawḥ-i-'Ammih.
Lawḥ-i-Áyát.
Lawḥ-i-Do-Nidáy-i-Faláḥ va Najáḥ.
Lawḥ-i-Dr. Forel.
Lawḥ-i-Haft Sham'.
Lawḥ-i-Hizár Baytí.
Lawḥ-i-Khurásán.
Lawḥ-i-Láhih.
Lawḥ-i-Maḥfil-i-Shawr.
Lawḥ-i-Muḥabbat.
Lawḥ-i-Tanzíh va Taqdís.
Lawḥ-i-Tarbíyat.
Madaníyyih.
Makátíb-i-'Abdu'l-Bahá.
Maqáliy-i-Sayyáḥ.
Mufávidát.
Sharḥ-i-Faṣṣ-i-Nigín-i-Ism-i-A'ẓam.
Sharh-i-Shuhadáy-i-Yazd va Iṣfahán.
Síyásíyyih.
Tadhkiratu'l-Vafá.
Tafsír-i-Bismi'lláhi'r-Raḥmáni'r-Raḥím.
Tafsír-i-Kuntu Kanzan Makhfiyyan.
Zíyárat Námih.

IN ENGLISH

The Secret of Divine Civilization. Bahá'í Publishing Trust, Wilmette, Illinois, 1957. Originally published by Cope & Fenwick, London 1910, under the title *The Mysterious Forces of Civilization.* Subsequently published by Bahá'í Publishing Society, Chicago, 1918.

Some Answered Questions. First printed by Kegan, Paul, Trench, Trubner and Co. Ltd., London, 1908. Subsequently published by Bahá'í Publishing Society, Chicago, 1918, and other Bahá'í Publishing Trusts.

Tablet to the Central Organisation for a Durable Peace, The Hague. Bahá'í Publishing Committee, New York, 1930.

Tablet to Dr. Forel. Bahá'í Publishing Committee, New York, 1930.

Tablets of the Divine Plan. Bahá'í Publishing Trust, Wilmette, Illinois, 1959.

A Traveller's Narrative. Translated into English by Edward Granville Browne under the title *A Traveller's Narrative written to illustrate The Episode of the Báb.* Cambridge University Press, 1891. Bahá'í Publishing Committee, New York, 1930.

Will and Testament. Bahá'í Publishing Committee, New York, 1925, 1935. Bahá'í Publishing Trust, Wilmette, Illinois, 1944, 1968, and other Bahá'í Publishing Trusts.

Memorials of the Faithful. Translated from the original Persian and annotated by Marzieh Gail. Bahá'í Publishing Trust, Wilmette, Illinois, 1971.

COMPILATIONS IN ENGLISH

Foundations of World Unity; a selection of letters and public addresses. Bahá'í Publishing Trust, Wilmette, Illinois, 1945.

Paris Talks; a compilation of His addresses in Paris. G. Bell and Son Ltd., London, 1923. Subsequently published by Bahá'í Publishing Trust, London, 10th edition 1961; and in the United States under the title *The Wisdom of 'Abdu'l-Bahá*; Brentano's, New York, 1924.

The Promulgation of Universal Peace, vols. I, II; a compilation of His addresses in Canada and the United States in 1912. Bahá'í Publishing Society, Chicago, 1922 and 1925.

Tablets of 'Abdu'l-Bahá, vols. I, II, III; a compilation of His letters to individual believers in America. Bahá'í Publishing Society Chicago, 1909, 1915, 1916.

4. SOME COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

The Bahá'í Revelation. Bahá'í Publishing Trust, London, 1955.

Bahá'í World Faith. Bahá'í Publishing Committee, Wilmette, Illinois, 1943, 1956.

The Covenant of Bahá'u'lláh. Bahá'í Publishing Trust, London, 1950; revised, 1963.

The Divine Art of Living. Bahá'í Publishing Committee, Wilmette, Illinois, 1944; revised, 1960.

Gleanings from the Writings of Bahá'u'lláh. Bahá'í Publishing Committee. Wilmette, Illinois, 1939, 1952, and other Bahá'í Publishing Trusts.

Prayers and Meditations by Bahá'u'lláh. Bahá'í Publishing Committee, Wilmette, Illinois, 1938, 1954, and other Bahá'í Publishing Trusts.

The Reality of Man. Bahá'í Publishing Committee, Wilmette, Illinois, 1931; revised, 1962.

(*Note:* A large number of Prayer Books compiled of prayers revealed by Bahá'u'lláh, the Báb and 'Abdu'l-Bahá has been published by Bahá'í Publishing Trusts and National Spiritual Assemblies throughout the world).

5. SHOGHI EFFENDI'S BEST-KNOWN WORKS

The World Order of Bahá'u'lláh. February, 1929.

The World Order of Bahá'u'lláh, Further Considerations. March, 1930.

The Goal of a New World Order. November, 1931.

The Golden Age of the Cause of Bahá'u'lláh. March, 1932.

America and the Most Great Peace. April, 1933.

The Dispensation of Bahá'u'lláh. February, 1934,

The Unfoldment of World Civilization. March, 1936.

(*Note:* The above seven essays have been published in one volume entitled *The World Order of Bahá'u'lláh*. Bahá'í Publishing Trust, Wilmette, Illinois, 1938. Revised edition, 1955; second printing, 1965).

The Advent of Divine Justice. Bahá'í Publishing Trust, Wilmette, Illinois, 1939.

The Promised Day is Come. Bahá'í Publishing Trust, Wilmette, Illinois, 1941.

God Passes By. Bahá'í Publishing Trust, Wilmette, Illinois, 1944.

TRANSLATIONS (see note p. 706)

The Dawn-Breakers, by Nabíl-i-Zarandí. Bahá'í Publishing Committee, New York, 1932, and other Bahá'í Publishing Trusts.

Epistle to the Son of the Wolf, by Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1941, 1953, and other Bahá'í Publishing Trusts.

Gleanings from the Writings of Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1939, 1952, and other Bahá'í Publishing Trusts.

The Hidden Words of Bahá'u'lláh (Arabic and Persian). Bahá'í Publishing Committee, New York, 1924. Bahá'í Publishing Committee, London, 1932, and other Bahá'í Publishing Trusts.

Kitáb-i-Íqán, by Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1931, 1950, and other Bahá'í Publishing Trusts.

Prayers and Meditations by Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1938, 1962, and other Bahá'í Publishing Trusts.

Tablet to the Central Organization for a Durable Peace, The Hague, by 'Abdu'l-Bahá, dated December 17, 1919. Published as a leaflet by Bahá'í Publishing Trust, London.

Tablet to Dr. Forel, by 'Abdu'l-Bahá. Published in *Star of the West*, vol. XIV, no. 4, July 1923, p. 101. Subsequently published as a leaflet by various Bahá'í Publishing Trusts.

Tablet of the Holy Mariner, by Bahá'u'lláh. Published in *Star of the West*, vol. XIII, no. 4, May 1922, p. 75. Subsequently published in Prayer Books and other compilations.

The *Will and Testament* of 'Abdu'l-Bahá. Bahá'í Publishing Committee, New York, 1925, 1935. Bahá'í Publishing Trust, Wilmette, Illinois, 1944, 1968, and other Bahá'í Publishing Trusts.

COMPILATIONS FROM HIS WRITINGS

Bahá'í Administration. Bahá'í Publishing Committee, Wilmette, Illinois, 1928, 1960.

Messages to America (1932–1946). Bahá'í Publishing Trust, Wilmette, Illinois, 1947.

Messages to the Bahá'í World (1950–1957). Bahá'í Publishing Trust, Wilmette, Illinois, 1958.

Principles of Bahá'í Administration. Bahá'í Publishing Trust, England, 1950.

Guidance for Today and Tomorrow. Bahá'í Publishing Trust, London, 1953.

Citadel of Faith (Messages to America 1947–1957). Bahá'í Publishing Trust, Wilmette, Illinois, 1965.

Messages to Canada. National Spiritual Assembly of the Bahá'ís of Canada, 1965.

Letters from the Guardian to Australia and New Zealand (1923–1957). National Spiritual Assembly of Australia, 1970.

Dawn of a New Day—Messages to India (1923–1957). Bahá'í Publishing Trust, New Delhi, 1970.

Directives from the Guardian. Bahá'í Publishing Trust, New Delhi, 1970.

6. LANGUAGES INTO WHICH BAHÁ'Í LITERATURE HAS BEEN TRANSLATED*

Riḍván 1973

A. AFRICA

1. Accra (Ga): *Ghana*
2. Acholi: *Uganda*
3. Adanwe: *Cameroon Republic*
4. Adja: *Dahomey*
5. Afrikaans: *South Africa*
6. Alur: *Uganda, Zaïre*
7. Amharic (Abyssinian): *Ethiopia*
8. Ana: *Togo*
9. Ateso: *Uganda*
10. Balari: *Congo Republic*
11. Bamiléké: *Cameroon Republic*
12. Bassa/Cameroon: *Cameroon Republic*
13. Batéké (Téké): *Congo Republic*
14. Baya (Gbaya): *Central African Republic*
15. Bemba (Cibemba): *Zambia*
16. Bongomo/Bungom: *Central Africa, Gabon*
17. Bravanese: *Somalia*
18. Bunyore (Nyoro): *Uganda*
19. Chaga/Machame: *Tanzania*
20. Chokwe (Chi-Okwe): *Angola, Zaïre*
21. Cicewa (Chichewa): *Malawi, Zambia*

* Some variant names and spellings appear in brackets.

22. Dagbane (Dagomba): *Ghana*
23. Dinka (Jieng): *Egypt, Sudan*
24. Djerma: *Togo*
25. Douala: *Cameroon Republic*
26. Efik: *Nigeria*
27. Embu: *Cameroon Republic*
28. Embun (Kibunda): *Zaïre*
29. Ewe (Efe): *Ghana, Togo*
30. Ewondo: *Cameroon Republic*
31. Fanté: *Ghana*
32. Fon: *Cameroon Republic, Dahomey*
33. Fula (Fula/Torodo): *Nigeria*
34. Galinga: *Ethiopia*
35. Giriama: *Kenya*
36. Gishu: *Uganda*
37. Gombaye: *Chad*
38. Goun: *Dahomey*
39. Grebo: *Liberia*
40. Guan: *Ghana*
41. Gwere: *Uganda*
42. Gwi: *South Africa*
43. Hausa: *Chad, Niger, Nigeria*
44. Haya: *Tanzania*
45. Henga (Luhanga): *Zambia*
46. ǂHõã: *Botswana*
47. Igbo (Ibo): *Cameroon Republic, Niger, Nigeria*
48. Ijebu: *Nigeria*
49. Jola: *Upper West Africa*
50. Jolof (Wolof): *Gambia, Sénégal*
51. Kabras: *Kenya*
52. Kabwa: *Zaïre*
53. Kabyle: *Algeria*
54. Kalanga/Botswana: *Botswana*
55. Kamba: *Kenya*
56. Kanuri: *Chad, Niger, Nigeria*
57. Karimojong: *Uganda*
58. Kenga: *Chad*
59. Kenyang: *Cameroon Republic*
60. Keponnon: *Congo Republic*
61. Kiga: *Uganda*
62. Kikuyu: *Kenya*
63. Kiluwa: *Zaïre*
64. Kim: *Chad*
65. Kimanianga: *Zaïre*
66. Kimpin Kipindi: *Zaïre*
67. Kinande: *Zaïre*
68. Kintandu: *Zaïre*
69. Kinyarwanda: *Rwanda, Zaïre*
70. Kipsigis: *Kenya*
71. Kisii (Ekikisii): *Kenya*
72. Kisonge: *Zaïre*
73. Kizombo: *Angola, Zaïre*
74. Konde (Nyakyusa-Ngonde): *Malawi, Tanzania*
75. Kongo (Kikongo/Kituba): *Angola, Congo Republic, Zaïre*
76. Kpelle (Kpelie): *Guinea, Liberia*
77. Kuanjama (Kuanyama): *Southwest Africa*
78. Kuman: *Uganda*
79. Kunama: *Ethiopia*
80. !Kwi: *Botswana*
81. Lango: *Uganda*
82. Laounde: *Africa*
83. Lari: *Congo Republic, Gabon*
84. Leb Muno: *East Africa*
85. Lendu: *Zaïre*
86. Lingala: *Congo Republic, Zaïre*
87. Lingombe (Ngombe): *Zaïre*
88. Liumbi (Lwimbi): *Angola, Zambia*
89. Logo: *Zaïre*
90. Lokele: *Zaïre*
91. Lomongo: *Zaïre*
92. Lozi (Silozi, Chilozi): *Zambia*
93. Luba/Kasai (Kiluba): *Zaïre*
94. Luba/Katanga (Luba/Shaba): *Zaïre*
95. Lubukusu (Luhyia): *Kenya*
96. Luganda: *Uganda*
97. Lugbara: *Uganda, Zaïre*
98. Lugwere: *Uganda*
99. Lukasaba: *Central Africa*
100. Lukonjo: *Uganda, Zaïre*
101. Lumasaba: *Uganda*
102. Lunda (Lunda/Ndembo): *Zaïre, Zambia*
103. Lunyolo: *Uganda*
104. Lunyore: *Uganda*
105. Luo: *Kenya, Uganda*
106. Luragoli: *Kenya*
107. Lusamia: *Uganda*
108. Lusukumba (Sukumba): *Tanzania*
109. Madi: *Sudan, Uganda*
110. Makhuwa: *Swaziland*
111. Malagasy: *Malagasy Republic*
112. Mandinka (Mandingo): *Gambia, Guinea, Sénégal.*
113. Marachi: *Swaziland*
114. Maragoli: *Kenya*
115. Masai: *Kenya*
116. Mashi: *Zaïre*
117. Mashingoli: *Somalia*
118. Massa: *Chad*
119. Mauritian Creole: *Mauritius I.*
120. M'Baka: *Central African Republic*
121. Mboshi: *Congo Republic*
122. Mbundu (ChiMbunda): *Angola, Zambia*
123. Mende: *Liberia, Sierra Leone*

124. Meru: *Kenya*
125. Mina (Popo/Ge): *Dahomey, Niger, Togo*
126. Moré: *Ghana, Togo, Upper Volta*
127. Nandi: *Kenya*
128. Ndebele (Sindebele): *Rhodesia*
129. 'Ndonga (OchiNdonga): *Southwest Africa*
130. Ngala: *Zaïre*
131. Ngonde (Chikhonde): *Malawi*
132. Nuba/Moro: *Sudan*
133. Nubian: *Nile Basin*
134. Nyamwezi: *Tanzania*
135. Nyanja (Chinyanja): *Malawi, Zambia*
136. Pedi: *Northern Transvaal*
137. Phikahni: *Mozambique*
138. Pokot (Suk): *Kenya*
139. Pongwe: *Gabon*
140. Puhl: *Niger*
141. Puyia-hu: *Liberia, Sierra Leone*
142. Ronga (Shironga): *Mozambique, Swaziland*
143. Rundi: *Burundi*
144. Runyankole/Rukiga: *Uganda*
145. Runyarwanda: *Burundi, Rwanda, Uganda*
146. Runyoro/Rutoro: *Uganda*
147. Sango (Sangho): *Central African Republic*
148. Sara (Sar): *Central African Republic, Chad*
149. Sebei: *Uganda*
150. Serere: *Upper West Africa*
151. Shangaan: *Southwest Africa*
152. Shilha (Shalhah): *Morocco*
153. Shilluk (Shuluk): *Sudan*
154. Shimakonde (Makonde): *Mozambique*
155. Shona: *Mozambique, Rhodesia*
156. Shua: *Botswana*
157. Sidamigna (Sidamo): *Ethiopia*
158. Siswati: *Swaziland*
159. Somali: *Somalia*
160. Sudanese: *Mauritania, Sénégal*
161. Sukuma: *Tanzania*
162. Susu: *Guinea*
163. Sutho (Sesotho): *Lesotho*
164. Swahili: *East and Central Africa*
165. Swazi: *Swaziland*
166. Taita: *Kenya*
167. Tchadian Arabic: *Chad*
168. Themne (Temne): *Sierra Leone*
169. Tigré: *Eritrea*
170. Tigrinya: *Eritrea*
171. Tiriki: *Kenya*
172. Tmue: *West Africa*
173. Tonga (Chitonga): *Zambia*
174. Toucouleur: *Upper West Africa*
175. Tshiluba: *Zaïre*
176. Tswana (Chuana/Setswana): *Botswana*
177. Tumbuka (Chitumbuka): *Malawi*
178. Twi/Ashanti: *Ghana, Togo*
179. Urhobo: *Nigeria*
180. !Xõ: *Botswana*
181. Xosa (!Xhosa): *Botswana*
182. Yao: *Tanzania, Malawi, Mozambique*
183. Yoruba: *Dahomey, Nigeria*
184. Zande: *Sudan, Zaïre*
185. Zaramo: *Tanzania*
186. Zulu: *Republic of South Africa*

B. THE AMERICAS

1. Aguacateco: *Guatamela*
2. Aguaruna: *Peru*
3. Aleut: *Alaska, Aleutian Is.*
4. Apache: *United States*
5. Araucan: *Panama*
6. Arhuaco: *Panama*
7. Athabascan (Ft. Yukon): *Alaska, Canada*
8. Athabascan (Kutchin): *Alaska*
9. Aymara: *Bolivia, Peru*
10. Bauré: *Bolivia*
11. Blackfoot: *Canada, United States*
12. Bribri: *Costa Rica*
13. Cakchiquel: *Guatemala*
14. Carib (Moreno/Garífuna): *Belize, Nicaragua, Honduras, Venezuela*
15. Cayapa: *Ecuador*
16. Chahuanco (Chiriguano): *Bolivia*
17. Cherokee: *United States*
18. Chipaya: *Bolivia*
19. Chippewa: *Canada, United States*
20. Chocó (Chocoe): *Bolivia, Panama*
21. Chorti: *Guatemala*
22. Chuj: *Guatemala*
23. Chulpas: *Bolivia*
24. Cree: *Canada, United States*
25. Creole (Dutch): *Leeward Is., Surinam*
26. Creole (Haitian): *Haiti*
27. Cuna (Kuna): *Colombia, Panama*
28. Diegueno (Kum-Yíy): *United States*
29. Eskimo: (Barren Lands) *Canada*
30. Eskimo (Eastern Arctic): *Canada*
31. Eskimo: (Keewatin) *Canada*
32. Eskimo (Kobuk): *Alaska*
33. Eskimo (Kotzebue): *Alaska*

34. Eskimo (Kuskokwim): *Alaska*
35. Eskimo (Southern Baffin): *Canada*
36. Flathead (Cheyenne): *United States*
37. Guajibo: *Colombia, Venezuela*
38. Guajira: *Colombia, Venezuela*
39. Guaraní (Classical): *Argentina, Brazil, Paraguay*
40. Guaraní (Modern): *Argentina, Brazil, Paraguay*
41. Guaymí: *Panama*
42. Haida: *Alaska, Canada*
43. Iroquois: *Canada, United States*
44. Jicaque: *Honduras*
45. Kanjobel: *Guatemala*
46. Ketchí (Ketchí): *Guatemala*
47. Loucheux: *Alaska, Canada*
48. Machiguenga: *Peru*
49. Mam: *Guatemala, Mexico*
50. Mapuche: *Argentina, Chile*
51. Matacho: *Argentina, Bolivia, Paraguay*
52. Maya: *Central America*
53. Maya (Lowlands): *Mexico*
54. Maya/Quiché: *Guatemala*
55. Micmac: *Canada*
56. Mohawk: *Canada, United States*
57. Mono (Monachi): *United States*
58. Moskito (Miskito): *Honduras, Nicaragua*
59. Motilón-Yukpa: *Colombia, Venezuela*
60. Nuhatl (Nuhuatl, Aztec): *Mexico*
61. Navajo: *United States*
62. Ojibway: *Canada, United States*
63. Oneida: *United States*
64. Otomi: *Mexico*
65. Paiute: *United States*
66. Papago: *Mexico, United States*
67. Papiamento (Spanish Creole): *Aruba, Bonaire, Curaçao*
68. Pascuense: *Chile*
69. Piapoco: *Colombia*
70. Pocomchí: *Guatemala*
71. Pukina: *Bolivia*
72. Quechua (Bolivian): *Bolivia*
73. Quechua (Ecuadorian): *Ecuador*
74. Quechua (Peruvian): *Peru*
75. Rama: *Nicaragua*
76. Salish (Puget Sound): *United States*
77. Saulteaux: *Canada, United States*
78. Sepultec: *Mexico*
79. Shoshone: *United States*
80. Shuara (Jívaro): *Ecuador*
81. Sioux: *United States*
82. Sirionó: *Bolivia*
83. Slavey: *Canada*
84. Sranan (Negro English): *Surinam*
85. Sumo: *Honduras, Nicaragua*
86. Tacana: *Bolivia*
87. Tarasco (Tarascan): *Mexico*
88. Tewa: *United States*
89. Tlingit: *Alaska, Canada*
90. Toba: *Argentina*
91. Trinitario: (Moxos) *Bolivia*
92. Tupi-Xavante: *Brazil*
93. Twakha-Sumo: *Nicaragua*
94. Urus: *Bolivia*
95. Uspanteca: *Guatemala*
96. Ute: *United States*
97. Yanaigua (Tapiete): *Bolivia*
98. Yaquí: *Mexico*
99. Yaruro: *Venezuela*
100. Zapoteca: *Mexico*

c. ASIA

1. Abor Miri (Padam Abor): *India, Tibet*
2. Aeta (Sambal): *Philippine Islands*
3. Agusanon (Agusan): *Philippine Islands*
4. Aklan: *Philippine Islands*
5. Amanus: *Asia*
6. Antiqueño: *Philippine Islands*
7. Arabic
8. Armenian
9. Assamese: *Northwest India*
10. Assyrian: *'Iráq, Syria*
11. Atjeh: *Indonesia*
12. Atta: *Philippine Islands*
13. Badaga: *India*
14. Bagheli (Baghelkhandi): *India*
15. Bagobo-Guiangan: *Philippine Islands*
16. Bahasa Badjao: *Philippine Islands*
17. Bahasa Malaysia: *Eastern Malaysia and Brunei*
18. Balinese: *Bali, Java*
19. Balochi: (Balúchí): *West Pákistán*
20. Balti: *Northwest Kashmir*
21. Bandung: *Indonesia*
22. Barahou'i: *Balúchistán*
23. Batak: *Sumatra*
24. Bengali: *Bangladesh*
25. Benguet: *Philippine Islands*
26. Bhojpuri: *India*
27. Bhutia: *Sikkim*

28. Bicol: (Bikolano) *Philippine Islands*
29. Bidayuh: *Sarawak*
30. Bilaan: *Philippine Islands*
31. Black Thai: *Thailand*
32. Bonyoc (Bontoc): *Philippine Islands*
33. Brahui: *Pákistán*
34. Bugis: *Indonesia*
35. Bukidnon: *Philippine Islands*
36. Burmese
37. Buru: *Indonesia*
38. Cagayan Aeta: *Philippine Islands*
39. Cambodian (Khmer)
40. Cebuano (Cebuano/Visayan): *Philippine Islands*
41. Cham (Chambiali): *India*
42. Chhattisgarhi: *India*
43. Chin (in two dialects): *Burma, India*
44. Chinese (Hokkien dialect)
45. Chinese (Old)
46. Chinese (Mandarin)
47. Cuyunin: *Philippine Islands*
48. Djawi: *Malaysia*
49. Dusun: *Brunei, Malaysia*
50. Fangir: *Indonesia*
51. Gaddung (Gaddang): *Philippine Islands*
52. Gamili: *Asia*
53. Garhwali: *India*
54. Georgian: *Caucasus*
55. Ghaibi Awaz: *Pákistán*
56. Gondi: *India*
57. Gujarati: *India*
58. Gurmukhi: *India*
59. Halabi/Gondi: *India*
60. Hebrew
61. Hiligaynon: *Philippine Islands*
62. Hindi: *India*
63. Ibaloy: *Philippine Islands*
64. Iban (Land Dayak): *Indonesia*
65. Iban (Sea Dayak): *Indonesia, Malaysia*
66. Ibanag: *Philippine Islands*
67. Ifugao: *Philippine Islands*
68. Ilocano: (Ilokano): *Philippine Islands*
69. Indonesian
70. Jahai: *Malaysia*
71. Jakun: *Malaysia*
72. Japanese
73. Jaunsari: *India*
74. Javanese
75. Kachin: *Northeast Burma*
76. Kaili: *Celebes Islands*
77. Kalingga: *Philippine Islands*
78. Kankanai: *Philippine Islands*
79. Kannada (Kanarese): *India*
80. Karen: *Burma, Thailand*
81. Kashmiri
82. Kayan: *Sarawak*
83. Kenyah (Kenya): *Brunei, Malaysia, Sarawak*
84. Khalka (Mongolian) (Chinese Script): *China, Mongolia*
85. Khalka (Mongolian) (Russian Script): *Mongolia*
86. Khasi: *India*
87. Kherwai: *India*
88. Kinaraya: *Philippine Islands*
89. Konkani: *India*
90. Korean
91. Koumani: *India*
92. Kui (Khondi) *India*
93. Kuki-Chin: *Burma*
94. Kumaoni (Kumayoni): *India, Nepal*
95. Kurdish
96. Ladakhi: *India, Tibet*
97. Lambadi: *India*
98. Laos Thaidam: *Laos, Vietnam*
99. Laotian: *Laos*
100. Lepcha: *India, Sikkim*
101. Madurese: *Madura Islands, Java*
102. Maithili (Maharatti): *India*
103. Malay
104. Malayalam: *India, Laccadive Islands*
105. Malwi: *India*
106. Manchu (Manchurian)
107. Mangyan Hanunoo: *Philippine Islands*
108. Mangyan Pula: *Philippine Islands*
109. Manipuri (Meithei): *India*
110. Manobo: *Phillippine Islands*
111. Marwari: *India, Pákistán*
112. Melanan (Melanau): *Sarawak*
113. Melayu Asli (Temian): *Malaysia*
114. Mentawei: *Mentawei Islands*
115. Meo (*Indian*)
116. Meo (Laotian)
117. Meo (Vietnamese)
118. Merandanis: *Asia*
119. Mohal (Arabic Script): *Laccadive Islands*
120. Mundari (Horo): *India*
121. Murut: *Brunei, Sarawak*
122. Nepali (Nepalese): *Nepal, Sikkim*
123. Newari: *India, Nepal, Sikkim*
124. Nhung: *Vietnam*
125. Nias: *Nias Islands, Indonesia*
126. Nicobarese: *Nicobar Islands*
127. Oriya: *India*
128. Ossete: *Caucasus*
129. Pahari: *India, Nepal*

130. Pali: *Burma, Sri Lanka*
131. Pampango: *Philippine Islands*
132. Pangasinan: *Philippine Islands*
133. Perm (Ziryen): *Burma, India, Russia*
134. Persian
135. Prasad: *India*
136. Punjabi (Persian Script): *India, Pákistán*
137. Punjabi (Urdu Script): *India, Pákistán*
138. Pushtú (Pashto): *Afghánistán, Pákistán, Balúchistán*
139. Rajasthani: *India*
140. Rhade (Radé): *Cambodia, Vietnam*
141. Samal: *Philippine Islands*
142. Samal Bahasa: *Philippine Islands*
143. Samal Bangingi: *Philippine Islands*
144. Samareño (Samar-Leyte/Waray-Waray): *Philippine Islands*
145. Santali (Santhali): *India*
146. Sema (Naga): *Burma, India*
147. Senoi (Semai): *Malaysia*
148. Senoi (Semang): *Malaysia*
149. Shan: *Burma*
150. Sindhi: *India, Pákistán*
151. Sinhalese (Sinhala): *Sri Lanka*
152. Sundanese (Sunda): *Indonesia*
153. Tagalog (Filipino): *Philippine Islands*
154. Tagbanwa (Aborlan): *Philippine Islands*
155. Taloda: *Indonesia*
156. Tamil: *India, Malaysia, Sri Lanka*
157. Tapanuly: *Northwest Sumatra*
158. Tartar: *Caucasus*
159. Tau Sug (Moro Joloano): *Philippine Islands*
160. Telugu: *India*
161. Temiar: *Malaysia*
162. Temuan: *Malaysia*
163. Tetum: *Portuguese Timor*
164. Thai (Siamese): *Thailand*
165. Thaidam: *Laos*
166. Tharu: *Nepal*
167. Thô: *Burma, Vietnam*
168. Tibetan: *Burma, India, Sikkim, Tibet*
169. Timorese: *Timor Islands*
170. Tiruray: *Philippine Islands*
171. Toradja: *Indonesia*
172. Tripuri: *India*
173. Tulu: *India*
174. Turkish
175. Turkoman: *Turkmenistán, 'Iráq*
176. Urdú: *India, Pákistán*
177. Vietnam Banar: *Vietnam*
178. Vietnamese
179. Zambal-Botolan: *Philippine Islands*

D. AUSTRALASIA

1. Aneityum: *Aneityum Islands, New Hebrides*
2. Areare: *Solomon Islands*
3. Baining (Kuanua): *New Britain Islands, Bismarck Archipelago*
4. Bambatana: *Solomon Islands*
5. Binandere: *Papua and New Guinea*
6. Bingjabim: *New Guinea*
7. Bugotu: *Santa Isabel, Solomon Islands*
8. Chamorro: *Mariana Islands*
9. Ellice: *Ellice Islands*
10. Erakor (Nguna): *New Hebrides*
11. Fataleka: *Solomon Islands*
12. Fijian
13. Ghari (Vaturanga): *Guadalcanal*
14. Gilbertese: *Gilbert Islands*
15. Guadalcanal: *Solomon Islands*
16. Hawaiian
17. Houailou (Wailu): *New Caledonia*
18. Kusaien (Kusaie): *Caroline Islands*
19. Kwara'ae (Mwala): *Solomon Islands*
20. Kwat (Panaras): *New Ireland*
21. Langa Langa: *Solomon Islands*
22. Lifou (Lifu): *Loyalty Islands*
23. Maenge: *New Ireland*
24. Makura: *Tongoa Island, New Hebrides*
25. Malaita/Lau: *Solomon Islands*
26. Malekula: *Malekula Island, New Hebrides*
27. Mandar: *Tabar Islands, Bismarck Archipelago*
28. Manus: *Admiralty Islands*
29. Maori (New Zealand): *New Zealand*
30. Maori (Rarotongan): *Cook Islands*
31. Maré: *Loyalty Islands*
32. Marquesas: *Marquesas Islands*
33. Marshallese (Ebon): *Marshall Islands*
34. Motu: *Papua and New Guinea*
35. Mussau: *New Ireland*
36. Nalik: *New Ireland*
37. Niué (Niuéan): *Niué Island, Cook Islands*
38. Ouvéan: *Ouvéa Island, Loyalty Islands*
39. Palauan (Palau): *Palau Islands, Caroline Islands*
40. Petats: *Petats Island, Solomon Islands*

41. Pidgin (New Hebrides): *New Hebrides*
42. Pidgin (Papuan): *Papua and New Guinea*
43. Pidgin (Samoan): *Samoa*
44. Pidgin (Solomon Islands): *Solomon Islands*
45. Police/Motu: *Papua and New Guinea*
46. Ponapean (Ponape): *Ponape Island, Caroline Islands*
47. Ponérihouen: *New Caledonia*
48. Reef Island: *Reef Island, Solomon Islands*
49. Rennelese (Rennel, Mungava, Mo-Ava): *Rennel Island, Solomon Islands*
50. Rotuman (Rotuma): *Rotuma Island, Gilbert and Ellice Islands*
51. Roviana: *New Georgian Archipelago, Solomon Islands*
52. Samoan
53. Sepik: *Papua and New Guinea*
54. Tahitian: *Society Islands*
55. Tanglamet: *New Ireland*
56. Tanna: *Tanna Island, New Hebrides*
57. Tasiboko (Lengo): *Guadalcanal*
58. Tigak (Omo): *New Ireland*
59. Tikopian: *Tikopia Island, Solomon Islands*
60. Tokelauan: *Tokelau Islands*
61. Tongan: *Tonga Islands*
62. Tongoan: *New Hebrides*
63. To'obaita: *Solomon Islands*
64. Torau: *Solomon Islands*
65. Trukese: *Truk Islands, Caroline Islands*
66. Yabem (Jabim): *Papua and New Guinea*
67. Yapese: *Yap Islands, Caroline Islands*

E. EUROPE

1. Albanian
2. Alsatian
3. Basque (French): *Pyrenees*
4. Basque (Spanish/Vasco): *Spain*
5. Bulgarian
6. Catalán: *Andorra, Balearic Islands, Spain*
7. Corsican
8. Croatian: *Yugoslavia*
9. Czech
10. Danish
11. Dutch
12. Dutch Frisian (Friesisch): *Friesland*
13. English
14. Erse (Irish Gaelic)
15. Estonian
16. Faroese (Faroe): *Faroe Islands*
17. Finnish
18. Flemish: *Belgium*
19. French
20. German
21. Greek
22. Greenlandic
23. Hungarian
24. Icelandic
25. Italian (Roman)
26. Latvian (Lettish)
27. Lithuanian
28. Lulesamiska (Lule Lapp)
29. Luxembourgish
30. Maltese
31. Mordva (Mordvin, Mordoff): *Central Russia*
32. Nordsamiska (Northern Lapp)
33. Norwegian/Landsmål (Nynorsk)
34. Norwegian/Riksmål
35. Piedmontese: *Piedmont, Northwestern Italy*
36. Polish
37. Portuguese
38. Romansch (Sursilvan): *Switzerland*
39. Romany: (by Gipsies)
40. Rumanian
41. Russian
42. Scots (Scottish Gaelic)
43. Serbian
44. Serbo-Croat: *Yugoslavia*
45. Slovak: *Czechoslovakia*
46. Slovene (Slovenian): *Yugoslavia*
47. Spanish
48. Swedish
49. Sydsamiska (Southern Lapp)
50. Syrjääni (Ziryen): *Russia*
51. Ukrainian
52. Welsh (Cymraeg)
53. White Russian (Byelorussian)
54. Yiddish

F. INVENTED LANGUAGES

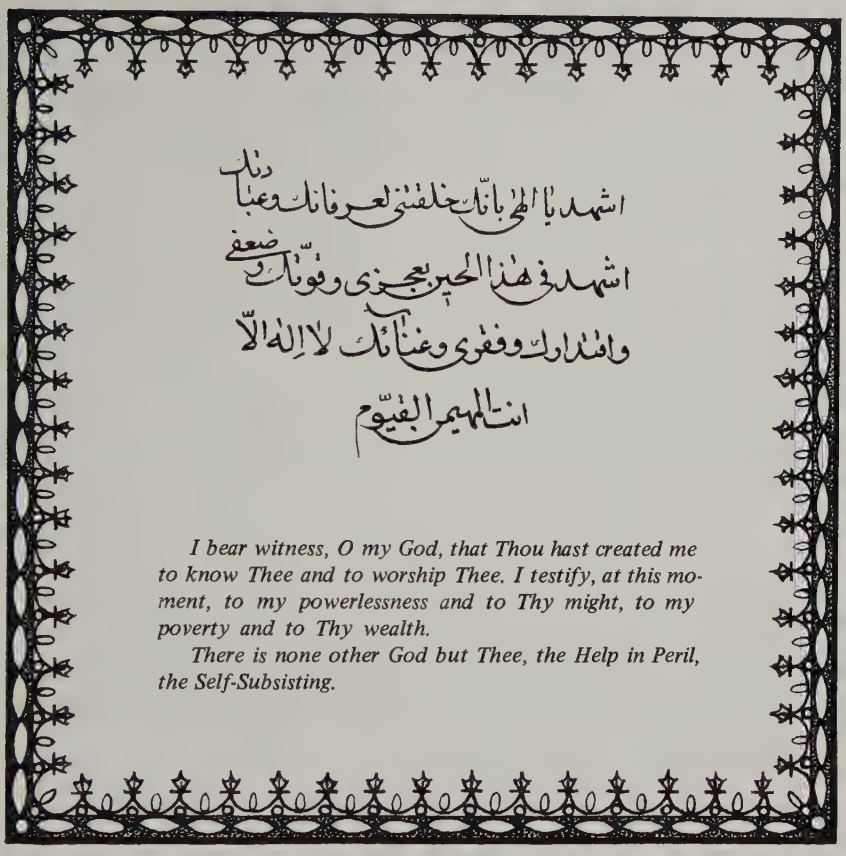
1. Esperanto 2. Interlingua

Bahá'í literature for the blind and partially-sighted is available in various languages and scripts.

G. TOTAL BY CONTINENTS

Africa	186
The Americas	100
Asia	179
Australasia	68
Europe	54
Invented languages	2
	589

7. THE SHORT OBLIGATORY PRAYER IN TWO-HUNDRED AND NINETY-FIVE LANGUAGES


اشهد يا الهي بانّك خلقتني لعرفانك وعبادتك
اشهد في هذا الحين بعجزي وقوّتك وضعفي
وافتقاري وغناك لا إله إلّا
انت المهيمن القيّوم

I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth.

There is none other God but Thee, the Help in Peril, the Self-Subsisting.

ABOVE is the original Arabic and its translation into English of one of the prayers revealed by Bahá'u'lláh and prescribed for fulfilment of the daily obligatory prayer. It is known as the Short Obligatory Prayer, and when used is recited once in twenty-four hours, at noon.

Following are translations of this prayer in 293 additional languages, dialects or scripts listed according to the continents to which those languages are indigenous. Included are some recent translations which are not reflected in the preceding statistical listing.

Africa 87; The Americas 63; Asia 76; Australasia 24; Europe 42; Invented 2; Braille 1; Total 295.

AFRICA

ACCRA (GA) (*Ghana*)

Akɛɛ daa gbi kɛdzɛ ʃwane ŋmɛlɛ nyɔŋma kɛ enyɔ kɛyaʃi ʃwane ŋmɛlɛ kome.

Miiye odase, Oo mi-Nyɔŋmɔ, akɛ Obɔ mi ni male Bo ni madza O. Miyeɔ he odase ŋmɛlɛtswaa nɛɛ. Miiye migbɔdzɔmɔ lɛ kɛ Ohewalɛ lɛ, mihia kɛ Oninamɔ lɛ he odase.

Nyɔŋmɔ kroko ko bɛ Osɛɛ Dza Bo. Bualɔ yɛ fimɔ beiaŋ kɛ mɔ ni yɛ ha Lɛ-diɛntsɛ ehe.

AFRIKAANS (*South Africa*)

Ek getuig, O my God, dat U my geskape het om U te ken en U te aanbid. Ek bely op hierdie oomblik my magdeloosheid en U mag, my armoede en U rykdom.

Daar is geen ander God buiten U, die Helper in gevaar, die Self-bestaande.

CHOKWE (CHI-OKWE) (*Angola, Zaïre*)

Yami nguli chela che, O Yihova, Zambi yami wangutangile mumu ngukuningike ni ngukuhalise. Ngunatawiza ha shimbu line, kulela chami ni tachije, ushwale wami ni upichi we. Kushi Zambi mukwo ngwe yene, Yoze wa kupulula atu mu lamba lia ufwe, ni Yoze uli ni mwono wa mutolo muli iye mwene.

CICEWA (CHICHEWA) (*Malawi, Zambia*)

Ndicitira umboni, O! Mulungu wanga, kuti munandirenga ine kuti ndikudziweni ndi kukupembedzani. Nditsimikiza pa nthawi ino, kufooka kwanga ndi kukula kwa mphamvu Zanu, kusauka kwanga ndi kulemera Kwanu.

Palibe Mulungu wina koma Inu nokha, Wothandiza pa tsoka, Wodzithandiza Nokha.

AMHARIC (ABYSSINIAN) (*Ethiopia*)

አምላኬ ሆይ! አንተን እንዳውቅና እሰግድልህም ዘንድ እንደ ፈጠርከኝ እመሰክራለሁ ካንተ ጋር በምንጋገርባት በዚህች ጊዜ የኔን ደካማነትና ያንተን ኃያልነት ፤ የኔን ምስኪንነትና ያንተን ሃብታምነት አረጋግጣለሁ ። ካንተ ባያጋ ጊዜ ረዳት ከምትሆነውና በጣም ራስህም ከምትኖረው ዓምላክ በስተቀር ሌላ ዓምላክ የለም!

ATESO (*Uganda*)

Arai eog ikajenan, Wu Ekadeke, ebe Ijo ibu kosub eog aijen Ijo kakukonokin Ijo. Etogogogit kapak kana, akalogwau ka agogong Kon, ikabakor ka amio Kon.

Emamei bobo Edeke ece dimarai Ijo, Ekesigalikinan kotoma Amudiaro, elopet-Aijar.

BEMBA (CIBEMBA) (*Zambia*)

Ndesininkisha, Mwe Lesa wandi, ukuti Nimwe Mwa nengele uku Mwishaba ku Mpuepa. Nde sumina, pa kashita aka, kulubulwa amaka yandi nakubukulu Bwenu, kubupabi bwandi naku bukankala Bwenu.

Takuli Lesa umbi kanofye Imwe, Kafwa mu Buchushi, Mwe Baikalila Mweka.

DAGBANE (DAGOMBA) (*Ghana*)

Nti, ti Duma Nawuni yeda, kaman nyini n Nam ma, ni n mi Nawuni, ka dzemdi nuni Na ti-tam lana. N ti yeda punpno, kaman Naa n kani n pahi nuni Na ti tam lana; nun tiri nira fara ni buni.

Sheli kam n kani n pahi la nuni Nawuni Nati tam lana; nuni yihiri mira fukunsi ni, kao nam saxinrla o ko.

DJERMA (*Togo*)

Aï Koy-Béro! Aï ga saïda ni naï taka aï mi ni bay-sé, aï mi ni bérey di mo.

Aï tabatandi aï hinabana-ga dini gabo-ga, aï tabatandi-mo aï djang-a dini dura-ga.

Koy-si kan nin daru, nin kan tchi faba-ko, nin kan nini bon taka.

DOUALA (*Cameroon Republic*)

Ne mbon, A Loba lam, ná o weki mba o bia oa na o numea oa mabǫńgǫ. N'embi nin ngedi, ońola wolea lam na ońola ngińa ngǫ, ońola tue am na ońola mbwaǹ mǫngǫ. Loba dipɛpɛ di titi buka oa, musungedi o ndutu, nu dongamɛn na mǫmɛnɛ.

EJAGHAM (*Cameroon Republic, Nigeria*)

Njimé ntiesé Atta Obasi, bré Wéh oturéme sé nding Wah na nyubé Wah.

Méh nwoh otti kah njgimé nyih, kah ogong ohomé na kah ikonm Effah, kah okpagk ohomé nah kah effonome Obah.

Kpeh Obasi ettat chang bréh Wéh, nyoh anyangané Kpekpe nah Nfonéh arringeh Bejih Ebéh.

EMBUN (KIBUNDA) (*Zaïre*)

Mwenzem, me lengyuy: Nze oweng me ongir eyu, ongir eboyi, Lalé owu kapah, me ngy eyu obets onze, ngol anze, ompur ome, obwel onze.

Nze mur kabé fan, kadzé Nzem asa né Nze, Nze okolume bar engots, Nze oye kabewang.

EWE (EFE) (*Ghana, Togo*)

Meɖi ɖase, O nye Mawu, be Ewɔm be manya Wò eye masubɔ wò. Meɖi ɖase le ɣeyiɣi sia me le nye ŋusẽmanɔŋu kple Wò gänyenye ŋuti, le nye hĩa kple wò kesinɔnuwo ŋuti.

Mawua ɖeke megali wu Wò o, Kpeɖɖeŋutɔ le Xaxame. Amesi li ɖaa!

FANTÉ (*Ghana*)

O, m'Ewuradze, midzi dase dɛ ɔwo abɔ me dɛ munhu Wo na monsom Wo. Midzi dase sesei dɛ mennyi ahoɔdzen biara na Ɔwodze Eyɛ Otumfo, midzi hia neminemi na Ɔwo Eyɛ ɔdzefo.

Ewuradze, obiara nnyi hɔ kã wo ho, ɔhaw mu Ɔboafo, Ɔwo a Ɔwoara Etse W'ase.

FON (*Cameroon Republic, Dahomey*)

Ijeri nǫ Mahu ché, dǫ yèwè dami do gbèmè bǫ wa tu.

Mahu ché unt dô té nou houé dô houi wê sê mi dô bê mê bô ni na dô tun houé bô na non sin houé. Unt dô gbé gni nou troué wê dô hon lonhon lon ché sô nou dé a gna ché kpo do dokou mi ton kpo.

Nou dé bou so dé bo hou houègna houi mê dé é non houin lin gbê gan bô ka non sous sous hoyé nou mê houin dé sous non.

FULA (*Nigeria*)

Mohal berde di labbinta ha dir berde an Allah an, a kesuna kala ku mi wadata dir herde an, wala wadowo bo sai an mo hisintammi. Der berde ma di labbinde a usatan ko dume ha berde am, ya an mo yidiyam hedi labbinde mangol ma, a holliyam gidol ma, de ni an on timitorde ku'a yidi. Defte warol ma di vonnatako waddi beldum ha dir berde an, an mo timminta be bo yokkowo do yukkol.

FULA TORODO (*Nigeria*)

Mi sedi, Ala, a'tagi lang mi andu mi julane. Mijabi heh wasude dole ang de heh mountinare ma, heh wasude am heh kebal ma ang.

Wode Ala godo sina mada, walo wo fowu darani do hore mung. (O'do julde foti halade nyarol ma wo nyarolma.)

GOUN (*Dahomey*)

Yin wê yi kpajlè, oklu non ton, dé da na dǫ yon in bǫ na dǫ sin. Yin wlé tǫ wénin nou dõ ma dõ gan tché kpǫ houhlon tǫ we kpǫ wa mon non gni gni tché pǫ adõ koun tǫ wé kpǫ.

Yê dô kpǫ non wê gni ji wé yê wé, yê mê non dé mê son ahou fièssa mê, yê dé kǫ gni nou da hǫ na dé wé.

HAUSA (Ghanian dialect) (*Ghana*)

Ya uɓangiji Allah, na shaiɗa, ƙai ne ka halicceni, don in san ka, in kuma bautata maka. Yanzu, na taɓɓata ɓahi da wani iko sai ƙai ne me iƙo, kuma ni bawanka ne, gare ka, nike rokon arziki.

Baɓu wani aɓin bauta, sai Kai Allah, me ceton rayuka, kuma ƙai ne wadataccen Sarki.

HAUSA (Nigerian dialect) (*Chad, Niger, Nigeria*)

Na shaida, Ya Allah na cewa ka halicce ne domin in yi maka sujada. Ina furci a wannan lokacin cewa ni mara iko ne ta wajen ikon ka domin patara ta ta wurin yalwarka. Babu wani Allah sai kai domin ka yi taimako cikin wahala. Kai da kake mai riko.

‡HÕÃ (*Botswana*)

Mã cĕ, ʻàm šť ǁGáma bè, ʻú čʻěð ʻá má n |nè mã cť ʻá ʻû kĕ n |nè šť čĕʻõ-šú ʻû. Mã qháĩ cĕ, kì |hèʻe hã kì, kì ʻàm šť kť- |gòʻoa kì ʻàu-šť kĕ ʻû šť kť- ǁʻó, kì ʻàm šť kí- |gòʻoa kì ǁkàʻa qã kĕ ʻû šť kť-jûa

Yà |gòʻoa ǁGáma Okûi hã yà n |hõõ kã ð ʻû, Kí- |nùi ǂXʻòẽ, ǁʻÃ kì |ʻÉẽ.

JOLA (*Upper West Africa*)

Fetan fet, aw Atty Jamet, mate aw tepan min emanji de pop ne kobe. Kabajati oum sembe ku fetanfet nyemi momay, de sambaye yourley yamakaye, kabajatiyoum waff de fu bajafoley famakafu.

Bajut Atty Jamet ake a wujumi aw, aranbay nawu de bu gall aw akum fange.

JOLOF (WOLOF) (*Gambia, Sénégal*)

Sedenane, Yow Suma Yalla, neh dangama sos ngirr hamla teh jamu la. sedena chi jamano ji chi suma nyaka katan ak chi sa magai, chi suma mbadola ak suma am-am.

Benen Yalla amut ku moye you, ndimbal gi chi musiba ki dul danu.

KALANGA BOTSWANA (*Botswana*)

Ndo pa malebeswa, mu Ndizmu, kuti makandi eta kuti ndi mu zibe ne ku Mu shingila. Ndo tendeka mu tjibaka i tjetji, kuti shaya masimba kwangu ne simba Lenyu, Bushayi gwangu ne fumwa Yenyu. A kuna mwe Ndzimu kuzhe Kwenyu. Ntjidzi mu magwadzi, ntjili muli Moga.

KANURI (*Chad, Niger, Nigeria*)

Wuye shadangęna, Ya Ala, nyiga notęga abattęga garo wuga alakkamro. Wuye sa allan tabatkęskęna nem duno banyiga duno nęmgaro nęm denyiga nęm qwowa nęm garo.

Nyilan nguron Ala gade ba, banama yim banna'be, kęndęga kęla nęmbelan kargam.

KENYANG (*Cameroon Republic*)

Ntei ntisé o ta Mandem, be me kewoke Wò, ndu beringę Wo ne besepti Wo, ntei ntisé tete ne, ndu bepab ebah ne betang Ebe, ndu nchep eya ne kefor Eke, Mandem achek apu ane acha Wo, Mpeme ndu esongeri ane atei chi ndu metyi.

KIKUYU (*Kenya*)

Ndi muira Ngai ati niwanyumbire niguo ngumenye na ngugocage wee Mwathani Ngai. Ninjui kahinda-ini gaka ni wa unini wakwa hari Wee na uthini wakwa ni undu wa utonga waku.

Gutiri Ngai ungi thengia Niwe hari uteithio waku mathina-ini na Uhoti Waku.

KILUBA (*Zaïre*)

Nakwabija, ô Leza wami, wampangile mwanda wa kukuyuka ne kukutota. Pa kifuko kino, nâsama kyakanwa kyami, kukulombola bunkomo-nkomo bobe, kulandapala kwami, ne buipeta bobe.

I Kutupu Leza mukwabo enka abe, witabanga mu bya malwa, kudi yewa ukulupie mudi aye mwine.

KILUWA (*Zaïre*)

Nakumbula ha mesu matshu akhima eni ayi Nzambi wonguhangidi mu sambu die kukwizika ni kukufukimina. Kikitsudi eki, nezika eni ami nidiku ni ngolu, Ayi Nzambi Pungu, ami nidi musuyi, Ayi mvwama.

Nzambi Pungu mweka kadiku, Ayi wokutsusadisanga mu yigonsa, Ayi Fumu wodifuka.

KIMANIANGA (*Zaïre*)

Ntele kimbangi, ô Nzambi ami, i Ngeye wa mvanga mpasi vo yakuzaya ye kuzitisanga mpe. Ye buabu, ngieti zaya vo lebakana kuami i lulendo luaku, bumputu buami i kimvuama kiaku.

Kakuena Nzambi ya nkaka ko, ye mu ntangu a mpasi Ngeye wusadisanga, kadi Ngeye wena mu Ngeye kibeni.

KIMBUNDU (*Angola*)

Ngabana umbangi uami u Nzambi iami, mukonda eiê ua ngi bange pala ku kuijia ni kukubeza.

Ngadifisala mu kitangana kiki o kubuila kuami ne kutena kuê, uadiama uami ni unvuama uê. Kanaku Nzambi iengi kikale Eie ngó, u Mubuludi bu i bidi, u Lenda-diâ lenda.

KIMPIN/KIPINDI (*Zaïre*)

Kierek, â Nzēm ami, Nze le mandoen umuin mukukuyebanga ti mukukufukiminanga. Tan alià, ekis bumol ba mi ti bungol ba Nze, busui ba mi ti bunvam ba Nze. Kukitene, lo kufuyini ti Nzèm ambēn, kaka Nze mbwes Nzèm, u useresa band mu bigonz, u uzing a mumpil e nzièn mbwes.

KINANDE (*Zaïre*)

Indi kyimisho, O Nyamuhanga waghe Ngoko wanyihangika okwikuminya n'okwikwanza n'olwanzo lunene Ngaminya okondambi'eno ovolo vwaghe n'ovutoki vwaghu Ovusama vwaghe n'ovungi vwaghu.

Sihali wundi Nyamuhanga oyuti'iwe Oyukasavula omonavi, oyuliho okwiye musa.

KINTANDU (*Zaïre*)

O Nzambi ame, ngina mbangi bonso unganga mu kuzaya ye mu kuzitisa. Yi kuzeyi bungangi mu ngolo zaku ye bumolo bumunu, mu kimvuama kiaku ye kimputu kiamu. Ga nkatu Mfumu nkaka bonso Ngeye, Yu ukunkatula mu kigonsa, Mfumu yani mosi ukiganga.

KINYARWANDA (*Rwanda, Zaïre*)

Ndemera Mungu wanjye, ko wandemeye kukumenya no kugusenga. Muli aka kanya, nemeye amagara make yanjye n'ubushobozi Bwawe, ubukene bwanjye n'ubukungu Bwawe. Ntayind'Imana ibaho itali wowe, Umufasha mu byago, Ubaho kubwe wenyine.

KISONGE (*Zaïre*)

Nankumina shi, Obe Yaya Efile Mukulu ngi bampangile bua kukuiuka na kukuuma. Kano kapindji nambuela bobofule buande na bukome buobe, bulanda buande na bulolo buobe.

Takui mungi Efile bu Obe ni nya, anka Obe apasana ku masaku, Obe namene shi mukitshibue na mungi.

KIZOMBO (*Angola, Zaïre*)

E Nzambi 'ama, nsidi 'e kimbangi vo Ngeye wa mpanga mukuzaya ye kukunda. Ewau ntambuluidi 'e nbovok 'ama ye ngolo zaku, kimputu kiama ye kimvuama kiaku.

Kavena Nzambi 'e nkaka ko vo ka Ngeye ko, Ona unanga usadisi muna sumbula, Ona unanga muna Yani kibeni.

KONDE (NYAKYUSA-NGONDE) (*Malawi, Tanzania*)

Nilikumanya, wako Nungu wangu, doni undingumba nikumanye nikupambedye Wako. Niku-kumanyia kwa wakati hau, kudidimanga kwangu na chakulula Chako, na umasikini wangu na uhumu Wako.

Apali Nungu junji ni Wako, Wakupwazela Mu-mauvilo Muwikala Umwene wa uti.

KONGO (KIKONGO KITUBA) (*Angola, Congo Republic, Zaïre*)

Ngienina mbangi, o Nzambi ame, vo wanvanga mu kuzaya ye mu kufukamena. Yisungamena mu ntangu yayi kiwayi kiame ye kimfumu kiaku, ki sukami kiame ye kimvuama kiaku.

Ngeye mosi kaka i Nzambi, Ngeye wusadisanga muna sumbula, Ngeye wuzinganga muna Ngeye masi.

KUANJAMA (KUANYAMA) (*Southwest Africa*)

Ondi sisi, Kalunga kange, no ku tia ove ua sitange ndi ku sive, ndi ku linjongamene. Oha ndi, hokolola, pe fimbo eli, mo ku hena enono kuange ndelene mo lu enono Doje, moluhepo lange no mo luo upuna Uoje.

Kapena nande Okalunga va mue ndelene Ove, Omukuafi, uopoupatekedi, Ou mu Ove Muene.

!KWI (*Botswana*)

Tse xo sa khe khoa ǁha, ǁKama kha khi di be, kha tsae qxo khe a ts'ao ta tsa a kha, ta tsa tsaoama kha. Khe khoa d‡kum n |ngi |kam, khi kha tsaa sa tsa kha khedi se he, khi kha |xo m xa tsa kha khobe se he.

ǁKama hka |kú be ha be tsa |kwi 'e, xwe kxam tsa se 'ua, qx'oe kha tsa |kwidi s kha.

LINGALA (*Congo Republic, Zaïre*)

Nazali nzeneneke, o Nzambe wa ngai, 'ta okeli ngai mpo nayeba Yo mpe natondo Yo; nakondima bebe na bolembo bwa ngai mpe bokasi bwa Yo, na bobola bwa ngai mpe bokumi bwa Yo.

Nzambe mosusu lokola Yo azali te, ozali oyo akosalisa otango ya mpasi, oyo akotikala se Ye moko.

LOGO (*Zaïre*)

O Djuka, miba ta ma ami nizo mpe amiakumbamelizo. Andro konidi, mali mivo amitada ma ngufwa yo, ami ngufu lavu lavu ama tiza mpe ami mosoro.

Djuka azia yo paka mi, api mondia alunguli ta mabi a, api adrile ise.

LOKELE (*Zaïre*)

O Mungu wami, isoɛnɛ mbo okelimi eoka iluweke la iinelek'Aɛ. Iswimela nda eye mbileye bowandu wami la bofoka w'Aɛ; iuw'ami la lifoka liaɛ.

Angoɛnɛ Mungu wasi sakoloko Aɛ, oyo atosungaka nda mbile ya tale, oyo ayali laya laya.

LUBUKUSU (LUHYIA) (*Kenya*)

Esendi ne bung'ali, O, Wele wase, sikila Ewe wanonga khumanye ne khu khusikamila Ewe. Nga ndola luno luri, khu mani kase kamakekhe khu bunyali Bwowo, khu butambi bwase, khu buhinda Bwowo.

Saliho Wele okundi nokhali Ewe, Omuyeti mubutinyu, Oliyo yeng'ene.

LUGANDA (*Uganda*)

Nina obujjulizi, Ai Katonda wange, nti wantonda okukumanya n'okukusinza. Nkakkasa mu kiseera kino obutesobola bwange, n'olwobuyinza bwo, mu bwaavu bwange, ne mu bugagga bwo.

Tewali Katonda mulala okugyako, Ggwe, Omuyambi mu kabi, Eyemalirira.

LUNDA (CILUNDA) (*Zambia*)

Eyi Nzambi yami, eyi inkeni wankeñeli kulonda nikiwluki kulonda nikulombeleli. Nacheseki, hampinji yinu, ha kubula inovu jami, mukulema kweyi muwuzweni wami muku heta kweyi.

Kosi Nzambi ji kwawu ja cheñiku china eyi hohu. Eyi inkwashi inhembi wayuma yejima.

LUNDA/NDEMBO (*Zaïre*)

Nidi kambaji keyi O Nzambi yami, netu yeyi wanleñeli muloña wakukwiluka ni kuku hameka. Nashimuni chalala lelu dinu kuzeya kwami ni ñovu jeyi, uzweñi wami ni kuheta kweyi.

Kosi Nzambi mukwau china yeyi hohu, ona wakulaña mu malwa, ona wahaya nyaka kudi eyi aweni.

LUO (*Kenya, Uganda*)

Ai Lubanga, aye ni In icweya me ngeno In ki me woro In. Anyutu kombedi ni tekona pe ento diti tye, ni an lacan In lalonyo.

Pe tye dok Lubanga mukene kono In, Lakony ican, dok Ikwo giri keni.

MAKHUWA (*Mozambique, Swaziland*)

Kinniwerelani namona, Kho Mulukwaka, wera wi Nyuwo Mokipatusha wi miyo Nyuwo Kosuweleni ni wokokhorani. Kinnilapa mwa chuhu yela ethu yohiwereya mene ikuru sanyu, muthonyero aka ni muhakhwanya.

Khavovo Muluku Mukina opwaha Nyuwo, okikhunela mu sawopiha yowo onikhala Mwa yowo Mekhaiye.

MALAGASY (*Malagasy Republic*)

Toviko, Andriamanitro ô, fa Ianao no namorona ahy, mba hahalàla Anao sy ho tia Anao. Tsaroako amin' izao fotoana izao ny fahalemeko miolotra amin'ny herinao, sy ny fahantrako manoloana ny harenao. Tsy misy Andriamanitra afa-tsy Ianao, dia Ilay miaro amin'ny loza, Ilay misy tokoa amin'ny maha-Andriamanitra Azy.

MANDINKA (MANDINGO) (*Gambia, Sénégal, Guinea*)

N'sedeya, n'mari ko I'ye n'da le ke I'long aning ka I'batu.

N'sonta n'na sembeng tang ya la aning I'te la bungba ya, N'fua re ya anina I'la bana ya. Ala koteng mang soto fo I'te, I'dembari la, I'meng ye I'fang tarandi.

MASHI (*Zaïre*)

Neci Yagirwa Nnamahanga, manyirire oku wandemire mpu nkumanye na nkuharamye. Bunola nyemire obuzamba bwani n'Obuhashe bwawe, obukenyi bwani n'Obugale bwawe. Wêne Nnamahanga nta wundi, we burhabale omu mbaka, we Nnamubaho.

MASHINGOLI (*Somalia*)

NA SHAHIDHI MNUNGU YUANGU KAMA WEYE KUNUMBA NI KUMAGNE NA IBADHA

YAKO NA SH AHIDHI KAMA JERO KUA UZIVU NA NGUVUZAKO NA BILLA NGUVU NA GUDURA YAKO NA UFAGHIRI UANGU NA UTAGIRI UAKO HAKUNA MNUNGU MTUHU ILLA NI UEYE NA HUKUMU YAKO UEYE.

MASSA (*Chad*)

Nan wi touanou nan sama souloukna Launa vanou nang la nou, â nan wangou grivangou.

Wili ni nan wala toutga vanou ti denota vangou, haouta vanou nan tia tangou.

Lau mara meidi kouta kan nangou samara ma soua meidi.

MAURITIAN CREOLE (*Mauritius Island*)

Mo témoigné, Bon Dié, qui to fine creé moi pour conne toi et adore toi. Mo confessé maintenant mo impuissance divan to puissance et mo pauvreté divan to richesse.

Na péna ène lote Bon Dié qui toi, celui qui aide dans danger et existé par li même.

MENDE (*Liberia, Sierra Leone*)

Selimɔ lɔ a nge. O nya Yewɔi kɛ Bia mia Bi nya gbatɛni kɔɔ ngi Bi gɔɔ ngi yaa a hɛɛ Bi ma. Nyaa gayema kiahuna, kɛ kpaya gbi ii nya wɛ, kɛ leke Bia kpaya Maha Wai a Bie; nya vɛɛlingɔe, kɛ leke Bia Kpatɛi gbi i Bi yeya.

Ngewɔ weka gbi ii na aa wie kia Bi na.

Bia mia Ba gbɔ mu ma kpundɛ gbi hu. Bia yakpe mia Ndɛvui i Bi hu kunafɔ va.

MINA (POPO/GE) (*Dahomey, Niger, Togo*)

Mougni dassé, o gné Mawu, odom bé madjessigné eyé massomonyé. Mougnan Ouélébè kéa apé hounsin mado, Coudo apo hounsin dodo apé aya coudo opo tchikpokpo.

Noudékpé mougbadé ouwo, amé ké hona na améo bé afocoumé amékélé édokesia.

NDEBELE (SINDEBELE) (*Rhodesia*)

Ngiyafakasa, O Nkulunkuly wami, ukuthi wangidala ukuthi ngikwazi, njalo ngikukhonze. Ngiyafakaza kathesinje, ngingelamandla kuwe OMkhulu, ebumpofini bami lekunotheni kwakho.

Akakho omunye UNkulunkulu ngaphandle kwakho. UnguMgcini eziNgozini UNgo-Ncedayo.

NGAMBAI (NGAMBAYE) (*Chad*)

Ei Allah lem, mam'too jee naige tarée, I ya ram kam geri lem mba kam mosso kul noin'g lem.

Mayan missi noin'g basiné, ma m'to nje rem I too jé singa mon'g, ma m'to njé ndoo I too njé né kinga.

Allah I ya ge kari ba, I ya too jé la ge dojé lo g toobel g I ya too deou doroi.

NGONDE (CHIKHONDE) (*Malawi*)

Nguyagha nketi wako, E! Kyala wangu, ukuti walimbelile une ukuti ngumanye, nukukwiputa yuyuwe. Ngwitikisya akabalilo aka, nensita maka, kangi Mmaka ghako amakulumba, mbutolwe bwangu na mbukabi Bwako.

Akayako Kyala uyungi loli yuyuwe popapo, We ntuli mbutolwe, Uliko kubumi wi Mwene.

NYAMWEZI (*Tanzania*)

Ndisanizya, Guku Mulungu wane ati wambumba kigele nkumanye na kukwisenga B'eb'e. Ndizumilizya, henaha ku vugayiwa nguzu kwane na kuvusondo wako, kubapina wane na kuvusavi wako.

Kuduhu Mulungu ungi sumbwa B'eb'e wakisa mumaluduko na wa kuhola kuhanya.

NYANJA (CHINYANJA) (*Malawi, Zambia*)

Ndicitila umboni, O Ambuye, Mulungu wanga, kuti munandilenga kuziwa Inu ndi kukondani Inu. Ndibvomela panthawi ino kulefuka kwanga ndi kukula kwa mphamvu zanu, kusauka kwanga ndi kulemela kwanu.

Kulibenso Mulungu wina koma Inu nokha Muchinjilizi, Mwini zonse.

'NDONGA (OCHINDONGA) (*Southwest Africa*)

Gena okutumbulwa lumwe mootundi Omilongo mbali na ne, Omutenya.

Ongame otandi hempulula Kalunga Kandje, kutya ongoye wa shiti ndje ndi ku tseye ngame ndi ku longele nokukugalikana. Otandi hempulula mpaka uunjengwi wandje moonkondo dhoye noluhepo lwandje mUuyamba woye. Kakuna Kalunga gulwe ponto yoye, Ongoy Omukwathi mUudhigu, Ongoye Omuyapuki.

PEDI (*Northern Transvaal*)

Xore e rapelwe xa tee ka moraxo za masome a mabedi le mentso e mene ya di Iri, Xoba mosexare o moxolo.

Ke nea bohlatse, O Modimo waka, xobane O mpopile xore ke xo tsebe, Ke xo o khunamele. Ke ineela mo nakong e, bofokodi byaka maatleng a Xaxo, bohumanexing byaka Khumong ya Xaxo. Xaxo Modimo e mong xa e se Wena. Mothusi melekong, Wena E o tiileng.

PHIKAHNI (*Mozambique*)

Ndzi maha a fakazi, oh Xikuembu xa mina. Leŝuaku hambi leŝui u ndzi Wumbeke aku ku tiva ni kuku khizamela. Ndzi maha fakazi hi xikhati xai ŝuoŝui. Agomeni la mina, mintanwini ya Wena. Aussiwanini la mina awumpfundzini la wena.

Akuna Xikuembu xinwana handlhe ka wena mumpfuni wa tinkarhato ni nwinhi Wamintamu.

RONGA (SHIRONGA) (*Mozambique, Swaziland*)

Ni hamba bumboni Oh! Šikwembu šanga. Leŝaku nambi leŝi uni bumbiki akuku tiba niku ku nkhinsamela, ni yentša bumboni hi nkama wa ŝoŝi agomeni danga ami ntanwini yaku, abusiwanini bya nga abu pfundini byaku.

Akuna Šikwembu šimbe handle kwaku, mupfuni wa ntikarato nwinyi wa mintamu.

RUNYORO RUTORO (*Uganda*)

Nimpayo obukaiso, Ai Ruhanga wange, ngu niwe wampangire nkuramye kandi nkumanye, nindanga omukasumi kanu, mu bugara bwange kandi mu buguuda bwawe.

Busaho Ruhanga ondi, Kwihaho iwe wenka, Omukonyezi omukabi, Anyakwomeera.

SANGO (SANGHO) (*Central African Republic*)

Mbi yékè témoin, O Nzapa ti mbi, biani Mo sala mbi, si mbi lingbi ti hinga Mo, ti vuro Mo, mbi fa sioni ti mbi na ngoï so na gbèlè Mo, passi ti mbi na ndoyé ti Mo.

Mbèni Nzapa ndé ayékè pépé, gui Mo oko Mo Jo ti bata ajo na ya ti ngangou, Mo yékè lakouè lakouè.

SARA NGAMA (SAR) (*Chad*)

Me guer go Allah yam, Kad yi râm Kad m'guério m'doi o. M'guer go rotam, tam ri wa togoum goto ngang Yai o, ndô yam o i yan kingué Yai.

Allah krang ki toi goto, Yi ngué korjiko kem yah ki madjal guetio, Yi kba tel roi yi Allah.

SHONA (*Mozambique, Rhodesia, Transvaal*)

Ndinopupura, O Mwari wangu, kuti makandisika kuti ndimuzivei nokukunamatai. Ndine umboo panguva ino, mukushaya simba kwangu nesimba Renyu, kuurombo hwangu nekuupfumi Hwenyu.

Hakuna mumwe Mwari kunze Kwenyu Muhatsiri mumatambudziko, Uyo asingade rubatsiro.

SHUA (*Botswana*)

Tse hu se re o ké ta kõ, tî Tôra to, tsa ta 'a se nya aha, ti tsa 'a 'ă na tsa 'a hyaã ma tia. Ta ke ẽ |kam a n ǁ'áu, ta ci o |hoa tsa kári |hoa ta ye o |hoa tsa ǁ'ai |hoa.

Tôra ka ny:e h:ă tsàm se, Thõ ke hu 'a kwára kwe, |kûi se hk'òẽ kwe.

SOMALI (*Somalia*)

Waxaan marag ka ahay, Eebbow, inaad ii abuurtay aqoonsigaaga iyo caabudidaada. Waxaan hadderba marag ka ahay tabardarridayda iyo karitaankaaga, cayrnimadayda iyo hodanimadaada.

Eebbow, Ilaah kale majiro adiga mooyee, dhibkabixiye, weligijire.

SUKUMA (*Tanzania*)

Nalinzunya, Bebe Mulugu wane, giki ukanisumba nakumane Bebe na kukulemilija. Dmzunya ung'wi ikanza ili, ubusunduhazu bone na kunzu jako, mubihabi bone na usabi boko Bebe.

Hatiho Mulugu ugi hambunu Bebe Nduhu Ng'wambilija wa Mayaga, Uyokikalaga Muweyi Ng'wenikili.

SUTHO (SESOTHO) (*Lesotho*)

Ke paki, U Molimo oa ka, Uena U mpopetseng hore ke be le tseho ea Hau, 'me ke U khumamele.

Kea itlhatlhoba, motsotsong ona, ho hlokeng matla hoaka ho Ea matla 'ohle, bofumeng ba ka ho ea ruileng tsohle.

Ha ho Molimo o mong hape haese Uena, Mothusi litlokotsing, Ea iphelisang—ka—Boeena.

SWAHILI (*East and Central Africa*)

Nashuhudia, Ewe Mungu Wangu, kwamba Wewe Umeniumba mimi kukujua Wewe na kukuabudu Wewe. Nahakikisha, katika wakati huu, juu ya unyonge wangu na uwezo Wako, juu ya umasikini wangu na utajiri Wako.

Hakuna Mungu mwingine ila Wewe, Msaada katika Mashaka, Aliyepo-Mwenyewe.

THEMNE (TEMNE) (*Sierra Leone*)

I sɔŋ məseri OKuru kami, munɔŋ po bɛmpa mi tək tara mu; yi kəbatho mu rəmə lompi. I lanɛ ka alɔkɔ aŋe. I teba ayɛthɛ mi kå munɔŋ kaba afɔsɔ: ka amɔnɛ mami yi munɔŋ ka rayola ramu. Ukuru ulɔm ɔyi yɛsɔ thambe munɔŋ. Ka mar mi ka masibo, munɔŋ I yi gbora təkbatho.

TIGRINYA (*Eritrea*)

ያ ኦሎላቸይ ፡ክፈልጠካን ኩሎልቸካን ፡
ከምዝፈጠርካኒ ኦሎስከር ኦሎኹ ።።
ኦብዘ ኣፃንዝኦ ከኣ ፡ ሰንፍናይን ሓይል
ቸን ፡ ስኣነቱይ ሃብትቸን ኢረጋገጽ ።።
ብጌዙ ጸበባ ረፃኢ ፡ ብገዛኦ ርኦስቸ ኦት
ነብር ፡ ብጀካቸ ካልኦ ኦሎላቸ ፃሎን ።።

TONGA (CHITONGA) (*Zambia*)

Ndime kamboni mwami Leza wangu, kuti wakandilengela kuti nkuzibe alimwi nkukombe. Ndazumina cino ciindi kuti ndimuteteete webo ndiwe singuzu, mebo ndimucete pele webo ulimuvubi.

Kunyina umbi Leza zunze kwako ndiwe mugwasyi mumapenzi esu, ulapona mukuyanda kwako.

TSHILUBA (*Zaïre*)

Ndi njadika, Wewe Mvidi-Mukulu wanyi, ne wakamfuta bua kukumanya ne bua kukutendelela. Ndi njadika mu tshitupa tshihi emu, bufuba buanyi ne bukole Buebe, bupele buanyi ne bubanji Buebe.

Kakuena Muidi-Mukulu mukuabo bu Wewe, M-Muambuluishi wa mu Dikenga, Nyeye udi wikalaku anu Yeye-Nkayende.

TSWANA (CHUANA/SETSWANA) (*Botswana*)

Ke supa bopaki, O MOdimo wa me, gore ke Wena yo O ntlhodileng go Go itse le go Go direla. Ke paka, mo motsotsong o', bokowa ba me go matleng a Gago, khumanego ya me go khumong ya Gago.

Ga gona ope o mongwe Modimo ga ese Wena, Mothusi mo Botlhokong, Motshidi ka Esi ba Gagwe.

TUMBUKA (CHITUMBUKA) (*Malawi*)

Nkucita wukaboni, A! Ciuta wane, kuti muli kundilenga ine kuti ndimumanyani imwe, na kumusopani imwe. Nkupanikizga panyengo iyi, kwambula nkongono kwane na kwa nkongono zinu zikuru, ku wukavu wane na kuwusambazi Winu.

Kulive Ciuta munyakhe kweni ndinwe pera, Muvwiri muvisuzgo, Mul!ko bamoyo Mwekha.

TWI/ASHANTI (*Ghana, Togo*)

Wɔbɔ saa mpaeɛ yi daa awia nnɔndu mmienu ne dɔnko ntam.

"O me Nyame, medi adanseɛ sɛ Woabɔ me sɛ menhu Wo na mensom Wo. Medi adanseɛ seesei sɛ menni ahoɔden biara na Wo deɛ Woyɛ Otumfoɔ, medi hia buroburo na Woyɛ cdefoɔ.

Onyame foforɔ biara nni hɔ ka Wo ho, ɔhaw mu Boafoɔ, Wo na wote Wo ho ne W'ase."

!XÕ (*Botswana*)

Ṇ | e Ku-‡e, ma ‖'ha ka g‖kqon |i te: |nga ṇdi |nga i-|ga. Ṃa ‖'ha cen kona ‖'a: te: |nga ih ‖'ha ka kona |i te: |nga, ṃ ‖'hâ cen |a t'hani |ui te: |nga ih ‖'ha ka |a t'hani ‖'ali te: |nga.

Ku-‡e te'e ṇ‖'a ka |e ! 'an ti, ah'a: kaṇ |gubi uhi:, ah'a: !ngoa ka tam.

XOSA (!XHOSA) (*Botswana*)

Ndiyangqina O Thixo wam ukuba undidalele ukuba ndikwazi ndikunqule. Ngako oko ndiyangqinisisa ngalo eli thuba ngokunga-

binamandla kwam, nobungangamsha Bakho, ngobuglwempu bam, nangobutyebi Bakho. Akukho Thixo ngaphandle kwakho Oluncedo emngciphekweni Ozimele ngokukokwakhe.

ZANDE (*Sudan, Zaïre*)

Mi ni gamu bolo, ai Mboli, wa ma vungule tipa hinolo, tipa hilisolo. Mi idi, ti ku logbo le gimi nangala na gamu ngulu, gimi lungo na gamu hiliso.

Meinongo kula Mboli balo 'te, Kuko na hundo a bolo lo lungo yo, Kuko nala na a gala nitiko.

ZULU (*Republic of South Africa*)

Ngi yafakaza, Nkulunkulu wami ukuthi ungidalele ukuba ngi kwazi nokuba ngi Ku konze. Ngi ya qinisa, kulo mzuzu, ukuthi angi namandla wena u namandla onke, nokuthi ngimpofu mina u cebile Wena.

Amukho omnye u Nkulunkulu ngaphandle Kwakho, U wu Msizi e ngozini, U zimele ngo Kwakho.

THE AMERICAS

AGUARUNA (*Peru*)

WIRJAÍ ETSEGNUNUK, MINA APUJU, EMEMÁTJITI WAITUKTUSAM NAJATUAWAITAN DUWI.

WÍTJAI CHICHÁGKAGTINUK YA BAISHKAM, AME SENCHIJUM SUGUSBAWA DUWI YABAIK ÁGKAN PUJÁJAI.

TIKICHIK AMEA IBAUK ATSAWAI, ISHAMAINUMVAIJÁTMAINUK, AMEKETNIE PUJUT SUKAGTINMEX.

ALEUT (Cyrillic script) (*Alaska, Aleutian Is.*)

Ӣмиӈѯ аӈдаҳтиҳѯ акѯ_
кӣӈѯ Ӆгѯгѯӈѯ аганѯ тиӈѯ
агинаҳ акѯҳтҳиӈѯ, тиӈѯ
акаталиҳѯ каюҳѯ имиӈѯ
камгакӣӈѯ, ѯаӈѯ гасамѯ и_
ӆаӈѯ санаҳѯ тигѯнагасанаӷ_
ѯлѯҳѯ акатакѯкиӈѯ каюҳѯ
кадимиӈѯ аӷѯнаҳѯ аӈаӈѯ
нѯӈѯ киӷгѯӷитасакѯкиӈѯ
каюҳѯ тѯкѯсаӈаӈѯ.

Ѯгдѓкимӣӈѯ Ӆгѯгѯҳѯ
алакаҳѯ ѯгдѓкимӣӈѯ аӷ_
атамѯ ама малгѓканаӈѯ_
ӆаҳѯ илаӈѯ тимиӈѯ си_
смикѯҳѯ алакаҳѯ.

APACHE (*United States*)

Bi'eguindan ne na sha; Bi'eguindan nibika' nshiɀtį, negusįį, ashi ni chį itedishdlįį binka. Dakugu adishdi, shi shin dzileyaedį. Ndi ni dzileguli, shi te'nsįįne, aku ndí yat'a diyį di'e niɀ shi jash. Na'shi duhan kat'ô bi'egu dahindada, dandina ni'egu dahinda, naich'udanne. Ha'a duguzhuda a agu'egu dandi ni'eguinda.

ARAWAK (*N. Guyana, Surinam*)

A baa bekotoi gia ka de Wathinathie bie wa maritana da de dei thien bia be goe nang da sika da-ka-ke-wa gowe babong. Tataa-go damong ka sjoko dja rong, bee wa tataa abo-na, matho damoeneka dja ko mahto baboewa djako. Abathie go sabona, Adajaali bie rong kie, bie rong kie boeroewata na ma da de damoeneka loko de bie rong kie.

ARHUACO (*Panama*)

Matuni gukui naji Ghalaghwasha ma naghwamalé má natunanamighzeja (y adorarte) matuni gukwa ghaika gwásu nituku, má ghamamekwa yá daznada nashi dazna gháwia, ayzc nadaki yá Ghalaghwasha yónagholija niashi yónghwapa.

ATHABASCAN (Ft. Yukon dialect) (*Alaska, Canada*)

Osi vittekueichanchyo, netitinihsha, Nit tsut. Kititihchya tenitenitutula Kenjit, kuikit sidhatsei choog. Tzut-nikueinidhut. Sut tei, Kkuea ei tzut. Sinersitkwichachyo, nitsi, nichile Kitinichi. Nekhe, vittekwichanchyo Koolikkua, nunrzi, kookontrhi. Tei, kwutsut thitihndul. Kokwadhun.

ATHABASCAN (Kutchin dialect) (*Alaska*)

Set kekwadhut nitsut kthutkikhechya kenjit sidhantsei kkashudei. Ako nun nuttie kooli. She suttei kkwa Ako nitkwikhele kooli. Ako she kettun tesichya ako nekhe kekwadhut kooli kkwa. Nunrsi kukootri tei. Kwutsut trikhendul kindhun.

AYMARA (*Bolivia, Peru*)

Nayaj unjtua, Dios tatay, Jumau lurista nayaru jumar uñthañataqui yupaychañataquimpi. Nayaj unjtua anchichaj chamama, nayanja unjasiractua jan chamanit uca, Nayaj unjtua anchichaj juman utjatama nayanstijan utjataja.

Janiu yaka Diosanacasti ujquiti juma sapaquitahua, jumahua yanaptirita taque jan hualinacana, jumahua utjta juma pachpata.

BAURÉ (*Bolivia*)

Di reshitóu, to vekiyir, piti kem shokóvi kesko vichipti ash vekiyichip. Di reshiróu nerekike, doka nasé rejën ash piti asérokon, di pohour (o povor o pubor) ash piti kótirón.

Do kat kapónpóu ponshohué piti. Piti as inkoróbi ash chapchóvi doka kansérpou tikuer ti.

BRIBRI (*Costa Rica*)

YERUR BEBIKETSU BERO YE SIBU ECUEKY BETUYEYU EDIRIRSU EBIKETSU YE WASCHEN Y YERURETA YE QUE DIRIRCHETA, BERCHE TAIE YE SIORARA BE BURU TAIE ER KIO QUE SIBU SCATU BE IMEKE YISCATU YEI SKIMENE ISURUETA IERBI IBUBRÁBA IEBUSCO IBUBRABA.

CARIB (MORENO/GARÍFUNA) (*Belize, Nicaragua, Honduras, Venezuela*)

Au pu'uneauwa. O Lloso kuru, amoro puascanenpo amoro mana adupu'ustoome érome óseguachoome. Au pu'uneauwa co'ollene éropo, au piorésmaba érome amoro tu paripiín, au poreauwa érome amoro tu caballero.

Lla'aba Lloso amu bátuman abiñoscopore, abapune llapiopunta adasta, amántoto aseque tu cugüentarumue.

CARIB (Galibi dialect) (*French Guiana*)

AOU SOUGOUCA TAMOUCHI, TWUE GASSER O OIR OIR A YOU OUCOUTOMER MENGAR O SE OIRTIOMER.

AOU SOUGOUCA ET LOU MELO, AOU PALIPEOIR A YOU ABOROT MENGAR QUADAMADOR A YOU OIR BOROT RICHEMINS.

A MOEIR OUR TE LA PASMENT TAMOUCHI A OIR LA NO COLAT DANDER DA A YOU PANPAMANOLANT, MANCOLOT COMOMINPOENT OA ASSEQUERO.

CHAHUANCO (CHIRIGUANO) (*Bolivia*)

Che aicuá ma che Tumpa, de che apoaba rocua baera jare romboete baera. Che aicua ma aña ve che chepueréa coba jaré depuere, che cheparabete jare. De denbaeyecou. Baetij imru Tumpa ma De güi ba, Poromborij icabibaepeba, jare iyeu guiño oicoba.

CHEROKEE (*United States*)

DB ᏦᏍᎳ, ᏦᏃᏁ, hᎯ ᏍᏫᏗᏔᎳᎯ, ᏍᏓᏩᏘᎤᏅ DB hᎯ ᎬᏅᎩ ᎢᏳᎵᏍᏫᏙᏤᏓᏏ. DS hᎯ ᎬᏔᏓᏬᎵᏍᏫᏓᏏ.

DB ᎬhᏒᏁ hᎬᏁ ᏦᏃᏁ? ᎯᎯ ᎠᏝᏝᏆᎢ. DB ᎾᏂᏝhᎬᎬᎾ ᏂᏆᎢ, hᎯ ᏣᏝhᎬᎬ ᎾhᎬᏏ. DS ᎠᎩᎾiᎢ. hᎯ ᏙᎾᎢᏳ ᏂᏆ ᎾhᎬᏏ.

ᏆᏃ ᎩᏏᏚ ᎤᏁᏔᎳᎯ ᏓᎩᎩ hᎯ ᏣᏆᏒᎯᏳ ᏍᏓᏩᏘᎤᏅ DS ᏍᏓᏩᏳᏓᏚᏅᎩ hSiT DS hᎯᎯᎩᎢ.

hᎯ ᏣᏂᏬ ᎠᏝᏍᏕᏝᏍᏓᏩᏅ.

CHIPPEWA (Woodlands dialect) (*Canada, United States*)

Neen dibaindaun kikaindamowin O neend Gitche Manitou, tchi keen ge gezhetod neend tchiway kikaindjigay keen gahyay tchiway aunamiaytahwah keen, Neen megiway debaudjimowin, tchigayi mahndan ningopassangwaubiwin, tchiway neen kawween gashkiyaywisiwin gahyay tchiway ke mashkauwisiwin, tchiway neend kitimaugisiwin gahyay tchiway ke dauniwin. Eemahgay kauwsen bahkaun Gitche Manitou, anishaydask keen, widokaugaywin pindje bapinisiwaugan, tebinahway aupidanisiwin yegibimadis.

CHOCÓ (CHOCOE) (Colombian) (*Colombia*)

Mi marchi, en berá, ma criabuá ma criamá tachi afuni. mi marchi empera muena, quema quinupineabua mu truá, paratani quinú empera patabarabia. tachi sese audubua, care facia pea bodota tachi sese ituba bua.

CHOCÓ (CHOCOE) (Panamanian) (*Panama*)

Müira testigua tayhí Ancoré bedea devena büía odávera injásita büi cavavai carea y büi carea triabaya.

Müira testigua nahua enda fuerza nee büímina y büira necua büímina, pobre büímina y büira nejomá iri büímina, Dayhí Ancorera abábüiri büi úmera neea, Tayhi care bávarira porque büiábira pueábirí jomá mana büibera.

CREOLE (Dutch) (SRANANG TONGO) (*Surinam*)

Mie e kotoigie—o mie Gado—datie Joe mekie mie foe sabie en aanbedjie Joe. Mie e kotoigie na tapoe na momenti diesie, mie zwatjie en Joe maktie, mie potiefasie en Joe goedoe. No wang tra Gado no de lekie Joe, na Helpiemang ini notoe, na Wang-Die-De-Na-Hing-Srevie.

CREOLE (Haitian) (*Haiti*)

Moin temoin, O mon Dieu, que ou cree um pou moin reconnait ou, pou moin Adore ou, moin gin conscience ya de impuissance moin avec pouvoir, grandeur ou et richesse ou tou.

Pa gin lot bon Dieu cancou ou, ce ou qui secouri nan tout mauvais moment ce Ou qui fort passe tout.

CUNA (KUNA) (*Colombia, Panama*)

Be nuga an nudakedi, Be an Baba, Pe pinsadí anudakégala. Pe purba anualicágwa, perguínanmala an bendake. Pe purba anse ogüaegala, neitirpimákar abdaibugua. Pe do di napiraguad tule tumad, percuable per carmadi.

DIEGUENO (KUM-YÍY) (*United States*)

Nēă măt-ē-kĕnŏp, O Mÿhă, Nēă-pŏw wē-ŏw Whēē ăch-pĭe Whēē. Nēă măt-ē-kĕnŏp nēă-pēēl spĭr-máuw Mÿhă quăw-tĭe, tī-pŭĺl Shĭn nēă wū quēēn-ă-wĭtch quăw-tĭe.

Nēă mă-eye nēă mĭtch tă-pă măuw Mÿhă Shĭn, Mÿhă nū-ĭk Nĭŭmbē nēă wū Mă-lĭe mē-tŏy-yŭm, Yĭke nă Mĭtch-păshŏw.

ESKIMO (Barren Lands) (*Canada*)

Uvanga qauyititsivunga tapsuma Gutip sanala ursimamanga imminik qauyimaqupluni tugsiavigiqublunilu. Tukisititsivungalu manamit pitguniqanginimnik tapsuma pitguniqaninganut, akslunimnutlu aksluinirnut.

Asingnik Gutitaqangilaq igvit kisiuit, ikayuqtauyargiaqaniptinit ilingnit ayugaqangitumit.

ESKIMO (Eastern Arctic Syllabics) (*Canada*)

ᑐᓴᐅᒪ, ᔪᑎᑦ, ᓴᓪᐅᒪᓕᒪ ᑲᐅ-
ᕕᒪᕗᓂᑎ ᐅᕐᓄ ᑐᓂᐊᐅᓂᑎ
ᐅᕐᓄ Lᓪᓕ ᑭᓴᑐᒪ ᐅᕐᒪ ᓴᒥᓂᓄ,
ᓴᒥᑐᑦᑐᑎᓕ, ᓂᓂᑐᒪᓕ ᑐᓂᐊᓂᓂ
ᐱᒪᑎᒪᔪᑦ ᐊᒥᓂᒃ ᐊᑐᒪᓂᓂᑎ
ᐊᒪᓗ ᐃᒥᓂᒃ ᐊᐅᓪᓚᑐᑦᑎᓂ.

ESKIMO (Keewatin) (*Canada*)

ᑐᑲᓂᐊᓂᐊᕐᒪᒃ ᔪᑎᒪ ᓴᓪᓕᐅ-
ᒪᒪ ᑲᐅᓂᓚᔪᒃ ᑐᓂᐊᕿᓂᔪᔪ
ᓪᔪᔪᓚᒃ ᒪᵋᓪ ᐱᔪᓂᑲᒪᓪᒪ
ᐱᔪᓂᔪᑐᒪᕿᐟ ᐊᓵᒪᒪ ᐊᓵᒪᑲᓚᕿ
ᐊᓂᓂ ᔪᑎᑲᒪᓪᒪ ᐃᕿ ᑭᕿᐃ ᐃᑲ-
ᓵᑎᒪᕿ ᔪᑎᑐᒪᕿ.

ESKIMO (Kobuk dialect) (*Alaska*)

Ookauheieah, aungayootmang, eilvich einiktaheima eilichoheilotin sooli pikhaheitcoplotin. Ookauheieach ahkoovuk syaktoiliah sungeepnune; nohleiliah oomalholiknune. Autlamik aungayotachuke ahvatipcoon, ekahyokti nuvaynami, engmik pityi.

FLATHEAD (CHEYENNE) (*United States*)

Quin Kolinstuten, lu til Anawee U ko kolintwhu lu que ks soohum U que ks putenem. Ku yes konkonstinum yetilwha lu ye til eas s.hopt U jasyoyit, U ye til eas konquint U jas s.koyoleewhu.

Tat suewet wes olkosheetums oopen es olkosheetwhu lu es yapastenee. Lu ta epl chinaks Kolinstuten, e.chimish Anawee.

GUAJIRA (*Colombia, Venezuela*)

Tatuja auch, piá Maléiwaa, piain ainjin taya zupúla terrájuin piá ma aijachin tapula piá Tatuja auch jolucho, marchin tayá ma piainja katchin, mulieshtayá pumá piainja washirin.

Nójoish wané maléiwa makaika piá, ja makai jumúin ekai mojúin mukuwaipa, chi ekai numúinwa.

GUARANÍ (*Argentina, Brazil, Paraquay*)

She aikua'a she Tupá, Nde she japó hagüe, roikua'a hagüa, haró Tupa'itu hagüa.

Aikua'a aveí koağa, la she kangy ha, ha Nde, Nde mbaretéha, Ha she Mboriahú, ha Nd, Nde riko ha.

Ndai pori ambu'éishagüa, Ñandejara, Nde ñoite pytyvohára roimé va'í javé, Nde ñoite reikó Nde jehevé.

GUAYMÍ (*Panama*)

Ti es gáde, Oh Nübü tígüe! Mägués ti mígá ni tübá Mädrugaí gáde tí-e. Bütá tigüé es m̈átaréde. Tí-e gáde ménguáre. Ti tü braí m̈átü críbidä. Ti täbre riqueza mähüé bütá.

Nübü müdá ñácarr.

Mäbe ítibé mä ára dé migága mä ára ni nobá bidíga.

HAIDA (*Alaska, Canada*)

Hlaa, weiyat suus uu dii dung Tl'aahlaany; eihl uu saa dungeng dii guudengaan. Uhl giisluu wy'aat tlii dii xaagaas k'an uu, is siis dii k'ungisgdygaas k'ang tlii dung iitlaa gadaas. Dung squun nuueitl dung klaaiidunggung. Dung kil Eihl ging gets sqwaagu saang.

JICAQUE (*Honduras*)

¡ O Dios Mand! An timnon ni na mayá, si suanda was ten iga. Po qui noi es sun. Dios, te qua la ti way, na polra monse sa a ti qui Dios pa ha li cum. Pan u hay Dios, in oy le Dios, un ving baten Dios.

LOUCHEUX (*Alaska, Canada*)

Sit ve tte kwut cha chyoo nya le sen dei ako nit tsut ki le ti chya choog. Kwe tha zit te let ti nja. Sit tei kkwa, kwit zit nun nit chi tei, sit ne rsil kwit cha chyoo kwi zit. Ako nit kwit chilee chi zyoo kkwa nun zi.

Vitte kwit cha chyoo kouko nyoo, kwut tsut tri chi ili.

MACHIGUENGA (*Peru*)

Naro noncamantaquetería, Aparioshi, camictitaqería Viro pitomidákena narunocama táqueri narotáqui noneaquitémbira y nungamagitaquémbira Viro.Pineaquénari oca maicca teranagábe pagabeáquena teranonsanmaíte Viro pashe.

Mameri pashiniacparióshi payoyabisaquiviro irírori ymectacutáqueri notsaroganáque, iriori ictímira por irirori.

MAPUCHE (*Argentina, Chile*)

*Ng*illatun raŋiñ antü men.

Iñche wəldəŋun, Eimi Ngənechen, Eimi tremümen tami kimafiel tañiŋillatuael. Iñche wəldəŋun feula tami neweŋen, iñche yafüŋelán; tami ülmenŋen, iñche weshacheŋen. *Ng*elai ka Ngənechen Eimi məten, kellukelu kuñín men, kishu moŋelnieulu.

MATACO (*Argentina, Bolivia, Paraguay*)

Ohap okalethtayajwo, oka Dios, Ta Am ta enekno yamlek otajwueth amej wet ochaame. Ohap okelethtayajwo hapet atana ta tek okajñayaj ihi wet Am akajnayaj, hap opaththseyaj wet Am aniyatyaj.

Tsi tek iche eth Dios thamet Am, o-eth ta lchote ta owitay ihinya, o-eth Tek latunjwuaihi.

MAYA (Lowlands) (*Mexico*)

Ten ilé, oh, in Jajal-Dios, tech dzaen yolal in kajoltquech yolal kulquech. Ten iláe tí junzutáj, minaan in muk, teché yan a muk, otzilen; teche ayiklech yetel yacunail. Minaan u laak Jajal-Dios, chen tech, tech ca antaj can anac baal kaz, cu cuxtal chen letí.

MAYA/QUICHÉ (*Guatemala*)

In xin wiló, oh nu Dios, chi ri at xinaq'uisaj rech quin weta'maj awach y quin lok'ok'ej awach Weta'am quin ri camic ri' na c'o ta ri nu chok'ab y ru, nimal ak'ij ri at, ri nu meba'li in ri ak'inomal ri at.

Maj jun chi Dios xew ri at, at ri cat tob pa ri jun c'ax, y ri ca c'aslic chi rilic rib.

MICMAC (*Canada*)

Oeligtjitjito, O NISGAM, Gil gisiitepotjit gisi nenolin a gepmitelmolin. Oelnimito, enge asma, nin mnagôtim ag Gil migignôtim, nineolegeagnin ag Gil milsotim. Mo eimog piloei Nisgam pasig Gil tan Apognimasoti metoegigtog ag Gil Iaptjoei.

MOHAWK (*Canada, United States*)

Wa-geh-ni-wha-gwa-risi, Ook Niyo, Neh Ihse dá-ká-dis-son ne á-gon-yen-dé-rih-hok ta-non dá-gon-non-wha-ra-don-sek.wá-geh-ri-wha-nirot, nook-non-wa, ji-niah-teh-geh-suts-teh tanon Ihse, ji-ni-seh-sots-tens-seh-ro-waneh, jini-wá-ki-den ta-non ji-ni-sah-gwe-nya-tsa-rowa-nen. Ihya-gonega oya ne niyo néok Ihse, ne-gah-yeh-na-wa-tsérá neh-yo-da-ri-hok, neihse sa-ri-wha-gwa-noh.

MOSKITO (MISKITO) (*Honduras, Nicaragua*)

Won lal kat praiska:

Yang witnisna O God man yangra paskatma man kaikaia bara man mayunaia. Yang nan witnisna naha pyua sip apia kapri bara man karnikamra; yang umpira lakasna bara man ailalka.

Bahara God apusa man bamansma. Help Patra, ba mita witin Selp rayasa.

MOTILÓN (*Colombia, Venezuela*)

Aue cutré Papachí yupune, amo sanuta tacomena céntopo yopone, aue cutré amicha yarsna i muquepe, aue camisique i amo apenyóntaca.

Guáneque conipa Papachí, cumarco Papachí agüéyabo a'n'tace anípape guáneque yóntaca.

MOTILÓN/YUKPA (*Colombia, Venezuela*)

Aunene, ol Cúmoco, ouncat auyune óope oyénepe, áapera ayampo auyá tócshinco. Aunene, juarketáu, yóitpai auvía, amorcotipshin, aumeréjera'yá amori mavarejaapera ma.

Óloco mak amóroco ólmak, Cumoco tócshinco, ólok oyémerúcané cupétuócoyo, toápanoperám.

NAVAJO (*United States*)

Diyin Shitaa' Nínílíni shíł beehozin éí ałhínáhodiilziih biniighé áshíinlaa áádóó Niji' sodiizin do. T'áá k'ad bee haszíí', háálá shich'i' nahwii'ná áádóó Ni t'éiyá Nidziil, té'é'í shidaah ndahkai áádóó Ni t'éiyá t'áá ałtsoní Ni holǫ.

T'áá Ni t'éiyá Aláadi Diyin nilí háálá nihich'i' nahwiiłná'ígíí t'aą' íínínsin, Hool'áágóó Honilǫ.

OTOMÍ (*Mexico*)

Teróxukua jurhíatijua:

Ji testígueska, oh juchiti tatá diosi, eskarini t'u kueraska parakini mítini ka k'eri ambé arhinguini. Ji testígueska ia iasi, juchiti jukapárhakueri ka chiti uiŋápikueri para iámindu ambé uni, juchiti komu jáŋgueri ka no ma jatsíkuarhikueri ka chiti kánikua jakapárhakueri jimbokari iámindu ambé jatsiska.

No jarhasti máteru tatá diosi eŋga sánderu k'erika eska cha, emaŋga jarhóajpka eŋga kánikua uétarhijka, emaŋga jarhajka mentku isi nájkiru no nemá jarhóataka.

PAPIAMENTO (Spanish Creole) (*Aruba, Bonaire, Curaçao*)

Mi ta doena testimonio, o mi DIOS, coe Bo a cria mi pa mi concoe Bo y pa mi adora Bo. Mi ta testigo na e momento aki di mi flaqueza y di Bo poder, di mi pobreza y di Bo rikeza.

No tin ningun otro DIOS, sino Bo, e auxilio den Peliger, Esun coe ta subsisti di su mes.

PUKINA (*Bolivia*)

Wertre Yooz distike amchuaweke pachamke paj zapa, amkin Mayziz zapa, anzchiruktra tee urake, wuer am azizaricha, wer anachullchica, amke thapa chulltakchichmcha, mazek yakha Yooz zallzzie, yanapt'icha anawalinakista, amzestra personkistra.

QUECHUA (Bolivian) (*Bolivia*)

Nocca ricuni Diusniy, Wiraccocha ccan jatarichihuanqui rejsinasuypaj y munacunasuypaj; nocca ricuni cunanpacha, juchuy casccaita, jatun cascaikita, huajcha casccaita, kapaj casccaikita.

Mana huaj Dius Wiraccocha canchu ccan kikin, sajrapi yanapaj ccan raicu ccansapa.

QUECHUA (Ecuadorian) (*Ecuador*)

Ñuca dius tistigu cani ñucaman viñachiscangui Canman sirvingapa alabaringapa. Tistigu cani cay ratuta ñuca, mana ushay cani, Canmi tucuy ushay Cangui, ñuca pubri cani Quiquin chari cangui Mana Tianpash shug Dius ashta yali hurmana huraspi yanapangui Canmandallatami causangui.

QUECHUA (Peruvian) (*Peru*)

Noqan yachani, D osniy, qampaq kanawaskayquita recsinaypaq, yupaychanaypac. Yachanitaqui kunan pachapi, nana atiyniyoq qqaskayta, qampaq jatun atiyniyoq kaskayta, waqcha kaskayt, kcapaq cayniquita.

Manan joc Diosniy kanchu qanmanta astawan nana allinkunamanta yanapaqniykun, qqanllan Diosniy kausanqui qqanllamanta.

SALISH (Puget Sound dialect) (*United States*)

ʔəstəɬildxʷ čəd, šəq siʔab, dəbad dxʷʔal kʷi t(u)adshuyuc dxʷʔal kʷi gʷədsəs(h)ay-dubicid. gʷəl ʔəskʷədicut kʷi gʷədsɬiwiɬ dxʷʔal dəgʷiʔ. ləcut čəd ʔal tiʔəʔ ʔal ti xʷiʔ gʷədsqʷiq̓ʷ ʔi t(i) adsgʷaʔ adsqʷiq̓ʷ, dxʷʔal tiʔə(ʔ) dsəsʔušəbabdxʷil ʔi t(i) adsgʷaʔ ʔiɬqah. xʷiʔ kʷi bələliʔ šəq siʔab dxʷʔal dəgʷiʔ, dxʷskʷaxʷəxʷ ʔal sx̌aɬil, kʷi ʔa cɬkʷaqid ʔəsʔistə.

SAULTEAUX (*Canada, United States*)

Gee Kayne dah mah zon, Ke shay Manito, che ke kayne ne me nan, Shegwah che mah wim we to nan, Che mean e go e ze yan. Che ke kayne ne me nan ke kaye da ma zon ke zong e ze win she quah neen aye pee chee nay sou e ze yan, shegwa ka a pe chee we note e ze yun. She gwah neen apee chee ke tee mak e ze anne.

Keen aye ta go ka Manito win, ka we che tas so win, Apee saig e ze an, kah ke kay kah ah ya yin.

SHOSHONE (*United States*)

NEH OO-KOO TI SOOM BÄDUGH UPEH SOOK DA-MEH UH NŬ-MEH NĬP-H ŬMEH DA-MEH SOOM BA-DO-H KHANDO-H ŬMEH DA-MEH OIYOS NA-NEH SHOON-DĬ KHAN-DOH. NEH UGH SOOKA DÄ-GWATS, NEH WI-H GÄ HEENA MA-BA-NĬ-WĬ-H ŬNEH WI-H DA-MEH GOO-PANDH, WI-HU DA-MEH DIH TIH HAUNC ŬMEH WI-HU DA-MEH OYOI-DEH-WHUP. ŬNEH WI-HU DA-MEH UPEH GÄ-DEAS OO-AH NEESH DA-MEH UPEH BĬ-H ŬNEH WI-DU DA-MEH BOONIH UPEH, DA-MEH DEıI-MA-ZI-DH DIH TIH DA-MEH NA KHANC OIYO-GOOS HE-INH GOO-PAS NANA-SOO-WOO ḠINDH.

SIOUX (*United States*)

Wakan Tonka mitawa slol ceye na ceyo onihau kta ca maya gage.

Mahon ke sni na neye ni waski, onma si he na naye nejinca, lel owape hin el epin kte.

Okokipe na ni som onyanki yapi, Wakan Tonka ni some towa wi sin.

SIRIONÓ (*Bolivia*)

EBii aba chéé dau chéé. Sá dau abatu chéé, ima-chéé chiian Sande imachéé chian Sande. Yasu tata a. De-aygue de-quiran cuantuchii mbia chii. Tendam ñandeiiti taua de-aygue chéé chaura nyebe eirachéé rache-equia déjera denin-gue Dios-ra.

De-aygue chéé dea-catura.

SUMO (*Honduras, Nicaragua*)

Matu nakkat prernias:

Yang witninis yang Papahnki yang yamus naman yang matilik man kul makulnini. Akaminit yang witninis yang sip awas sai yangki man paun makaupak sipki, yang minikun yangkat man yankli mankat.

Papahn ukdiska man waliki, patkaupa ilk maiatáman, witin silp sanka litki.

TACANA (*Bolivia*)

He marda mi que testigó, oh mia dada Diushú, mia dada ve peitia Diushú eshenapa pují. He marda mi que testigó ye orashú mi que poder mi que impotencia, que ma purí que ma mi que riqueza. Hay ma ve pia Diushú, mi dabai ejejeña, mi dabai Diushú ejejeña.

TEWA (Santa Clara Pueblo) (*United States*)

Naa o toh ne (Nave Taa jo sii) (HaY ti) UU Ti Te PAA Na wi TAAE UU He-ta wi Jo sii a mi tee (naa o TUUNI) (Naa bo) Navi Ka bi ni gati He ta UUVE (Kaa-in ga ta) Nave CHE Biin in gata He ta uuvi CHE IN GATA wiaa wi na aan pi wi Taa jo sii UU TAH; KHA GA TE Di Khun WO DA TE Wi boh gi moi.

TLINGIT (*Alaska, Canada*)

XAT YEEKAXNEEK AX DIKEE ANKOW YOO XATYEEKLEEYETK EE KASAKOOWOO EE YA SCHKAKAWK. XAT YEEKAXNEEK YA YEE-DAT KLETH XAT OOTSEEN KA YEE KLITH-SEENA, KA XAT KANISHKEEDEI, KA YEE ANKAW.

WE EE CHEEKLEINAK DIKEE ANKAW YEE SITEE KA YEE YEDASHEE, KA CHEEWEAH-SKEEDANEEK.

TOBA (*Argentina*)

Aŷem naq'tananeq, oh ŷalamxât' Dios, ye 'am aŷem ad'onataq savotaique da 'am savat'-ton qataq' shioqden. Saq'taxan vetoigui nagui da iqaulaxa qataq' da ad'amxaq', ŷachoqyic qataq' da ad'sallxá.

Qaica ca lẏa Dios napacaleq' 'am, Ñimayé detaunaxan da souqapoigui ca lchic, Ñimayé qaica ca iben'a.

TRINITARIO (MOXOS) (*Bolivia*)

Núti néchoyóre, oh Viẏa, píti pepẏaknó'í tayé'é nimotvíravíyre éne njiruchvíyre. Nechovóyre té fuíti naripu tahína ntumayvina. Ene píti túmevíjch'á, núti póvréno éne píti rícoví'i.

Nahína ponéna Víẏa pkévoríchu píti, p'áyudachvokówi té' to vẏátahibóno, éma maké-voríchu kjówrikówri.

YAQUÍ (*Mexico*)

Lutácatéco:

Inapooné testicó in Dios, enpooné yóturiac paquéne enchitallane. Paqueté enchiwatane. Inapone téstico en lautipo, caemo beki jume in uteám caen utean bequi impovea poovetana emporítoorico. Cabe intok Dios, jú lleaniame, enpo jibapó be chiibo jiapsá.

YARURO (*Venezuela*)

Dadémene koné. Dadémene koné kodé uní optéa. Mené cua ja no rē dērrēr dabáicreine. Dabáicreine cua jámene dērrēr. Dáicre udércre uchércre. Guardemércre guamérene chereguámerenene. Aéme véi optáedi kanémedi optáedi. Optáedi da jua di chi cua.

Optáedi da diu di que juing.

ZAPOTECA (*Mexico*)

NAQUE TESTIGU SHIOSE, YEB LU BAS LA NAHRE TE GUMBE, CHANE LAZ SE YEBLU. NAKQUE TESTIGU NAH SHTEN YEL GU, BIH'N, SHTEN YEL NAZAK.

Ruti steh dad loh yeb lu, ni rak ne nu re che ca-yac nadzin, ni nabahn shteb tis.

ASIA

AGUSANON (AGUSAN) (*Philippine Islands*)

Ako motindog nga saksi, oh akong Dios, nga Ikaw nagbuhat kaniko para magkila kanimo hasta magsimba kanimo. Ako mosaksi ini doon, sa ako pagka wa do-oy gahum, sa akong pagkapobre, hasta sa ako bahandi. Wa nay lain iban Dios kondi Ikaw, ang panabang sa kalisud, ang nagkaugalingon nangabuhi.

AKLAN (*Philippine Islands*)

May pagtestigo aco, O Guino-o, nga Icao ro nag himo cacon para magquilala kimo cag mag ampo sa atubang mo. Nagtestigo aco sa sining momento, sa acon buya cag sa imong ng ca cusog, sa acon ca pobrehon cag imong mangad.

Owa lon it ibang imong Dios con indi Icao, mananabang sa tanan capiligrohan cag ang mainantuson.

ANTIQUEÑO (*Philippine Islands*)

May pag testigo aco, O Guino-o co, nga icao ang nag himo canacon para mag quilala canimo, cag mag ampo sa atubang mo. Nag testigo aco sa sining momento, sa acon caluya cag sa imong ca cusog, sa acon ca pobrehon cag sa imong manggad.

Wara ron it iba nga Dios con indi icao, mananabang sa tanan capilogrohan cag ang mainantoson.

ARABIC

See p. 717.

ARMENIAN

ՈՎ Տէր, իմ Աստուածս, կը վկայեմ որ Դուն դիս ստեղծած ես Քեզ ճանչնալու և Քեզ պաշտելու համար։ Այո վայրկեանին կը խոստովանիմ ակարութիւնս և Քու զօրութիւնդ, իմ ապջատութիւնս և Քու հարստութիւնդ։ Քեզմէ զատ Աստուած չկայ, Պաշտպանող և Ինքնակոյս։

ASSAMESE (*Northeast India*)

হে প্রভু, মোৰ ঈশ্বৰ ! মই জানোঁ যে তোমাক জানিবলৈ আৰু পূজা কৰিবলৈ তুমি মোক সৃষ্টি কৰিছা। এই মুহূৰ্ত্তত মই স্বীকাৰ কৰোঁ যে মই দুৰ্ব্বল, তুমি সবল, মই গৰীব তুমি সম্রাট, তুমি ত্রাণকৰ্ত্তা, স্বয়ংপূর্ণ ; তোমাত বাহিৰে আৰু অন্য দেৱতা নাই।

BAGOBO-GUIANGAN (*Philippine Islands*)

Monna O nama ko, ngo poggali no ogo para kohaddon asta nikko. Mallo-o kloni mismo ngo hago lomilomit nikko keng kollos, ngo ogo keng kaayo-ayo, hikko keng malikoddo anda ottad ngo nama, hikko na eng kotawang neng hirap eng boy-yottow neng naw-wo mo.

BAHASA BADJAO (*Philippine Islands*)

Aku makasaksi, Ya Tuha ku, dah bay hinang aku ni katoo-nan maka ni duwaahan. Aku nulay ma kadjapan iti ni kalunaan maka ni kamiskinan ku maka dayan.

Mahananiya saddi Tuhan suga siga nabang ma kalaatan Kaulluman.

BENGALI (*Bangladesh*)

হে আমার ঈশ্বর, তুমি আমাকে সৃষ্টি করিয়াছ তোমাকেই জানিবার জন্য এবং তোমারই অর্চনা করিবার জন্য, সেই সাক্ষাই আমি বহন করিতেছি। প্রতি মুহূর্তে আমি আমার শক্তিহীনতা এবং তোমার অসীম শক্তি ও আমার দারিদ্র্য এবং তোমার ঐশ্বর্য্যের প্রমাণ পাইতেছি।

তুমি ছাড়া আর কোনো ঈশ্বর নাই, বিপদকালে তুমিই পরিত্রাতা, চিরস্থায়ী।

BHOJPURI (*India*)

हे ईश्वर हम गोआही देत बानी कि तोहरा के चिन्हे आ तोहरे पूजा करे खातिर तू हमरा के पैदा कइले बाड़। हम एह घरी कबूल करत बानी कि हम बेसकति बानी आ तू सब सकती से भरल बाड़ हम दलिदर बानी आ तू सब सकति से भरल पूरल बाड़ हम तुच्छ बानी आ तू सब सामरथी बाड़।

तोहरा के छोड़ के दोसर केहू परमात्मा नइखे। तूही हव भयावन संकटन से तारनहार आ स्वनिर्भर

BICOL (BIKOLANO) (*Philippine Islands*)

Nagpapatotoo ako, O Dios ko, na linalang Mo ako na mamidbid Ika asin sambahon Ika. Nagpapatotoo ako, sa oras na ini, sa pagka dai ko nin kapangyarihan asin sa Saimong Kusog, sa sakuyang kadukhaan asin sa Saimong kayamanan.

Dai nin ibang Dios kundi Ika, an Tabang sa Peligro, an Mismong Nagdadanay.

BIDAYUH (*Sarawak*)

Aku jaji saksi ndug tanpa aku, akam mbuh ngundah supaya aku empuan akam serta lalu nyembah akam. Aku besaksi ndug iti seh, minan semoa pengurang kuasa aku ndug semoa pengagah akam, serta dingan pinyiranta aku dengan pingiraja akam.

Anyap tanpa da bekun masu akam, pinulung masa susah, pinulung adup.

BILAAN (*Philippine Islands*)

Fnanglut go O Duwata na ge i ftabo deg na mimo deg agmade ge na mangamfo de ge. Gade go de kagkahon ani de klande gnagan go, dee de akgaganam de kablasok go na dee de kalgadom. Lande dame Duwata ko la lohge de lande sen kafyem na tabongam di kat sato de gami.

BUKIDNON (*Philippine Islands*)

Testigosan ko, O Magbabaya ko, ha iyan ka nigtul-tul kanak ho pagkilala imo daw pagsimba imo. Matun-an ko ha laus taini ha gutloa ha hura ko agkabaloy daw sa gahum no, sa ka pobre ko da sa Bahandi no.

Hura un lain ha Magbabaya; kodi Ynaka, magbubulig ho Katalagman; nagkinaugalingun-ho Pagpanginabuhi.

BURMESE (*Burma*)

ကိုအသွင်ထာဝရဘုရား သခင်၊ အသွင့်ကိုသိနှင်း လည်လျက်၊ အသွင့်ကိုပူဇော်ကတော့ရန် တပြည့်တော်အား ဖန်ဆင်း တော်မူသည်ကို ယုံကြည်ပါသည်။ ယခုလော လော ဆယ်မှာ တပြည့်တော်၏ ချိုနဲ့ခြင်း နှင့် အသွင်၏ တံခိုး တော်ကိုငဲ့၊ ။ တပြည့်တော်၏ ဆင်း ရဲနွမ်း ပါး ခြင်း နှင့် အသွင်၏ ကြွယ်ဝ ပေါများ ခြင်း ကိုငဲ့၊ ဝန်ခံ ပါ သည်၊ စောင့်ရှောက်တော်မူသော ထာဝရတည် နေ တော်မူသော အသွင်မှတပါး ၊ အခြား မည်သည့်ဘုရားမျှ မရှိပါ

CAMBODIAN (KHMER) (Khmer Republic)

បពិត្រព្រះជាម្ចាស់ ខ្ញុំសូមទទួលស្គាល់ថា ព្រះអង្គបានមង្កើតខ្ញុំ ដើម្បីឲ្យ ស្គាល់ព្រះអង្គនិងគោរពព្រះអង្គ ។ ក្នុងពេលនេះសូមមេត្តាក់ការពន់ខ្លាយរបស់ខ្ញុំនឹង បាមើដ៏បវររបស់ព្រះអង្គ ការក្រលំបាករបស់ខ្ញុំ និងការមានសម្បត្តិដ៏ធំរបស់ព្រះអង្គ ។

ក្រៅពីព្រះអង្គចេញ គ្មានព្រះជាម្ចាស់ពភាមួយយកមកប្រៀបផ្ទឹមបានទៀយ។ ព្រះអង្គជាអ្នកជួយរំដោះទុក្ខកំយរបស់សត្វ ព្រះរង្គគង់នៅជានិច្ច ។

CEBUANO (CEBUANO/VISAYAN) (*Philippine Islands*)

Saksihan ko, O Diyos ko, nga Ikaw mao ang naglalang kanako sa pag-ila Kanimo ug pagsimba Kanimo. Matud-an ko niining gutloa, sa akong kawalay mahimo ug sa Imong gahom, sa akong kakabus ug sa Imong bahandi.

Wala nay laing Diyos kondili Ikaw, ang tabang sa katalagman, ang Nagkinaugalingong—Pagkinabuhi.

CHHATTISGARHI (*India*)

ये मोर भगवान, तहिच्च मोर गवाही हस कि तहिच्च मोला बनाये हस तोला पहिचाने खातिर अउर तोर पूजा करे खातिर । मैं ये बखत ये बात मानत होंव कि मोर मा कुछु शकती नइ हे तहिच्च हा सर्वशक्तीमान हावस । मैं बहुलेच गरीब होंव तेंहा सबो परकार ले धनी हस । तोर सिवाय कोनों दूसर भगवान नइ हे । तहिच्च हावस जवन दुख मा मोर सहायता कर सकत हावस अउर तहिच्च अपन उपर निरभर हावस ।

CHINESE (Hokkien dialect)

呀我的上帝我可以證明我是你造的,使我認識你,
尊敬你。我現在證實我是懦弱的,你是全能的我是
貧困的你是富裕的。除你之外沒有其他上帝,你是
保護者,你是自生自在的。

CHINESE (in two scripts)

義務

（廿二）

啊我的上帝，我可以宣稱我的生命是你賦予的，因而使我認識你而尊敬你，我現在證實，我是懦弱的，你是全能的，我是貧困的，你是富裕的。除你之外沒有上帝，你是保護者，你是自生自在的。

博愛和拉

我們底「目的」是什麽？是認識上帝，是崇拜上帝。①

我們認識了祂，生命底「目的」便實現了。燈底目的是發光，笛底目的是奏出柔美的音樂。我們要實現生命底目的，就一定要認識上帝。不認識祂，我們就像是沒有點亮的燈，沒有聲音的笛了。

博愛和拉，②這個時代的「上帝底偉大的顯示者」。③寫了一則禱文說：「呀！我的上帝，我可以證明我是你造的，使我認識你而尊敬你。我現在證實：我是懦弱的，你是全能的，我是貧困的，你是富裕的。除你之外沒有上帝，你是保護者，你是自生自在的。」

博愛和拉教我們每天中午都背誦這節禱文，否則，恐怕我們會忘記了造物創造我們的目的。願我們做一支動聽的笛子，在上帝底讚美中顫震！願我們不是無聲的笛子！

CUYUNIN (*Philippine Islands*)

Naga testigo aco Dios co nga icao ang may buat canaquen, nga kilala ta cao ig ing guegueg-man. Naga testigo aco sá mga oras nga dia Dios co nga inde sarang macacomparar ang aqueng keseg sa canimo ig ang aqueng calised sa imong manggad. Icaco lamang ang Dios, ig icao lamang ang sarang macabawi canamen sa tanang cacorian.

GADDUNG (GADDANG) (*Philippine Islands*)

Pacuruhuan co, O Dios co, se pinaratunac ta quesi maamuan ta Ca e idayadayo ta Ca. Taddanggan cu, sitoya ya quinacafec e ya pacapanguam, ya diyariyat co e ya quinama-yamannu.

Awan a corhuan a Dios nu baccan a Icca, na Acquisesalacan si Quetaggacan, na Acqui-taronan.

GARHWALI (*India*)

हे भगवान मि यीं बातकू गवाहु छइ कि तिथइ जणना खुणी और तेरी ही पूजा करणा खुणी म्यारू हूवाइ । मि वीं बात थइ मनदू छऊ कि तू सबले भल्या ताकतवर छइ, मि गरीब छउ और तू ताकत, मि छोटु छऊं और बीम सब कुछ छन ।

त्यारू अलावा कुइ भी भगवान नीचा । त्वीही केवल बड़ा कष्टों म पार कराण वलू छइ तथा त्वीही सहायता करणा वलू छइ ।

GONDI (*India*)

हे भगवान-नवा इद मेन्दूल इद पोल्लोदा यवाइ आन्द कि नीकुन समझे मायलाहक अन पूजा कोलाहक इन्जोर पन्डतीन । नना इजेक कमजोर आतान अन निमा खूबे लाव बितान मन्तोन, अन नियाना धन हुडूकायो मन्ता अन ननी गरीब आतान ।

निकून तासीन दूसरा भगवान हिले, निमाती खुदे ईता आन्दी, अन निमाय सत्यानाश कीसहोयातोन !

GUJARATI (*India*)

'હું સાક્ષી આપું છું, હે મારા ઈશ્વર, કે તને ઓળખવા તથા તારી જ પૂજા કરવા તેં મને સર્જ્યો છે. આ ક્ષણે હું મારી તુચ્છતા અને તારી સર્વ-શક્તિમાનપણાની, મારી દરિદ્રતા અને તારી સર્વસંપન્નતાની તથા મારી અશક્તિ અને તારા પરમસામર્થ્ય'ની સાક્ષી આપું છું.'

GURMUKHI (*India*)

ਹੇ ਮੇਰੇ ਸਵਾਮੀ ਮੇਰੇ ਈਸ਼ਵਰ ! ਮੈਂ ਇਸ ਗਲ ਦੀ ਗਵਾਹੀ ਦੇਂਦਾ ਹਾਂ ਕਿ ਤੂੰ ਮੈਨੂੰ ਇਸ ਲਈ ਉਤਪਨ ਕੀਤਾ ਹੈ ਕਿ ਮੈਂ ਤੈਨੂੰ ਪਛਾਣਾਂ ਅਤੇ ਤੇਰੀ ਪੂਜਾ ਕਰਾਂ । ਮੈਂ ਇਸ ਸਮੇਂ ਸਵੀਕਾਰ ਕਰਦਾ ਹਾਂ ਕਿ ਮੈਂ ਨਿਰਬਲ ਅਤੇ ਤੂੰ ਸਰਬ ਸਮਰਥ ਹੈਂ, ਮੈਂ ਦਰਿਦਰੀ ਅਤੇ ਤੂੰ ਧਨੀ ਹੈਂ । ਤੇਰੇ ਬਿਨਾਂ ਦੂਸਰਾ ਕੋਈ ਈਸ਼ਵਰ ਨਹੀਂ । ਤੂੰ ਹੀ ਰਖਸ਼ਕ ਅਤੇ ਸਰਬ ਸਿਧ ਹੈਂ ।

HALABI/GONDI (*India*)

हे मोचो भगवान । मोचो ए देह ए गोठ चो सबूत कि तुमी मुके तुमके जानतोर संमझतोर काजे आउर तुमचो पूजा करबा काजे बनाय ला आस । मोके ए गोठ सत लोगेसे कि मोचो लगे बल खिण्डिक बले निहाय, आउर तुमचो लगे कतक बल आसे तुमी कतक बलवान आस, मोचो ने कतक गरिबी आसे, आउर तुमचो धन कतक संमुद जयन आसे । तुमके छांडून आउर कोनी भगवान नूहात, तुमी निज ने चे आस, तुमी सब-अरतो-बेरा सहायक आस ।

HEBREW

אעידה לפניך, אלוהי,
כי אתה בראתני לדעת דרכך ולעבדך בלבב שלם.
מודה אני היום כי לך הגבורה ואני חסר אונים,
דל אני ואביון ואתה מושל בכל.
אין אלוה מבלעדיך, עונה בעת צרה, אלהֵי העולמים.

HILIGAYNON (*Philippine Islands*)

Nagasaksi ako, O Guino-o ko, nga guinahimo Mo ako agud makakilala Icao cag makahalad sa Imo. Naga pamatu-od ako sa subong nga ti-on sang akon kakabus cag sa Imo gahum, ang akon kapobre, cag sa Imo nga mangaranon.

Wala iban nga Guino-o kondi Icao ang bulig sa katalagman ang mabinuhaton.

HINDI (*India*)

हे ईश्वर ! मैं साक्षी देता हूँ कि तुझे पहचानने और तेरी ही पूजा करने के लिए तूने मुझे उत्पन्न किया है। मैं इस क्षण स्वीकार करता हूँ कि मैं अशक्त हूँ और तू सर्वशक्तिमान है, मैं दरिद्र हूँ और तू धनाड्य है, मैं तुच्छ हूँ और तू सर्वसमर्थ है।

तेरे अतिरिक्त अन्य कोई परमात्मा नहीं है। तू ही संकटमोचन, सर्वव्यापी है।

IBAN (DYAK) (*Indonesia, Malaysia*)

Aku nyadi saksi ka Petara Aku, Nuan udah ngaga awak ka aku nemu Nuan sereta lalu nyembah Nuan. Aku besaksi ka diatu, ngena samoa pengurang kuasa aku, ka samoa pengering Nuan, sereta enggau penyeranta aku enggau pengeraja Nuan.

Nadai bisi Petara kalimpah ari Nuan, Penulong leboh Tusah, Penulong Diri.

ILOCANO (ILOKANO) (*Philippine Islands*)

Ipanecnecco, O Dios ko, a Sica ti namarsua caniac nga umammo Kenca ken mangiday-dayaw Kenca. Panecnecac, iti daytoy a canito, ti kinacapuyco ken awan bilegco ken ti kinabilegmo, ti kinapanglawco ken ti kinabacnangmo.

Awan ti sabali a Dios no di Sica laeng, ti Catulong iti tiempo ti peggad, ti puon ken gubbuayan dagiti isu-amin.

JAHAI (*Malaysia*)

Yek tanggongkan ley sa-bagai saksi, Mei Tuhan yek, Pai yei menjadik-kan yek ney gelong yek kenel Pai dan bersembahyang Pai. Yek luek saksi bahawa peryam ta'ah, ok lemeh yek dan ok et et Pai maken basat yek dan Kayak Pai.

Berak Tuhan peu chan lebah Pai, Tulung keleng Bahayak, yang Henjan Belak.

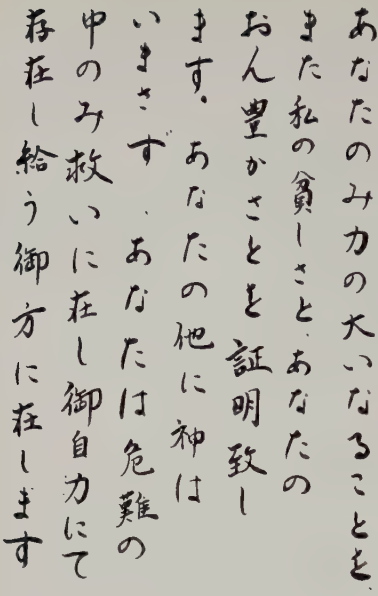
JAKUN (*Malaysia*)

H'ma měna-ngongkan dirik sabagai saksi, O Tuhan h'ma, bahawak Ajeh tělah mĕnjadikan h'ma ontok mĕngĕnoo Ajeh dan sĕmayang Ajeh. H'ma naik saksi, pada masa ka, akan kĕlĕhoman h'ma dan kudrat Ajeh, padah kĕpapaan h'ma dan kĕkayaan Ajeh.

Hĕmpak Tuhan lain daripada Ajeh, Mĕnulung dalam Chĕlaka, Yang Bĕrdirik Sĕndirik.

JAPANESE (in two scripts)

一日一度は唱える
神様、あなたも私を造り給いましたのは、あなたを知りあなたを崇拝するためでありますことを証言いたします。いまこそ私の無力なことと、あなたのみ力の大いなることを、また私の貧しさと、あなたのおん豊かさとを証明致します。
あなたの他に神はいまさず、あなたは危難の中のみ救いに在し御自力にて存在し給う御方に在します。


短かい日々の祈り
神様、あなたが私と造り給い
ましたのは、あなたを知り
あなたと崇拝するためであり
ますことを証言いたします。
いまここそ私の無力なことと
あなたのみ力の大いなることを
また私の貧しさとあなたの
お ん豊かさとを証明致し
ます。あなたの他に神は
いまさず、あなたは危難の
中のみ救いに在し御自力にて
存在し給う御方に在します

KALINGGA (*Philippine Islands*)

Sacan y testigo O Diosco nga Sicaw y namaravvu ta niacan tape nu ammuattaca anna dayawattaca. Testguaccu ta sangaw y cawaccu tu awa-awayya anna y dacal nga pacawayyam; ta quinapobre anna ta quinaricum.

Awatta tanacuan nga Dios nu ari laman Sicsicaw; y Cabbag ta tiempo na ziga anna Mangyawa ta ngamin nga mawmawag.

KALINGGA-APAYAO (*Philippine Islands*)

Apo Kabunian, inuman ko un Sika din nangwa kan Sakon tan matagammuak kan mapadayawak Sika. Testigoak sinsaton, maid kabkaboolak kan Sika, kamas dan! Bilongno, kinakapus ko kan kina Babalin no.

Maid udom si apowok no adi Sika, Katulungan di makasapul, Sika din Mannakabalin.

KANNADA (KANARESE) (*India*)

ದೇವಾ, ನನ್ನೊಡೆಯಾ! ನೀನೇ ಸಾಕ್ಷಿ, ನಿನ್ನನ್ನು ಅರಿಯಲು ಮತ್ತು ನಿನ್ನನ್ನು ಆರಾಧಿಸಲು ನೀನು ನನ್ನನ್ನು ಸೃಷ್ಟಿಸಿದೆಯೆ; ನಾನು ಬಲಹೀನ, ನೀನು ಬಲಶಾಲಿ; ನಾನು ಬಡವ, ನೀನು ಶ್ರೀಮಂತ. ಇದನ್ನು ನಾನೀಗ ಸಾಂ ದೇಳುತ್ತೇನೆ. ನಿನ್ನ ದೂರತು ಮತ್ತಾವ ದೇವರೂ ಇಲ್ಲ. ನೀನೇ ಜಗದ್ರಕ್ಷಕ, ಸ್ವಯಂ ಪರಿಪೂರ್ಣ!

KASHMIRI

"اے میانہ پروردگارہ! بۆچھۆس یمہ کتھہ ہنز گواہی دوان
زہ بۆکرس ژہ اوٗ خیطرہ پیدہ زہ بۆکرہ چیان زان تہ چیان بندگی
بۆچھۆس یمہ وٗقتہ پٔنہ عاجزی ہٕندہ تہ چانہ طاقتوٗک، پٔنہ فقیری ہٕند
تہ چانہ غنی آسنٕک اقرار کران۔ پٔز پاٹہ چھۆ نہ چانہ وٗرائے بیہ کاہ نھ
خدا۔ ژٕی چھوٗ حفاظت کرٕوٗں۔ نگرانی کرٕوٗں اے میانہ خدایہ!"

KAYAN (*Sarawak*)

AKUI NAH ITUNG TAKSI KA', O TUHAN, TENANGAN KUI, IKA' ALENG UH NYELUNG AKUI NAI JADI' JAM IKA' DAHIN NYEPIDA IKA'. KERAI NIH AKUI BARA LEMA KUI KATYAHA DAHIN KUASA KA', KETAH KUI DAHIN KAYA' KA'. USI' TE' KET ALENG HA BEH DENG SENG AK KATALAU LA'AN MEH UH TENANGAN BIH IKA' TUA, ALENG NYEKANG AKUI, ALENG TE' MURIP NYELIMAN.

KHALKA (MONGOLIAN) (*Mongolia*)

Тэнгэр Та! Та намайг бий болгосон нь би таныг мэдэх ба хүндэтгэхийн төлөө юм гэдгийг би гэрчлэье. Би одоо л миний чадалгүйг, таны чадалтайг ба үгийгүүг минь, баялгыг чинь гэрчлэье.

Танаас өөр Тэнгэр байхгүй, Та бэрх зовлонгийн дотор дандаа аврал тус байна даа. Та өөрөө амь зуугч Тэнгэр юм.

KOREAN

오 저의 하느님, 제가 증언하옵나니. 당신이 저를 창조하시어 당신을 알고 당신을 경배하도록 하셨사옵나이다. 지금 이 순간에도 저의 무력함과 당신의 강력하심을, 그리고 저의 가난함과 당신의 부하심을 제가 입증하옵나이다.

위난에서 도와주시고 스스로의 힘으로 계시는 당신 이외에 다른 하느님이 없사옵나이다.

KOUMANI (*India*)

हे ईश्वर, लील आपुँ जारमना-पदारमना लिजी, आपुणि पुजा लिजी मेरी रचना करी, मैं येक साक्षी हूं। मैं एमत आपुंण दलिद्र और तेरि समरिद्धि मैं, आपुंणि आपुंणि असमर्थ और तेरि सामर्थ मे परमाणित कारमहैं।

हे संकट- मोचन , स्वजीवी यां तुकें क्वाड़ि सो के ईश्वर न्हातिन।

KUI (KHONDI) (*India*)

ଅପେକ୍ଷୁ ! ଇନ୍ନୁ ଯେ, ଜାଂଗେ, ଜଂଗେ ପୁନ୍ମୁ ଜାଂଗି ବଂଗା ଇଲା ଜାଂଗି ଜାଡ଼ି ଚିଆଞ୍ଜାଡ଼ ବନ୍ଦୁ ଉଲା ଜାଣ୍ଡୁ ଘକ, ଦେଉଛି। ଅନ୍ନୁ ଇଦେ ଉଲାଡ଼ୁ ଜାଣ୍ଡା ଜାଡ଼ୁ ବଂଗା ନାଇ ଜାଣ୍ଡା ପିଡ଼ାନାଉ, ଉଲା ଘାନ୍ମୁ ବଂଗା ନାଲା ପିଡ଼ା ନାଡ଼ୁ ଜ୍ଞାଣ୍ଟି ଦେଉଛି।

ଜଂଗି ଭୁଜାଲା ଅଟେ ବନ୍ଦୁ ଇ ଦେବ ଘେନ୍ନୁ ପିଡ଼େ। ଇନ୍ନୁ ଅଡ଼ା ଉନ୍ମାଲା ମାନ ତେଞ୍ଜିଲା ଆଜାନ୍-ଜାଘାଡାଡ଼ ବାଲା ବାଳ ବାଃଲାଡ଼।

LAMBADI (*India*)

మారోయా దేవ్: ఈదేవ్: తార్ సేవా కరేవాకేన దలే నా ఏక్ కర్నే వజ్జీ తూంకా యింకజ్ గోవాత్ వన్నత్తై తూన్‌కో జకోవాత్ వజ్జీ హకమ్‌లీ దో జూన్ ఈ దేవ్: తో ఓర్‌కా మే మనయా కారమ్ వేఁవా తో తార్ సేవా కరేక్‌తో శక్తి మనదే. ఈ దేవ్: ఉననా ఛోడేజూం తారదలేమా చాలాంతర్ దివేమా చలావును. తార్ ప్రేమాతి ఓర్ దలేనా దీవేర్ జూంయి కర్నూ. సాసితూ మాలిక్ చీ, వజ్జీ సాయా కారమ్ కర్నూ మన్నే.

LAOTIAN (*Laos*)

ໃຈ ພຣະຜູ້ເປັນເຈົ້າ ຂ້າພຣະອົງ ເປັນພະຍານວ່າ ພຣະຜູ້ເປັນເຈົ້າໄດ້ສ້າງຂ້າພຣະອົງມາ ແລະ ຂ້າພຣະອົງ ຮໍຣັບຮູ້ພຣະອົງ ແລະເຄົາຣົບບູຊາພຣະອົງ ຂໍສແດງ ເປັນຜູ້ຍິ່ງໃຫ້ ດ້ວຍຄວາມນ້ອຍອາສມາຂອງຂ້າພຣະອົງ ແລະຕໍ່ຄວາມຜູ້ຈົ່ງເຄຊາມາ ຂອງພຣະອົງ ແລະຕໍ່ຄວາມສຸກສົມບູນຂອງພຣະອົງ

ข้ามีพระผู้เป็นเจ้าอื่นใด นอกจากพระผู้เป็นเจ้าพระองค์ดอก, ผู้ซึ่งให้ความอุ่นเครื่องในเมื่ออยู่ในอ่างอันตราย, ผู้ซึ่งให้ความเป็นอยู่ที่ดี

MALAY (*Malaya*)

Saya mĕnanggongkan diri sa-bagai saksi, Ya Tuhan saya, bahawa Kamu tĕlah mĕnjadikan saya untok mĕngĕnal Kamu dan bĕrsĕmbahyang Kamu. Saya naik saksi, pada bĕntar ini, akan kĕlĕmahan saya dan kudrat Kamu, kapada kĕmiskinan saya dan kĕkayaan Kamu.

Tiada Tuhan lain daripada Kamu, Pĕnolong dalam Bahaya, Yang Bĕrdiri Sĕndiri.

MALAYALAM (*India*)

ദൈവമേ, അങ്ങ് എന്നെ സൃഷ്ടിച്ചു. അങ്ങെ എനിക്ക് മനസ്സിലാക്കാനും, അങ്ങേ എനിക്ക് പൂജിക്കാനുംവേണ്ടി. ഇതു് സത്യം. ഈ നിമിഷത്തിൽ എന്റെ ശക്തിയില്ലായ്മയും, അങ്ങയുടെ ശക്തിയും, എന്റെ ദാരിദ്ര്യവും, അങ്ങയുടെ സമ്പത്തും ഞാൻ അറിയുന്നു. ഇതും സത്യം.

അങ്ങല്ലാതെ മറെറാരു ദൈവവുമില്ല—വിപദി രക്ഷകനും, ആത്മജീവധനും.

MANGYAN PULA (*Philippine Islands*)

Kangko patuhuyan gid, O kangko Panginoong Dios, ako gid kanmo binu' at hampay kawo ay kilalanon kag sambahon. Kangko patuhuyan inda pag udas sa kanme on man may kapangyarihan kag sa kanmo pakusog sa kangko pagkurian kag sa kanmo pag mangarangon.

On man may Panginoong Dios no kontay kawo lamang ti umawat sa tanan nga palad kag sa on man may katabuha.

MANOBO (*Philippine Islands*)

Bannalan ko na kaddin nad Langagan na id baballan'do siak amid killa kikaw owayd simba

kikaw. Kaddin nad pangintowan kaungkay edda kaddin wara sadda tat kikawn katussan oway edda kikawn katussan tat kaddin kapobrian oway tat kikawn kayamanan.

Warad as-san manama gawas kikaw, eddad tabang tá kahimpan, oway naantay ta salili rin.

MARATHI (MAITHILI) (*India*)

हे माझ्या ईश्वरा ! तुला जाणावे नि पूजावे या साठी तू मला निर्मिलेस याची मला जाणीव आहे. मी निर्बल आहे तर तू सर्वशक्तिमान आहेस, मी निर्धन आहे तर तू सर्वसंपन्न आहेस ! असे मी या क्षणी स्वीकारतो.

संकटात साह्य करणारा स्वयंभू असा तूच एकमेव परमेश्वर आहेस.

MARWARI (*India, Pákistán*)

हे ईशवर ! मैं साथी देवूं सूं.....पिछान ने ताई तथा तेरी पूजा करने ताई, तें मना पैदा कियो सः । मं ए बखत मंजूर करूं सूं कि मैं निर्बल सूं और तू सर्वशक्तिमान सः मं गरीब सूं और तू बहुत धनी सः तथा मं तुच्छ सूं तथा तू सामरथ सः ।

तेरे अलावा और कोई परमात्मा कोनी तू ही भयानक संकट मं तारणां हार और सामरथ सः ।

NEPALI (NEPALESE) (*Nepal, Sikkim*)

हे मेरा ईश्वर ! म साक्षी दिन्छु कि तिमी लाई चिन्न, जान्न अनि तिम्रै पूजा अर्चना गर्न तिमी ले मलाई उत्पन्न गन्यौ । म अहिले यो स्वीकार गर्दछु कि म अशक्त छु, तर तिमी सर्वशक्तिमान छौ, म दरिद्र छु, तिमी सर्व सम्पन्न छौ, तथा म तुच्छ छु, तिमी सर्व समर्थ छौ ।

तिम्रा अतिरिक्त अन्य कुनै परमात्मा छन । तिमी नै हौ भयानक संकटमा तारण हारा एवं आत्म निर्भर ।

ORIYA (*India*)

ଅପଣଙ୍କୁ ଜାଣିବା ପାଇଁ ଓ ଅପଣଙ୍କର ଉପାସନା ପାଇଁ ମୋତେ ସୃଷ୍ଟି କରିଛନ୍ତି; ପ୍ରଭୁ ହେ ! ମୁଁ ପ୍ରମାଣ ଦେଉଛି, ଏଇ ମୁହୂର୍ତ୍ତରେ, ମୁଁ ମୋର ଶକ୍ତିହୀନତା ଓ ଅପଣଙ୍କର ଶକ୍ତିମତ୍ତା, ମୋର ଦୈନ୍ୟ ଓ ଅପଣଙ୍କର ସମ୍ପଦର ପ୍ରମାଣ ଦେଉଛି ।

ବିପଦରେ ସହାୟ ଓ ଆତ୍ମ-ଜ୍ଞାନ ଧାରଣ ପାଇଁ ଅପଣଙ୍କ ଛଡ଼ା ଅନ୍ୟ କେହି ଦେବତା ନାହାନ୍ତି ।'

PANGASINAN (*Philippine Islands*)

Ipasuutko O Diosko, a sikay amalsar siak, ya umamta er sika lan mangiday dayew er sika. Ipasuutko ed sayan lamlamang, su inkakapuyko tan anggapuy nayarian ko, su inkabiskegmo. Su inkapobrek tan inkayaman Mo.

Anggapoy arem a Dios no agsika labat. Su katulungay tiempo su pangkamalian. Su singeg tanpanlapuan su saray amin.

PUNJABI (Gurmukhi script) (*India, Pákistán*)

ਹੇ ਮੇਰੇ ਸਵਾਮੀ ਮੇਰੇ ਈਸ਼ਵਰ ! ਮੈਂ ਇਸ ਗੱਲ ਦੀ ਗਵਾਹੀ ਦੇਂਦਾ ਹਾਂ ਕਿ ਤੂੰ ਮੈਨੂੰ ਇਸ ਲਈ ਉਤਪਨ ਕੀਤਾ ਹੈ ਕਿ ਮੈਂ ਤੈਨੂੰ ਪਛਾਣਾਂ ਅਤੇ ਤੇਰੀ ਪੂਜਾ ਕਰਾਂ । ਮੈਂ ਇਸ ਸਮੇਂ ਸਵੀਕਾਰ ਕਰਦਾ ਹਾਂ ਕਿ ਮੈਂ ਨਿਰਬਲ ਅਤੇ ਤੂੰ ਸਰਬ ਸਮਰਥ ਹੈਂ, ਮੈਂ ਦਰਿਦਰੀ ਅਤੇ ਤੂੰ ਧਨੀ ਹੈਂ । ਤੇਰੇ ਬਿਨਾਂ ਦੂਸਰਾ ਕੋਈ ਈਸ਼ਵਰ ਨਹੀਂ । ਤੂੰ ਹੀ ਰਖਸ਼ਕ ਅਤੇ ਸਰਬ ਸਿਧ ਹੈਂ ।

PUNJABI (Persian script) (*India, Pákistán*)

ہے میرے خدائے مالک ! میں ایس گل دی گواہی دیندا ہاں کہ توں مینوں اپنی پچھان واسطے پیدا کیتا اے تے اپنی عبادت واسطے پیدا کیتا اے۔ میں ایس ویلے اپنی کمزوری دا اقرار کرناہاں تے تیری طاقت دا اقراری ہاں۔ میں غریب ہاں تے توں امیر۔ تیرے سوا ہور کوئی خدا نہیں جیہڑا ساڈی حفاظت کرے۔ توں ہی توں ایں۔

RAJASTHANI (*India*)

हे म्हारा परमात्मा मैं साख देऊ हूं के थाने पेहाणेरे वास्ते, थारी पूजा करणरे वास्ते ही तू मने जनम दियो है । इण पल मैं म्हारी

नबलता ने थारी सबलता, माणी. दुबलता ने
थारी ऐश्वर्यता ने परमाणित करूं हूं । थारे
विना और कोई भगवान का नी है । ने तू
संकट दूर करण वाहो ने सग जग तू इज है ।

SAMAL BAHASA (*Philippine Islands*)

Adu makasaksi, Ya Tuhan ku, dah bay hinang aku ni katoonan maka ni duwaahan. Aku nulay ma kadjapan iti ni kalunaan maka ni kamiskinan ku maka dayah Mahananiya sakki Tuhan Suga Siga nabang ma kalaatan kaulluman.

SAMAREÑO (SAMAR-LEYTE/WARAY-WARAY) (*Philippine Islands*)

Testigos ako Nimo, Dios namon, nga Ikaw an naghimo ha acon para kilal-on ka ngan tuuron. Natuod ako hini yana nga oras nga waray aco gahom ug ha imo gahom, ha acon kawarayan ug ha imo caricohan.

Waray na iba nga Dios con diri Ikaw, ma naracop han maka-luluoy, ug mga waray na paglaom.

SENOI (SĚMAI) (*Malaysia*)

Eng mĕnanggonkan bĕrok ng sabagai saksi, Ya Tuhan eng, ajeh-lah Jun tĕlah pĕrjadikan ha eng untok ha pannei ha-Jun ru ha sĕmbahyang ha—Jun. Eng pĕrhut saksi, ku-ma sĕadeh, ha kĕlĕmahan eng ru ha kĕkuasaan Jun, ru ha nahajap eng ru ha kĕnayak Jun.

Walah Tuhan asik ju padĕr Jun, Jun Pĕnolok kate Bahaya, yang dĕr Chukup Jun Sĕndiri.

SINDHI (GHAIBI AWAZ) (*India, Pákistán*)

هي منهنجا پريو، مان ساکي تو ڏيان ته تو سونکي
پنهنجي سچائڻ ۽ پنهنجي ئي آپاسنا ڪرڻ لاء پيدا ڪيو
آهي. هن ڪن مان پنهنجي دربلتا ۽ تنهنجي شڪتيء،
پنهنجي هيڪائيء ۽ تنهنجي طاقت ۽ پنهنجي ولهائي ۽
تنهنجي وڻهيائي سويڪار ڪريان ٿو. توکان سواء ڪوبه
ايشور ڪونه آهي. تون ئي خطري ۾ مددگار آهين ۽
پنهنجي قوت ڪرائيء سان ييئل آهين.

SINHALESE (SINHALA) (*India, Sri Lanka*)

මාගේ දෙවියනි, ඔබ වහන්සේ අවබෝධ කර ගැනීමටත්, ඔබ වහන්සේට නමස්කාර කිරීමත් සඳහා ඔබ වහන්සේ මා මැවූ බවට මම සාක්ෂි වෙමි. මා ගේ දුර්වලත්වය සහ ඔබගේ ශක්තියත්, මාගේ අසරණකම සහ ඔබගේ සෞභාග්‍යයත් පිළිබඳව, මේ මොහොතෙහිදී මම සාක්ෂාත් වෙමි.

උපද්‍රවයේදී ආධාර කරන්නාවුත් සහයපිවීවුත්, ඔබ වහන්සේ හැර වෙන දෙවි කෙනෙක් නැත.

TAGALOG (FILIPINO) (*Philippine Islands*)

Ako ay sumasaksi, O Diyos ko, na ako ay Iyong nilikha upang Ikaw ay kilalanin at sambahin. Aking pinatutunayan, sa mga sandaling ito, and aking kawalan ng kapangyarihan at ang Iyong lakas, sa aking karukhaan at and Iyong kayamanan.

Walang ibang Panginoong Diyos maliban sa Iyo, ang Siyang Tumutulong sa lahat ng panganib at ang Walang Kawakasan.

TAGBANWA (ABORLAN) (*Philippine Islands*)

Taksi ako, O Dios ko nga pianak manan mo ako nga sumonod Kanimo baw ikaw e nag buat kanaum. Natandaan ko kayte nga yon kiarotan ko nga sabap, kanimo baw kat Kakorongan ko daasi kat ka doonan ko baw yan Kadoonan mo.

Uga nay bakun ng Dios ekaw lamang, nga mananabang et Kakorean baw Ka gayonan et usa baw usa.

TAMIL (*India, Malaysia, Sri Lanka*)

என் கடவுளே, தங்களை அறிந்து வழி படுவதற் கெனவே என்னைப் படைத்திருக் கிறீர் என்பதற்கு நானே சாட்சி. இத் தருணம், என் பலவீனத்திற்கும் உந்தன் வல்லமைக்கும், என் வறுமைக்கும் உந்தன் செல்வாக்கிற்கும் சாட்சியம் கூறுகிறேன்.

ஆபத்தில் சகாயன், சுய உருவமான தாங்களன்றி வேறு யாருமில்லை.

TAU SUG (MORO JOLOANO) (*Philippine Islands*)

Aku, in saksi, O Allah, ikaw in nagpapanjari kaku, umingat kaimu iban magsumba kaimu. Sapahan ku ha way kung ku iban ha gaus mu ha ka miskin ku iban ha daya mu.

Wayruun dugaing Tuhan hambuuk-buuk da ikaw, tabang ha kasusahan, in way nagpapanjari.

TELUGU (*India*)

ఓ నా దేవా. నువ్వు నన్ను నీ గురించి తెలుసుకోడానికి నిన్ను పూజించడానికి సృష్టించావని చెప్పడానికి నేను సాక్షీభూతుడను. నా ఆశక్తతను నీ శక్తిని నా వేదరికాన్ని నీ సంపదను ఈ క్షణంలో నే నంగీకరిస్తున్నాను.

బాధలలో సహాకారిగ ఆత్మ సంయమన పరునిగవుండే దైవం నువ్వు తప్ప ఇంకెవరూ లేరు.

TEMIAR (*Malaysia*)

Yeeq menanggongkan diri yeeq-deh re saksi, O Tuhan yeeq, naq Haaq-top menteqelkan yeeq untok neh-neh Haaq wab bersembahyang Haaq, Yeeq naik saksi, ma-mentar-deh, akan teq bersil yeeq wab bersil Haaq, kapada kemiskinan yeeq wab kekayaan Haaq.

Hoi Tuhan yang moi num Haaq, Pembeseh dallam Bahaya, yang Ehtet tet tenaq.

TEMUAN (*Malaysia*)

Akuk menanggongkan dighik sabagai saksi, Yak Tuhan-Kuk, bahawak—lah Ong, telah menjadikan akuk untok mengenal dan memujik Ong. Akuk nait saksi, padak waketu nin, akan kelemah akuk dan kekuasak Ong, kemiskinan akuk dan kekayak Ong.

Nyap adak Tuhan melainkan Ong,Pelindong dalam Bahaya, yang Bedighik Sendighik.

THAI (*Thailand*)

โอ ข้าแต่พระผู้เป็นเจ้า ข้าพเจ้าขอเป็นพยานที่พระองค์ ได้ทรงสร้างให้ข้าพเจ้าได้รู้จักพระองค์ และได้สรรเสริญพระองค์ ในขณะนี้ข้าพเจ้าได้เป็นประจักษ์พยานแล้วต่อการไร้กำลัง อำนาจของข้าพเจ้าต่อฤทธิ์เดชของพระองค์ ต่อความขัดสนของข้าพเจ้าและต่อความมั่งคั่งของพระองค์

ไม่มีพระเจ้าอื่นใดนอกจากพระองค์ พระองค์ผู้ทรงช่วยในภยันตราย และพระองค์ผู้ทรงดำรงอยู่โดยลำพัง

TIRURAY (*Philippine Islands*)

Ge-tindego ko Tulus si be-em me'y le-menimbag ge begen inok ge-tuwa ku be-em brab ge-datu-o ko be-em. Ge-safa-a ku bene'y enda e ke-ataga ku brab ati'y barakat Mu-we, e

ke-meskina ku-we brab keungangen mu-we.

Enda e se-giyo Tulus we-e Be-em sa-en, e Temabang ngo enok u-wen ni kamarasayan, e Turun.

TULU (*India*)

ದೇವೆರೆ ! ಈರೆನ್ ತೆರಿಯರೆ ಗಾಡ್. ಈರೆನ್ ಪೂಜೆ ಮಲ್ಪರೆ ಗಾದ ಈರ್‌ಯನನ್ ಸೃಷ್ಟಿ ಮಲ್ತ್ರೂ. ಯಾನ್ ಶಕ್ತಿ ದಾಂತಿನಾಯೆ ? ಈರ್ ಶಕ್ತಿವಂತೆ, ಯಾನ್ ಬಡವೆ. ಈರ್ ಶ್ರೀಮಂತೆ.

ಈರ್ ಒರಿಯೇ ವೇವೆರ್. ಈರ್ ಕಷ್ಟೊಡ್ ಸಹಾಯ ಮಲ್ಪುನಾರ್. ತಾನೇ ತಾನಾದ ಉಪ್ಪುನಾರ್‌ದಾ ಈರೇ, ಓ ದೇವೆರೆ

TURKISH

Ilâhi! Senin, beni, Seni tanimak ve Sana tapmak için yaratmiş olduğuna şahadet ederim. Şu anda kendi aczime ve Senin Kuvvetine; kendi zaafima ve Senin iktidarina ve kendi fakirliğime ve senin zenginliğine taniklik ediyorum. Müheymin ve Kayyum Ilâh ancak Sen sin.

AUSTRALASIA

BAINING (KUANUA) (*New Britain Island, Bismarck Archipelago*)

Ngo tes nas, aingo gu Kalau. Sa na rong na nge ivengo taram inge dilotu. Ai langit ingo koir kunga kurot dap ai nge di di kurot. Aingo di ama ralak ka na ngo dap a inge di ama hurong bara ka na nge. Ai re Varivat ki di koir a nga Kalau dokop sokop nge. Katat naramut na mara ma guvengirong, kosaki koir memar varung dokop sokop e Lalau.

CHAMORRO (*Mariana Islands*)

Mandeklara yo', si Us'us-hu, na un fatinos yo' ya para bai hu tungo' Hao yan para bai hu adora Hao. Tumestitigu yo' pago' na Momento, ni tai nina' sina-hu yan ma acompara gi fuetsa-mu, i pobla-hu yan i Abundasia-mu Taya mas ke guaiya na Yu'us i a'ayuda gi pelegro i todo i tiempo layana na Yu'us.

FIJIAN

Au sa qai kila, O i Kemuni na noqu Kalou, ni sa i Kemuni ga Koni a vakatuburi au mai me'u kilai Kemuni ka dau masu vei Kemuni. Au sa kila tu e na gauna oqo ni'u sa ka malumalumu wale Koni sa kaukauwa Ko i Kemuni, ni'u sa ligalala Koni sa vutuniyau Ko i Kemuni.

Sa sega tale ni dua na Kalou au kila sa i Kemuni duadua ga, O i Kemuni Koni sa Dauveivukei e na Gauna ni Leqa, O i Kemuni na Kalou Bula Vakai Koya ga.

FUTUNA (*Futuna Island, New Hebrides*)

Ekau tui maoki loku Atua, na ke faka tupu au ke kau iloa ma atolasio ki lou agai.

Ekau tui maoki ile temi nei, iloku gaegae ki lou puleaga, loku mativa ki lou kalasia.

Tie kau tui fuai kile Atua etasi, kole pule taualuga mo mafimafi.

Eina saofaki tatou mei le fakasala, mo tuutamaki kesekese ole malama.

GILBERTESE (*Gilbert Islands*)

Atuau, I kaotia ma te koaua ba Ko a tia ni karikai ba N na ataiko, N na tangiriko ao N na noboiko. Ao I kaotia n te tai aei ba boni moan te m'aaka Ngkoe ao ngai boni moan te mangori. Moan te korakora Ngkoe ao ngai boni moan te kainnano. Bon akea te Atua temanna ba ti Ngkoo ae Ko maiu i bon Iroum ao te Tia Buokiira.

HAWAIIAN

KE HI'I NEI AU I KA'U HOIKE, E KUU AKUA, UA HANA MAI OE IA'U E IKE IA OE A E HOOMANA IA OE. KE HOIKE NEI AU, I KEIA MANAWA, I KO'U PALUPALU A I KOU IKAIKA I KO'U ILIHUNE A I KOU WAIWAI. AOLE HE AKUA E A'E O OE WALE NO, KE KOKUA I KA MANAWA POINNO, KE KOKUA O KEIA KINO NOU NA POMAIKA'I.

KUSAIE (*East Caroline Islands*)

Nga fwakak, O God luk Kom oreyula nga in ete kom a in alu nu Sum, Nga fwakak ingena ke munas luk a ke ku Lom, nu ke sukasrup luk a ke kasrup Lom.

Mangin God Sayom, mwe kasre kut in pal in fosrgna, a ma ku in sifwana.

MALAITA/LAU (*Solomon Islands*)

Nau ku fa mamana oe, a God nau, na o, haungai nau, uria kua haitamamu, ma kua foa hatamu. Nau ku fitoomu asi kada na, kua alua makeso la nau gi, i fafo na rigita la oe, na siofa la nau i fafo na initooa oe, e langi lau ta God, teeni oe na, na fufa kada ana ta'a la, ma a toto firi.

MALEKULA (*Malekula Island, New Hebrides*)

Inu nurai weritun, o Atua suk, ga nik kuloli inu re borong wosi nik ko re bosrove nik.

Inu nurai weritun leligen wolok re inu sete nu teter ko teterin som, re jorok ejki ko re jorom elep.

Atua san ejki ko nik, ku metmet kem re nanu ga marsej, nik ga kumaur tetajer.

MAORI (New Zealand) (*New Zealand*)

E te Atua, kei te mōhio ra nōu taku whakapono me te whakakorōria anō i a koe. E whakapuake ana ahau i tēnei wā i taku ngoikoire ki tōu haka, i taku pōharatangi ki tōu oranga.

E te Atua kāhori atu hoki te Atua i tua atu i a koe, ko koe anō te aroha i roto i te pōuri ora ana hoki te tangata.

MAORI (Rarotongan) (*Cook Islands*)

Ko au te kite E taku Atua e Naau au i anga mai kia kite ia Koe e kia akamori ia Koe. Te akapapu nei au i teia nei i toku puapingakore e i Toou ririnui, ki toku putaua e ki Toou ki e manganui. Kare atu e Atua ke mari ra ko Koe anake, te Tauturu i roto i te tuatau o te kino, te Tauturu o te oraanga.

MARÉ (*Loyalty Islands*)

Kolo ca Madrarungo, inu ci asesekoni, ko hnei Buango hna puli nu thu bane carajewe du Buango, ne ahmani Buango, inu ci waamilu du Buango ri gula hawa ome, wenore kogo ke inu ri tadawaien 'ore nene ni Buango, ka deko ace ke inu ri tadawaien 'ore aca ace ni Buango, ka deko se Makaze, ka Buango so 'ore thu thakui nu ri tadan 'ore tango, ne Buango 'ore ci wien kani Buango ko.

OUVÉAN (*Ouvéa Island, Loyalty Islands*)

Oge me haihnathuu, Khong lö, ujë up nya me oge méhé ka oganöu. Me hai hnathuu ogé mé haiö monu hnyi traém ang hnyi hnyimäkan hnäm hna hu, me änyam hnathu me anyik thedruöc me hnäm hna tren.

Ebë ke Khong aé ücü möu, at aé hana jé ünyi hia, mé hé ka hum öta hnyi hwetr aé gan, uthibi at aé tibentenge.

PALAU (*West Caroline Islands*)

Akmui el medengei, O Dios erngak, el kmo kau a milebak el mome dengelkau e mengull er Kau. Makuuchais er chelechal time el kirel a elitechetuk ma klisichem, ma elebulek, ma chiltetem.

Ngdiak a ngodech el Dios ngkmal di kau el tang. El mesiou ra chelebuul edingar el mo cherechar.

PIDGIN (New Hebrides) (*New Hebrides*)

ME KAREM WITNES O GOD BLONG ME SE YU MEKEM ME BLONG SAVE YU MO PREI LONG YU. LONG SMOL TAIM IA MI SAVE TALEM TRU LONG WIK PAOA BLONG MI LONG STRONG PAOA BLONG YU, MO TI TALEM SE MI KAT NATING BE YU YU KAT PLANTI SAMTING.

I NO KAT NARA FALA GOD BE YU: YU HELP TRABOL MO YU YU SAVE STAP OLTAIM YU WAN NO MO.

PIDGIN (Papuan) (*Papua and New Guinea*)

O God bilong mi. Mi tokaut nau long Yu yet i bin wokim mi beambai mi nap long save long Yu na mi nap long preia long Yu. Nau tasol mi tokaut, olsem mi no strong na Yu i strong moa. Na mi tokaut tu olsem mi rabis pinis na Yi i holim olgeta samting.

I no gat narapela God. Yu tasol i stap. Na Yu i halivim ol long taim bagarap i laik kisim ol na Yu tasol i lukautim Yu yet.

PONAPE (PONAPEAN) (*Caroline Islands*)

I wia kadehdeh, Oh ai Koht, me Komwi me ketin kapikiedahr en esei Komwi oh en kaundok ohng Komwi. I patohwanehr, ni ansou kiset, me ngehi me leut oh Komwi me manaman, oh sohte ahi mehkot ah Omwi te mehkaros.

Sohte pil emen Koht pwe Komwih te, me Sawasepen ansoun apwal, oh Koamoaur Poatpapoat.

ROTUMAN (ROTUMA) (*Rotuma Island, Gilbert and Ellice Islands*)

Gou aier'ȧk 'otou 'Ạitu, ne 'Ȧe ta fup'ạkim gou la 'inea 'Ȧe. Gou aier'ȧk 'e ao pạu hete'is, ne gou 'af'af ka 'Ȧe ne'ne', gou keiạ ka 'Ȧe 'es koroa.

Kat 'es 'Ạit hoi'ạkit ra, 'Ȧe 'esea Gagaja, ne asoa gou 'e ao noanoā. 'Ạit se 'es ā'ofige.

SAMOAN

Lo'u Atua e, ou te molimau atu, na faie, e Lau Afio a'u ina ia ou iloa Oe ma tapuai atu ia te Oe. Ou te tautino atu i lenei itula, lo'u augavale ma Lou malosi, ó lo'u mativa i le ma Lou tamaoaiga.

E leai lava se tasi Atua na o Oe, o le Fesoasoani i Puapuaga, o le Puna-o-le-Ola.

TAHITIAN (*Society Islands*)

Te ite nei au e ta 'u Atua e ua hamani Oe ia'u Note iteraa ia e te haamuriraa atu hoi ia Oe.

Te ite nei hoi au na roto i teie nei taime i to'u nei paruparu I mua i to Oe na Puai Hope, e, to'u nei veve i mua i te rahi O ta Oe na Tao'a.

Aore roa e Atua ê atu maori râ o Oe ana'e, Oia tei hi'o aroha mai i tae i te mau taime ati, Oia tei tupu mai mai toro mai ia'Na iho.

TANNA (*Tanna Island, New Hebrides*)

Iau iakani nuparian, o rahak Iarumanig, in namol iau iakarun ik iakafaki kamik. Iau iakani nuparian u roaiu o rahak napauian, ik iatam askasik iau iatos takaku.

Iarumanig katimun tika matou ik pusin ama, ik nakasiru ia nian raha narahain, ik pusin ama.

TONGAN (*Tonga Islands*)

Lotu Ho'ata. Ko e fakamo'oni au 'e hoku 'Otua, kuo Ke ngaohi au, ke u 'ilo koe mo u hu kiate koe, 'Oku ou faka-mo'oni'i, 'i he momeniti ni ki hoku vaivaí pea ki Ho'o Málohi, ki hoku masivá pea ki Ho'o Koloa 'ia. 'Oku 'ikai ha toe 'Otua kehe ka ko Koe, ko e tokoni 'i he tu'utámakí, ko e mo' ui pé íate Koe.

TRUKESE (RUK) (*East Caroline Islands*)

Ua puaratta, O ai Kot, pun En ka fori inisi pun upwe sile En o fel ngeni En. Ua puer nganuk non ei atun pun ngang use fakkun tufich nge En ka atufichi ai, ua osupuang nge En ka apiseki ai.

Ese wor eman Kot pun En chok. Ewe Tufich lon feiengau, O Ewe-unusan Anuwor.

VAHO (*New Caledonia*)

Gotchogn'héré némé Gn'hon Yova. Gn'hon ro wéra mé gorowé atché wé Gn'hon. Gn'hon tai go mé noué ka Gn'hon. Arégn'h wéhn gn'hin gn'hré gn'hiri, ka, iken, mon wéhn gn'hi i go mé oumo wéhn: go tchogn'héré némé Gn'hon venvürü ton ra. Gn'hon bo tonhenran nohu ta vi patou, mon na ta ko'hen mé vinniré.

Gn'hon tai, Gn'hon Yova, aya kon, tdha mon ari koa.

EUROPE

ALBANIAN

Deshmoj o Zot, i em Perëndi! që ti më ke krijue mue për me të njoftun tyë dhe për me të adhurue tyë. Deshmoj këtë çeshtje në dobsinën t'ime dhe në fuqinë tate, në vobeksinë t'eme dhe në pasuninë Tate, S'ka tjetër Perëndi për vec se teje, Mbrues, i vet-gjendun!

ALSATIAN

Isch bezeï, o min Gott, dass dü mish erschafft häsh, disch ze erkenne un anzebette.

Isch bezeï én dem Aüebleck mini Schwäsche un dini Macht, mini Ärmut un din Rischdum. Es gét ken Gott üsser dér, dem Beschétzer, dem ewich seïende.

BASQUE (French) (*Pyrenees*)

Seguratzendut oi néré Jainkoa égin na zula zu ezagutuzeko éta adoratuzeko. Seguratzendut orai néré ahalgabétasuna éta zuré podéria néré béhartasuna éta zuré ontasuna.

Esta bertze Jainkok zu bésik, bera iraun dena Guré lagintza galbitdetan.

BASQUE (Spanish/Vasco) (*Spain*)

Ene Jainko hori, Zu ezagutzeko eta adorat-

zeko egin nauzula sinesten dut. Une honetan banaiz neure botererik ezaren lekuko, zure ahalmenarena, bai eta neure pobrezia eta zure aberastasunarena.

Ez dago Zu baino beste jainkorik, arriskuan laguntzen duena, bere baitan bizi dena.

CATALÁN (*Andorra, Balearic Islands, Spain*)

Sóc testimoni, ¡oh Déu meu! que tu m'has creat per a conèixer-te i adorar-te. Sóc testimoni en aquest moment, de la meva impotencia i del Teu poder, de la meva pobresa i de la Teva riquesa.

No existeix altre Déu, més que Tu, el que Ajuda en el Perill, el que substitueix per Sí Mateix.

CORSICAN

So testimone, u me Diu, chi mi hai fattu per conocedi e per amarti Digu, da stu momentu a me debuleza e a to forza, a me poereza e a to richeza.

Un ce altro Diu chi tu, l'auido in u periculu, quellu chi è, per ellu stessu.

CZECH

Dosvědčuji, ó Pane, můj Bože, že jsi mne stvořil, abych tě poznal a tebe zbožňoval. Přiznávám se v této chvíli ke své slabosti a k tvé moci, je své chudobě a k tvému bohatství. Není Boha mimo tebe, ochránce a samotrvajícího!

DANISH

Jeg bevidner, o min Gud, at du har skabt mig, for at jeg skal kende og tilbede dig. Jeg vidner i denne stund om min afmagt og din styrke, om min armod og din rigdom.

Der er ingen anden Gud end dig, hjælpen i farens stund, deń enerådende.

DUTCH

Ik getuig, o mijn God, dat Gij mij hebt geschapen om U te kennen en te aanbidden. Ik betuig op dit ogenblik mijn machteloosheid en Uw macht, mijn armoede en Uw rijkdom.

Er is geen ander God dan Gij, de Helper in nood, de Bij-Zich-Bestaande.

DUTCH FRISIAN (FRIESISCH) (*Friesland*)

Ik tsjûgje, o myn God, dat Jo my skepen hawwe om Jo te kennen en to aanbidden. Ik bitsjûgje op dit pas myn machteleazens en Jou macht, myn earmoede en Jou rykdom.

Der is gjin oare God as Jo, de Helper yn need, de Troch-Himsels-Bisteande.

ENGLISH

See p. 717.

ERSE (IRISH GAELIC)

Tugaim fianaise, a Dhia, gur chruthaigh tú mé chun thú a aithint agus a adhradh. Dearbhaím san am seo mo neamhéifeacht agus do Neart, mo bhochtaineacht agus do Shaibhreas.

Nil Dia ar bith eile ann ach tú, an Cúntóir i mBaol, an FéinChothaitheach.

ESTONIAN

Tunnistan, oh my Jumal, et Sa oled mind loonud Sind tundma ja teenima. Sel hetkel tunnistan oma jõuetust ja Sinu Vägevust, minu vaesust ja Sinu rikkust.

Pole muud Jumalat kui Sina, Abi hädas, Iseolev.

FAROESE (FAROE) (*Faroe Islands*)

Eg asánni, Gud mín, at tú skapaði meg til at kenna teg og tilbidja teg.

Sanneliga kenni eg, í hesu løtu, mítt hjálparloysi og tína megi, mítt fatækdømi og títt veldi.

Eingin annar Gud er til uttan tú, bert tú hjálpur í vanda, bert tú ert um alt annað fer.

FINNISH

Todistan, oi Jumalani, että olet luonut minut tuntemaan sinut ja palvelemaan sinua. Tuon julki tällä hetkellä oman voimattomuuteni ja sinun voimasi, oman köyhyyteni ja sinun rikkautesi. Ei ole mitään nuuta Jumalaa kuin sinä, apu hädässä, itsestään oleva.

FRENCH

Je suis témoin, ô mon Dieu, que Tu m'as créé pour Te connaître et pour T'adorer. J'atteste en cet instant mon impuissance et Ton pouvoir, ma pauvreté et Ta richesse.

Il n'est pas d'autre Dieu que Toi, Celui qui secourt dans le péril, Celui qui subsiste par Lui-même.

GERMAN

Ich bezeuge, o mein Gott: Du hast mich erschaffen, Dich zu erkennen und Dich anzubeten. Ich bezeuge in diesem Augenblick meine Ohnmacht und Deine Macht, meine Armut und Deinen Reichtum.

Es ist kein anderer Gott ausser Dir, dem Helfer in Gefahr, dem Selbstbestehenden.

GREEK

Μαρτυρῶ, ὦ Θεέ μου, ὅτι μὲ δημιούργησες γιὰ νὰ Σὲ ἀναγνωρίξω χαὶ νὰ Σὲ λατρεύω. 'Επιβεβαιώνω αὐτὴν τὴν στιγμὴν τὴν ἀδυναμίαν μου μπρὸς στὴν ἰσχύν Σου, τὴν πενίαν μου μπρὸς στὸν πλοῦτον Σου. Δὲν ὑπάρχει ἄλλος Θεὸς ἐχτὸς ἀπὸ Σένα, τὸν βοηθὸ στὸν χίνδυνον, τὸν Αὐτοσυντήοητο.

GREENLANDIC

Upernarsauvunga, Gûtiga â, Ivdlit píngortíkangma ilisariniásagavkit patldorfiginiásagavkitdlo.

Mãnakorpiaĸ navsuerpunga pigínaunikíningnut ivdlitdlo píssauneĸarnernut, pîtsûningnut ivdlitdlo pissûjunernut.

Avdlamik Gutiĸángilaĸ Ivdlit kisivit, navianartune ikiortek, tamanut sapigaĸángitsok.

HUNGARIAN

Oh Uram, oh Istenem! Tanusága vagyok annak, hogy Te teremtettél engem, hogy megismerjelek és imádjalak. Beismerem a jelen pillanatban gyengeségemet és a Te Hatalmadat, szegénységemet és a Te Gazdagságodat. Rajtad kivül nincs más Isten csak Te, a Védelmező, az Önmagában Létező.

ICELANDIC

Ég ber þess vitni, Ó Guð minn, að Þú hefir skapað mig til þess að þekkja Þig og tilbiðja Þig. Ég staðfesti á þessu augnabliki, vánmátt minn og mátt Þinn, fátækt mína og auðlegð Þína.

Enginn er Guð nema Þú, Hjálpin í Nauðum, hinn Eilífi.

ITALIAN (ROMAN)

Io faccio testimonianza, o mio Dio, che Tu mi hai creato per conoscerTi e adorarTi.

Io attesto in questo momento la mia debolezza e la Tua potenza, la mia povertà e la Tua ricchezza.

Non v'è altro Dio all'infuori di Te, l'Aiuto nel pericolo, Colui che Esiste da Sè.

LULESAMISKA (LULE LAPP)

Mån vattau vihtenastemau, Jupmelam, tan pirra, aht Tån läh sjiunjetam mu, vai mån tåptåu Tu ja råhkåtalau Tunji. Mån tåptåstau talle ietjam famotisvuotau ja Tu famov, mu hädjovuotau ja Tu påntavuotau.

I läh ietja Jupmel kå Tån, viehkke vata aiken kuhti läh ietjanat.

LUXEMBOURGISH

Esh bezeien, O mei' God, dass Dû mêch erschaffen heust Dech ze erkennen an Dech unzeibeden. Esh bezeien an dessem Ableck meng Schwâchhêt an Deng Macht, meng Armut an Dein Reichtom.

Et gêt ken anere God ausser Dier, dem Hëllefer a Gefohr, den dûrch sech selwer beste't.

NORDSAMISKA (NORTHERN LAPP)

Mån addán duođaštusa, Ibmilan, dan ala, atte Dån læt siv'dnidan mu, vai mån dåvdan Du ja gåbmirdan Du. Mån duođaštan dál ieĉĉan haeddjovuođa ja Du fámo, ieĉĉan gefudaga ja Du rig'gudaga.

Ii læt ieža Ibmil gå Dån, væk'ki hæði áigis, gutte læt ieš-aldád.

NORWEGIAN/LANDSMÅL (NYORSK)

Eg vitnar, o min Gud, at Du har skapa meg så at eg kan kjenna Deg og tilbe Deg. Eg vitnar i denne stund om mi maktesløyse og Din styrke, om min fattingdom og Din rikdom.

Der er ingen annan Gud enn Deg, Hjelparen i fare, den Evig Sjølvstående.

NORWEGIAN/RIKSMÅL

Jeg bevitner, o min Gud, at Du har skapt meg for at jeg kan kjenne Deg og tilbe Deg. Jeg vitner i denne stund om min maktesløshet og Din styrke, om min fattigdom og Din rikdom.

Der er ingen annen Gud enn Deg, Hjelperen i fare, den Selvbestående.

PIEDMONTESE (*Piedmont, Northwestern Italy*)

Mi faso testimoniansa, ò Nósgnor, che Ti 'T l'has creame për conòssTe e adoreTe. Mi diciaro ant cóst móment mia debólëssa e Tóa pótensa, mia póvertà e Tóa richëssa.

A j'e gnun àutr Signor che Ti, l'agiut ant ël perícol, Col ch'a esist daspërchièl.

POLISH

Swiadczę, O Panie, Boże mój, iżeś mnie stworzył, ażebym znał Cię i wielbil. Swiadczę w tej chwili mojej slabości a Twojej mocy, memu ubóstwu a Twemu bogactwu. Nie ma Boga prócz Ciebie, Obrońcy, Samoistnego.

PORTUGUESE

Dou testemunho, ó meu Deus, de que tu me criaste para eu te conhecer e adorar.

Confesso nêste momento, minha incapacidade e teu poder, minha pobreza e tua riqueza.

Não há outro Deus além de tí, o amparo no perigo, o que existe por sí próprio.

ROMANSCH (SURSILVAN) (*Italy, Switzerland*)

Eau fatsch testimoniaunza, o mieu Dieu, cha Tü am hest creó per At recugnuoscher e per At adorer.

Eau attest in quaist momaint mia deblezza e Tia potenza, mia poverted e Tia richezza.

I nu do üngün Dieu oter co Te, quel chi güda nel prievel, quel chi exista in Se stess.

RUMANIAN

Stau mărturie. O Stăpâne, pentru a Te cunoaşte şi a Te slăvi. Mărturisesc în clipa aceasta slăbiciunea mea şi Puterea Ta, sărăcia mea şi Imbelşugarea Ta. Nu e alt Dumnezeu decât Tine, Cel Ocrotitor, Cel de Sine Stătător!

RUSSIAN

Я свидетельствую, о мой Боже, что Ты сотворил меня, чтобы я познал Тебя и поклонялся Тебе. Я подтверждаю в эту минуту свое бессилие и Твою мощь, свою скудность и Твое обилие.

Нет Бога, кроме Тебя, помощника в опасности, Творителя самосущего.

SCOTS (SCOTTISH GAELIC)

Tha mi toirt fianuis, O mo Thighearna, gun do chruthaich Thu mi gu eòlas a chur ort agus gu aoradh a dheanamh Dhuit. Tha mi ag aideachadh, aig an àm seo, mo laigse fhìn agus Do chumhachdsa, mo ainnis agus T'ionmhaissa.

Chan' eil Dia eile ann ach Thu, ar Còmhnuidh ri àm gàbhaidh, an Uile-bheò.

SERBO-CROAT (*Yugoslavia*)

Ispovedam se, o Gospode, Bože moj! Ti si stvorio mene da spoznam i obožavam Tebe. Ispovedam u trenutku ovom slabost moju a moć Tvoju, siromaštvo moje a bogatstvo Tvoje. Nema drugog Boga sem Tebe, Svespašavajući Samopostojeći!

SLOVENE (SLOVENIAN) (*Yugoslavia*)

Priznavam, o moj Bog, da si me ustvaril, da Te spoznavam in molim. Priznavam v tem trenutku svojo šibkost in Tvojo moč, svojo revščino in Tvoje bogastvo.

Ni Boga razen Tebe, Zaščitnika, Večnobivajočega.

(Moli se opoldne!)

SPANISH

Soy testigo, oh mi Dios, de que Tú me has creado para conocerte y adorarte. Atestiguo en este momento mi impotencia y Tu poder, mi pobreza y Tu riqueza.

No hay otro Dios más que Tú, el Que Ayuda en el Peligro, el Que Subsiste por Sí Mismo.

SWEDISH

Jag bär vittnesbörd om, O, min Gud, att Du har skapat mig för att lära känna Dig och för att tillbedja Dig. Jag betygar i detta ögonblick min svaghet och Din styrka, min fattigdom och Din rikedom.

Det finnes ingen annan Gud utom Du, Hjälpen i farans stund, den i sig själv Varande.

SYDSAMISKA (SOUTHERN LAPP)

Manne vitt'enusteb, O muv Jubméele, dan bijre, atte Dadne manneb leäh šugniedamme, juktie manne dabdeb Dadneb jih rukkedalleb Dadneb. Manne dabdesteb dálie jež'ene viešiesvuodeb jih Duv fámuob, jež'ene giehviesvuodeb jih Duv boådnaavuodeb.

Ij leäh jeäžáh Jubméele guh Dadne, gutt'e leäh viekkie várán ájgien, gutt'e leäh jež'esisnie årruomienie.

WELSH (CYMRAEG)

Tystiaf, O fy Nuw, mai Ti a'm creaist i'th adnabod ac i'th addoli. Tystiaf, y funud hon, i'm gwendid fy hun ac i'th nerth Dithau, i'm tlodi i ac i'th gyfoeth Di. Nid oes Dduw arall ond Tydi, y Cynorthwywr mewn Perygl, yr Hunanfodolwr.

UKRAINIAN

Я є свідком, о мій Боже, що Ти мене сотворив на те, щоб я пізнав(ла) Тебе і покланявся(лась) Тобі. Я свідчу в цій хвилині про мою слабість і Твою силу, про мою вбогість і Твоє багатство.

Нема іншого Бога, лише Ти, Помічник в нещастю, Самобутний.

WHITE RUSSIAN (BYELORUSSIAN)

Я сьведчу, О Божа, што Ты мяне стварыў, каб я пазнаў Цябе і Цябе славіў. Я сьцьвярджаю ў гэтую хвіліну маю бездапаможнасьць і Тваю моц, маю ўбогасьць і Тваю веліч.

Няма іншага Бога, апрача Цябе, Дапаможца ў бядзе, Самаіснуючы.

INVENTED LANGUAGES

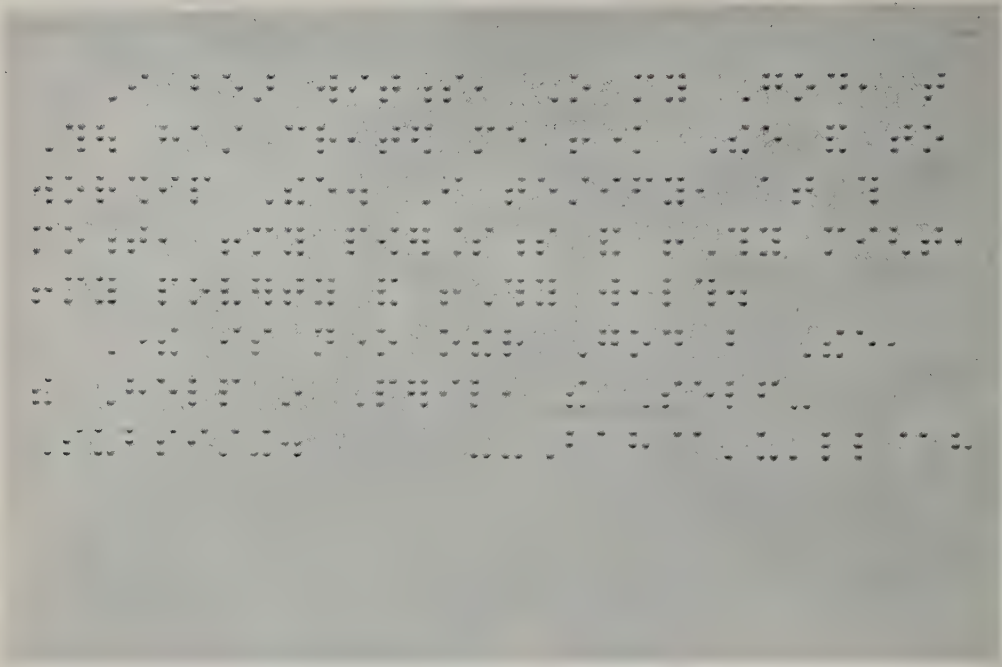
ESPERANTO

Mi atestas, ho Sinjoro, mia Dio, ke Vi kreis min, por ke mi konu jak adoru Vin. Mi atestas ĉi-momente pri mia senforteco kaj pri Via Potenco, pri mia malriĉeco kaj pri Via Riĉeco. Ne ekzistas alia Dio krom, Vi, la Defendamo, la Mem-Ekzistanto.

INTERLINGUA

Io testimonia, o mie Deo, que tu me ha create, pro Te cognoscer e adorar. Io testimonia in iste instante a mie debilitate e a Tie potentia, a mie paupertate e a Tie ricchessa. No existe áltere Deo salvo Tu, le adjutor en perículo, le in se mesmo-existente.

BRAILLE



Facsimile of the Short Obligatory Prayer in Braille (English), Grade II, courtesy of Bahá'í Service for the Blind, a committee of the National Spiritual Assembly of the Bahá'ís of the United States.



A Bahá'í exhibition and literature display was mounted aboard the Säntis, *seen here moored at Landestag Burkliplatz, Zurich; May, 1969.*

8. MAJOR WORKS AND PARTIAL LIST OF LANGUAGES IN WHICH THEY ARE AVAILABLE

Riḍván 1973

1 – Arabic 3 – French 5 – Persian 7 – Spanish
2 – English 4 – German 6 – Portuguese

A. WORKS OF BAHÁ'U'LLÁH

Epistle to the Son of the Wolf: 2, 3, 4, 5
Gleanings from the Writings of Bahá'u'lláh (Compilation): 2, 3, 4, 7
The Hidden Words: 1, 2, 3, 4, 5, 6, 7
Kitáb-i-Íqán (The Book of Certitude): 1, 2, 3, 4, 5, 6, 7
Prayers and Meditations by Bahá'u'lláh (Compilation): 1, 2, 4, 5
The Proclamation of Bahá'u'lláh (Compilation): 2, 3, 4, 6, 7
The Seven Valleys and the Four Valleys: 2, 3, 4, 5, 7

B. WORKS OF 'ABDU'L-BAHÁ

Foundations of World Unity: 2, 7
Paris Talks: 1, 2, 3, 4, 5, 7
The Secret of Divine Civilization: 2, 3, 4, 5
Some Answered Questions: 1, 2, 3, 4, 5, 6, 7
Tablet to the Central Organization for a Durable Peace, The Hague: 1, 2, 4, 5
Tablets of the Divine Plan: 1, 2, 3, 4, 5
The Talks of 'Abdu'l-Bahá in America and Europe, vols. I, II: 1, 5
A Traveller's Narrative: 1, 2, 5
Will and Testament: 1, 2, 3, 4, 5, 6, 7
Memorials of the Faithful: 2, 5

C. WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

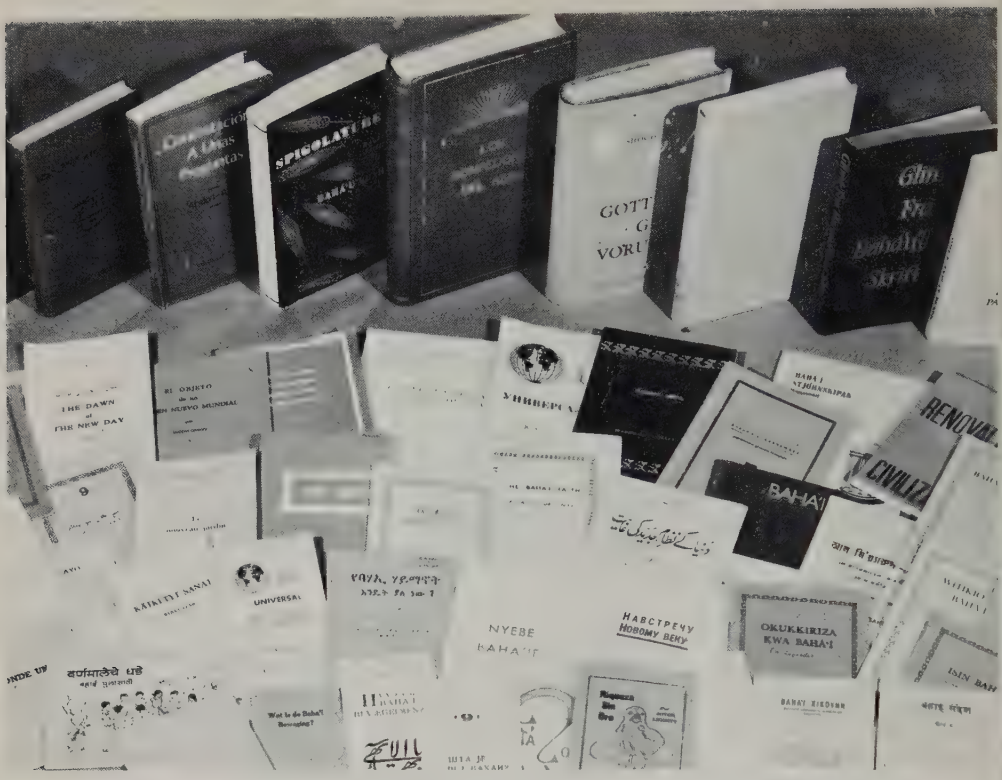
Bahá'í Prayers: 1, 2, 3, 4, 5, 6, 7
The Bahá'í Revelation: 2, 6
Bahá'í World Faith: 2, 3
The Divine Art of Living: 2, 3, 4, 7
A New Way of Life (*What it means to be a Bahá'í Youth*): 2, 6
The Pattern of Bahá'í Life: 2, 3, 4, 6,
The Reality of Man: 2, 7

D. WORKS OF SHOGHI EFFENDI

The Advent of Divine Justice: 2, 3, 4, 6, 7
The Dispensation of Bahá'u'lláh: 1, 2, 3, 4, 5, 6, 7
God Passes By: 2, 3, 4, 5, 6, 7
The Promised Day is Come: 2, 3, 4, 5, 6, 7

Compilations from his Writings

Bahá'í Holy Places at the World Centre: 2, 5
Principles of Bahá'í Administration: (U.K.): 2, 3, 4, 6, 7



A selection of Bahá'í literature in some of the 589 languages in which it is available.



Bahá'í exhibition and literature display, Basel, Switzerland; May, 1969.

9. A SELECTION OF INTRODUCTORY AND EXPOSITORY WORKS

A. GENERAL

BALYUZI, H. M.
Bahá'u'lláh: 2, 6
The Báb: 2
'Abdu'l-Bahá: 2
Edward Granville Browne and the Bahá'í Faith: 2

BLOMFIELD, LADY
The Chosen Highway: 2, 4

COBB, STANWOOD
Security for a Failing World: 2, 3, 5, 6

ESSLEMONT, J. E.
Bahá'u'lláh and the New Era: 1, 2, 3, 4, 5, 6, 7

FADL, MÍRZÁ ABU'L
Bahá'í Proofs: 1, 2

FAIZÍ, GLORIA
The Bahá'í Faith: 2, 4, 7
Fire on the Mountain Top: 2

FATHEAZAM, HUSHMAND
The New Garden: 2, 3, 6, 7

GAIL, MARZIEH
The Sheltering Branch: 2

GIACHERY, UGO
Shoghi Effendi—Recollections: 2

GROSSMANN, HERMANN
Der Bahá'í und die Bahá'í-Gemeinschaft: 4

HOFMAN, DAVID
Commentary on the Will and Testament of 'Abdu'l-Bahá: 2
The Renewal of Civilization: 2, 3, 6, 7

HOLLEY, HORACE
Religion for Mankind: 2

IVES, HOWARD COLBY
Portals to Freedom: 2, 3, 4, 5, 7

MARTINEZ, EMILIO EGEA
La Gran Promesa: 7

MAXWELL, MAY
An Early Pilgrimage: 2

MEHRABKHANI, R.
Transcendencia del Kitáb-i-Íqán: 7
La Aurora del Dia Prometido: 7
Noches Navidenas: 7

NAKHJAVANI, VIOLETTE
Amatu'l-Bahá Visits India: 2

PAVÓN, RAÚL
La Voz de Dios: 7

RABBÁNÍ, RÚḤÍYYIH
The Good Message: 2
Prescription for Living: 2, 4, 6, 7
The Priceless Pearl: 2, 3, 5, 7

SABET, HUSCHMAND
Der Gespaltene Himmel: 4

SEARS, WILLIAM
Release the Sun: 2, 6
Thief in the Night: 2, 3, 4, 6, 7
The Wine of Astonishment: 2, 3
The Flame: 2
(with Robert Quigley)
The Prisoner and the Kings: 2

SHOOK, GLENN
Mysticism, Science and Revelation: 2

TOWNSHEND, GEORGE
Christ and Bahá'u'lláh: 2, 3, 4, 6, 7
The Heart of the Gospel: 2, 3
The Mission of Bahá'u'lláh and Other Literary Pieces: 2, 7
The Promise of All Ages: 1, 2, 3

WOOLSON, GAYLE
Divinia Sinfonia: 2, 7
Rumbo Hacia el Futuro: 7

ZARANDÍ, NABÍL-I-
The Dawn-Breakers (Translated by Shoghi Effendi): 1, 2, 3, 4, 5, 7

(*Note*: Bahá'í Publishing Trusts and National Spiritual Assemblies throughout the world constantly issue pamphlets and leaflets on various aspects of the Teachings.)

B. FOR CHILDREN

CHRISTIAN, ROBERTA K.
A Bahá'í Child's ABC: 2, 3, 4

HOFMAN, DAVID
God and His Messengers: 2, 3, 4, 7

LINDSTROM, JANET
The Kingdoms of God: 2, 3, 4

MEHRABI, JACQUELINE
Stories for Children: 2, 3,

MEYER, ZOE
Stories from "The Dawn-Breakers": 1, 2, 3, 4, 7

TRUE, MARGUERITE
Living Today for Tomorrow's World: 2, 3
Bahá'í Prayers for Children (Compilation): 2, 4, 6, 7

Compilation: *O God Guide Me* (Prayers): 2, 7

C. PERIODICALS

World Order Magazine: 2
Published by the National Spiritual Assembly of the Bahá'ís of the United States.
Editorial Office: 2011 Yale Station
New Haven, Connecticut
06520, U.S.A.

La Pensée Bahá'íe: 3
Published by the National Spiritual Assembly of the Bahá'ís of Switzerland.
Editorial Office: P.O. Box 175
1260 Nyon, Switzerland

Herald of the South: 2
Published by the National Spiritual Assembly of the Bahá'ís of Australia.
Editorial Office: P.O. Box 285, Mona Vale
New South Wales 2103
Australia

Bahá'í Briefe: 4
Published by the National Spiritual Assembly of the Bahá'ís of Germany.
Editorial Office: 7 Stuttgart-Zuffenhausen
Friesenstrasse 26, Germany

(*Note*: There are, in addition, numbers of domestic organs, issued by National Spiritual Assemblies or their Committees, for use by the Bahá'í communities.)

D. INTERNATIONAL RECORD

The Bahá'í World, vols. I-XV (1925–1973): 2

III

ORIENTAL TERMS

1. TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá
Ábádih
'Abbás
'Abdu'l-Bahá
'Abdu'l-Ḥamíd
'Abdu'l-Ḥusayn
'Abdu'lláh
Abhá
Abu'l-Faḍl
'Adasíyyih
Adhán
Ádhirbáyján
Afnán
Aghṣán
'Ahd
Aḥmad
Aḥsá'í
Ahváz
Akbar
'Akká
'Alá'
'Alí
'Alí-Muḥammad
Alláh-u-Abhá
Alváḥ
Alváh-i-Saláṭín
Amatu'l-Bahá
Amín
Amír
Amír-Niẓám
Amru'lláh
Ámul
Anzalí
Áqá
Aqdas
'Arabistán
Asmá'
'Avá<u>sh</u>iq
Ayádí
Azal
'Aẓamat
'Azíz

Báb
Bábí
Bábu'l-Báb
Baghdád
Bahá
Bahá'í
Bahá'u'lláh
Bahíyyih
Bahjí
Balú<u>ch</u>istán
Bandar-'Abbás
Báqir
Baqíyyatu'lláh
Bárfurú<u>sh</u>
Baṣrih
Báṭúm
Bayán
Bayt
Big
Bírjand
Bi<u>sh</u>árát
Bismi'lláh
Bu<u>kh</u>árá
Burújird
Bú<u>sh</u>ihr
Bu<u>sh</u>rú'í
Bu<u>sh</u>rúyih

<u>Ch</u>ihríq

Dalá'il-i-Sab'ih
Dárú<u>gh</u>ih
Dawlat-Ábád
<u>Dh</u>abíḥ
Duzdáb

Farà'id
Fárán
Farmán
Farrá<u>sh</u>-Bá<u>sh</u>í
Fárs
Farsa<u>kh</u>
Fatḥ-'Alí
Firdaws
Firdawsí

Ganjih
Gilán
Gul
Gulistán
Gurgín

Ḥabíb
Ḥadí<u>th</u>
Ḥaḍrat
Ḥájí
Ḥájí Mírzá Áqásí
Ḥájj
Hamadán
Ḥaram
Ḥasan
Ḥaydar-'Alí
Haykal
Ḥaẓíratu'l-Quds
Ḥijáz
Hijrat
Himmat-Ábád
Ḥujjat
Ḥusayn
Huvaydar

Ibráhím
Íl
'Ilm
Imám
Imám-Jum'ih
Imám-Zádih
Íqán
Írán
'Iráq
'Iráqí
'Iráq-i-'Ajam
Iṣfáhán
'Ishqábád
Ishráqát
Ishtihárd
Islám
Islamic
Ismá'ílíyyih
Istarábád
'Izzat

Jalál
Jamádíyu'l-Avval
Jamál
Jamál-i-Mubárak
Jamál-i-Qidam
Jásb
Jubbih

Ka'bih
Kad-<u>Kh</u>udá
Kalántar
Kalimát
Kamál
Karand
Karbilá
Káshán
Kashkúl
Kawmu'ṣ-Ṣa'áyidih
Kawthar
Káẓim
Káẓimayn
<u>Kh</u>alkhál
<u>Kh</u>án
<u>Kh</u>áníqayn
<u>Kh</u>aylí <u>Kh</u>úb
<u>Kh</u>urásán
<u>Kh</u>uy
Kirmán
Kirmánsháh

Kitáb-i-'Ahd
Kitáb-i-Aqdas
Kitáb-i-Asmá'
Kitáb-i-Badí'
Kitáb-i-Íqán
Kuláh
Kurdistán

Láhíján
Lár
Lawḥ
Luristán

Madrisih
Maḥbúbu'sh-Shuhadá
Mahd-i-'Ulyá
Máh-Kú
Maḥmúd
Maláyir
Man-Yuẓhiruhu'lláh
Maqám
Marághih
Marḥabá
Marv
Masá'il
Mashhad
Mashíyyat
Mashriqu'l-Adhkár
Masjid
Maydán
Mázindarán
Mihdí
Miḥráb
Mílán
Mi'ráj
Mírzá
Mishkín-Qalam
Mu'adhdhin
Muftí
Muḥammad
Muḥammad-'Alí
Muḥammarih
Muḥarram

Mujtahid
Mulk
Mullá
Munírih
Muṣṭafá
Mustagháth
Muẓaffari'd-Dín

Nabíl
Nabíl-i-A'ẓam
Najaf
Najaf-Ábád
Náqiḍín
Naṣír
Náṣiri'd-Dín
Navváb
Naw-Rúz
Nayríz
Níshápúr
Nuqṭih
Núr

Pahlaví
Párán

Qáḍí
Qádíyán
Qahqahih
Qá'im
Qájár
Qalyán
Qamṣar
Qaṣr-i-Shírín
Qawl
Qayyúm
Qayyúmu'l-Asmá'
Qazvín
Qiblih
Qúchán
Quddús
Qudrat
Qum
Qur'án

Qurbán
Qurratu'l-'Ayn

Rafsinján
Raḥím
Raḥmán
Raḥmat
Ra'ís
Ramaḍán
Rasht
Rawḥání
Riḍván
Rúhu'lláh

Sabzivár
Sadratu'l-Muntahá
Ṣáḥibu'z-Zamán
Ṣaḥífatu'l-Ḥaramayn
Sa'íd
Salsabíl
Samarqand
Sangsar
Sárí
Saysán
Sha'bán
Sháh
Shahíd
Shahmírzád
Sháhrúd
Sharaf
Sharí'ah
Shaykh
Shaykh-Ṭabarsí
Shaykhu'l-Islám
Shí'ih
Shíráz
Shushtar
Simnán
Sístán
Síyáh-Chál
Siyyid
Ṣúfí
Sulaymán

Sulṭán
Sulṭán-Ábád
Sulṭánu'sh-Shuhadá'
Sunní
Súratu'l-Haykal
Súrih
Súriy-i-Damm
Súriy-i-Ghuṣn
Súriy-i-Ra'ís
Súriy-i-Ṣabr

Ṭabarsí
Tabríz
Ṭáhirih
Tajallíyát
Tákur
Taqí
Ṭarázát
Tarbíyát
Tashkand
Tawḥíd
Thurayyá
Ṭihrán
Túmán
Turkistán

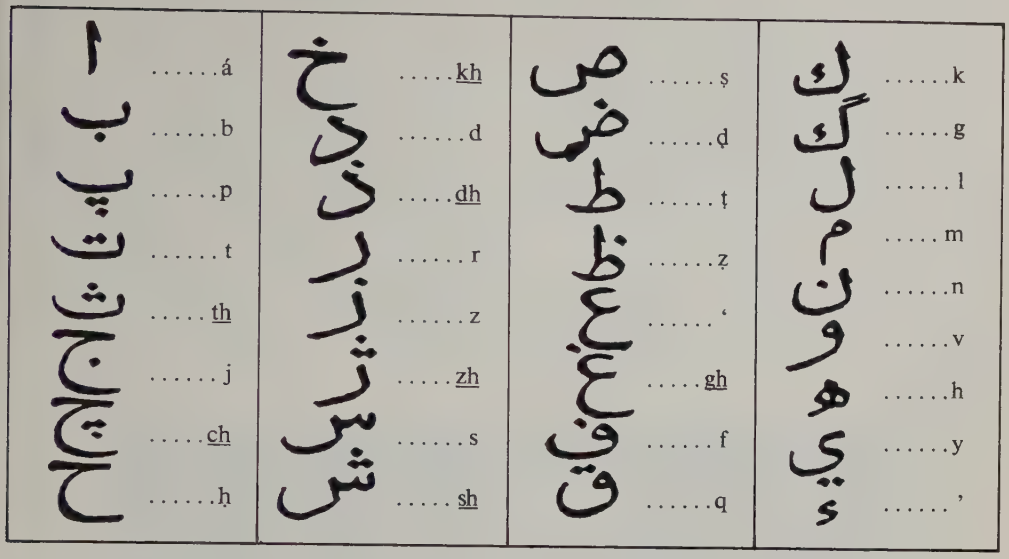
'Ulamá
Urúmíyyih
'Uthmán

Vaḥíd
Valí
Valí-'Ahd
Varqá
Vazír (also Vizír)

Yá-Bahá'u'l-Abhá
Yaḥyá
Yazd

Zanján
Zarand
Zaynu'l-Muqarrabín

2. GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET



a . . . as in account á . . . as in arm	i . . . as (e) in best í . . . as (ee) in meet	u . . . as (o) in short ú . . . as (oo) in moon	aw . . . as in mown

The "í" added to the name of a town signifies "belonging to." Thus Shírází means native of Shíráz.

3. NOTES ON THE PRONUNCIATION OF PERSIAN WORDS

The emphasis in Persian words is more or less evenly distributed, each syllable being equally stressed as in French. For example, do not say *Tabríz* or *Ṭabarsí;* stay as long on one syllable as on the next; Tabríz; Ṭabarsí. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat "a's." This differentiation makes the language especially musical and should be observed: in the word Afnán, for example, pronounce the first "a" as in account, and the second syllable to rhyme with on. Americans are apt to pronounce short "a" plus "r" like the verb form are; this is a mistake; "ar" should be pronounced as in the word hurry—cf. Tarbíyat.

The same differentiation should be observed in the case of long and short "i" and long and short "u". As the guide to the transliteration indicates, short "i" is like "e" in best, and long "í" like "ee" in meet; for example, Ibráhím is pronounced Eb-ráheem; Islám is Ess-lahm. Short "u" being like "o" in short, and long "ú" like "oo" in moon, the following would be

pronounced: Quddús—Qod-dooss; Bárfurúsh—Bár-foroosh.

Pronounce "aw" to rhyme with low, or mown; Naw-Rúz is Now-Rooz.

The following consonants may be pronounced like z: dh, z, ẓ, ḍ.

The following consonants may be pronounced like ss: th, s, ṣ.

Zh is pronounced like the "s" in pleasure. Kh is pronounced like "ch" in Scottish *loch* or German *nacht*. Do not pronounce it as "k". Westerners often experience difficulty pronouncing "gh" and "q"; a guttural French "r" will serve here; otherwise use hard "g" as in good.

H and ḥ, approximately like the English aspirate "h", should never be dropped. Ṭihrán is Teh-ron; madrisih is mad-res-seh; Miḥráb is Meh-rob.

In the case of double letters pronounce each separately: 'Ab-bás.

The character transliterated (') represents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word Bahá'í is phonetically as follows: "a" as in account; "á" as in hall; ('), pause; "í" as ee in meet.

The character transliterated (') may also be treated as a pause.

N.B. As Persian often indicates no vowel sounds and as its pronunciation differs in different localities throughout Persia and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahá'í communities all over the world, is indispensable to the student.



Mishkín-Qalam ("musk-scented pen"), described by 'Abdu'l-Bahá as "the leading calligrapher of Persia" who "enjoyed a special position among the court ministers of Ṭihrán" and who served both Bahá'u'lláh and 'Abdu'l-Bahá in 'Akká.

4. DEFINITIONS OF SOME OF THE ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

Ab: Father

Abá, Abú, Abí: Father of.

'Abá: Cloak or mantle.

'Abdu'l-Bahá: Servant of Bahá.

Abhá: Most Glorious.

Adhán: Muslim call to prayer.

Adíb: literally "the learned".

Afnán: literally "twigs". Denotes the relations of the Báb.

Aghṣán: literally "branches". Denotes sons and male descendants of Bahá'u'lláh.

A.H.: "Anno Hejirae". Year of Muḥammad's migration from Mecca to Medina, and the beginning of the Muslim era.

'Ahd: Covenant.

Aḥsanu'l-Qiṣaṣ: One of the commentaries on the Qur'án revealed by the Báb, on the Súrih of Joseph, translated by Ṭáhirih.

Akbar: "Greater", "greatest". (See "Kabír".)

A'lá: "The Most Exalted One", a title of the Báb.

'Alá': "Loftiness". Nineteenth month of the Badí' calendar.

'Alí: The first Imám, the rightful successor of Muḥammad; also the fourth Caliph.

Alláh: "God".

Alláh-u-Abhá: "God is All-Glorious". The Greatest Name, adopted during the period of Bahá'u'lláh's exile in Adrianople as a greeting among Bahá'ís.[1]

Alláh-u-Akbar: "God is the Most Great". Superseded by "Alláh-u-Abhá" during the Adrianople period.[2]

Al-Madínah: The city to which Muḥammad migrated. (See "A.H.")

Amín: literally "the trusted". Trustee.

Amír: "Prince", "ruler", "commander", "governor".

Áqá: "Master". Title given by Bahá'u'lláh to 'Abdu'l-Bahá. Also "Mister" when preceding a name.

Aqdas: "The Most Holy".

Asmá': "Names". Ninth month of the Badí' calendar.

Ayyám: (See Há).

A'ẓam: "The greatest".

'Aẓamat: "Grandeur". Fourth month of the Badí' calendar.

[1] *God Passes By*, p. 176. [2] ibid., p. 18.

Báb: "Gate". Title assumed by Mírzá 'Alí-Muḥammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.

Bábí: Follower of the Báb.

Bábu'l-Báb: "The Gate of the Gate". Title of Mullá Ḥusayn, the first Letter of the Living.

Badí': literally "the wonderful".

Bahá: "Glory", "splendour", "light". Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated. First month of the Badí' calendar.

Bahá'í: Follower of Bahá'u'lláh.

Bahá'u'l-Abhá: "The Glory of the Most Glorious".

Bahá'u'lláh: "The Glory of God". Title of Mírzá Ḥusayn-'Alí; born Ṭihrán, Persia, Nov. 12, 1817; ascended Bahjí, Palestine, (now Israel) May 29, 1892.

Bahjí: literally "delight". Denotes that part of the Plain of 'Akká (Israel) where the Shrine and the Mansion of Bahá'u'lláh are situated.

Baní-Háshim: The family from which Muḥammad was descended.

Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.

Bayán: "Exposition", "explanation". Title given by the Báb to His Revelation, and to two of His Writings, one in Persian the other in Arabic.

Baytu'l-'Adl-i-A'ẓam: The Universal House of Justice.

Big: Honorary title: lower title than Khán.

Bishárát: literally "Glad-tidings". Title of one of the Tablets of Bahá'u'lláh.

Caravansary (also "caravanserai", "caravansera"): An inn for caravans.

Dárúghih: "High constable".

Dawlih: "State", "government".

Dhi'b: "The Wolf", Shaykh Muḥammad-Báqir.

Dhikr: "Remembrance", "commemoration", "mention"; praise or glorification of God; recital of His Names; religious exercise or ceremony; (plural adhkár).

El-Abhá: "The Most Glorious".

Farmán: "Order", "command", "royal decree".

Farrásh: "Footman", "lictor", "attendant".

Farrásh-Báshí: The head-farrásh.

Farsakh: Unit of measurement. Approximately three miles or five kilometres.

Fatvá: Sentence or judgement by Muslim muftí.

Ghuṣn: "Branch". Son or male descendant of Bahá'u'lláh.

Há, (Days of): Ayyám-i-Há. The Intercalary Days, so named by Bahá'u'lláh in the Book of Aqdas, where He also ordained that they should immediately precede the month of 'Alá', i.e. the month of fasting which closes the Bahá'í year. Every fourth year the number of the Intercalary Days is raised from four to five.

Ḥadíth: Tradition. The whole body of the sacred tradition of the Muslims is called the ḥadíth. (Plural aḥádíth.)

Ḥaḍrat: literally "threshold". Courtesy title sometimes translated as "His Holiness".

Ḥájí: A Muslim who has performed the pilgrimage to Mecca.

Ḥaram-i-Aqdas: The Most Holy Sanctuary, a designation given by the Guardian to the north-western quadrant of the garden surrounding the Shrine of Bahá'u'lláh.

Ḥaẓíratu'l-Quds: "The Sacred Fold", official title designating headquarters of Bahá'í administrative activity.

Hijrat (also "Hijra", "Hegira".): literally "migration". The basis of Islamic chronology. The date of Muḥammad's migration from Mecca to Medina.

Howdah: A litter carried by a camel, mule, horse or elephant for travelling purposes.

Ḥuqúqu'lláh: "Right of God"; payment by believers instituted in the Kitáb-i-Aqdas.

Ḥusayníyyih: Place where martyrdom of Ḥusayn is mourned, or where Muslim passion plays may be presented. Designation given by Shí'ahs to Bahá'u'lláh's Most Great House in Baghdád, forcibly occupied by them.

Ibn: "Son".

Íl: "Clan".

'Ílm: "Knowledge". Twelfth month of the Badí' calendar.

Imám: Title of the twelve Shí'ah successors of Muḥammad. Also applied to Muslim religious leaders.

Imám-Jum'ih: Chief of the mullás, who recites the Friday prayers for the sovereign.

Imám-Zádih: Descendant of an Imám or his shrine.

Inshá'alláh: "If God wills it".

Íqán: literally "certitude". The title of Bahá'u'lláh's Epistle to one of the uncles of the Báb

Ishráqát: literally "splendours". Title of one of the Tablets of Bahá'u'lláh.

Isráfíl: The Angel whose function is to sound the trumpet on the Day of Judgement.

'Izzat: "Might". Tenth month of the Badí' calendar.

Jáhilíyyih: The dark age of ignorance among the Arabs before the appearance of Muḥammad.

Jalál: "Glory". Second month of the Badí' calendar.

Jamál: "Beauty". Third month of the Badí' calendar.

Jamál-i-Mubárak: literally "the Blessed Beauty", applied to Bahá'u'lláh.

Jamál-i-Qidam: literally "the Ancient Beauty", applied to Bahá'u'lláh.

Jihád: Holy war, as specified in Qur'án.

Jináb: Courtesy title sometimes translated "His Honour".

Jubbih: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islám.

Kabír: literally "great". (See "Akbar".)

Kad-khudá: Chief of a ward or parish in a town; headman of a village.

Kalántar: "Mayor".

Kalím: "One who discourses".

Kalímu'lláh: "One Who converses with God". Title given to Moses in the Islamic dispensation.

Kalimát: "Words". Seventh month of the Badí' calendar.

Kamál: "Perfection". Eighth month of the Badí' calendar.

Karbilá'í: A Muslim who has performed the pilgrimage to Karbilá.

Kawthar: A river in Paradise, whence all the other rivers derive their source.

Khádimu'lláh: "Servant of God", title of Mírza Áqá Ján.[1]

Khán: "Prince", "lord", "nobleman", "chieftain".

Khán: similar to a caravansary.

Khiḍr: literally "The Green One".

Khuṭbih: Sermon delivered on Fridays at noon in Islamic religion.

Kitáb: "Book".

Kitáb-i-Aqdas: literally "The Most Holy Book". Title of Bahá'u'lláh's Book of Laws.

[1] *God Passes By*, p. 115.

Kuláh: The Persian lambskin hat worn by government employees and civilians.

Madrisih: "Seminary", "school", "religious college".

Man-Yuẓhiruhu'lláh: "He Whom God will make manifest". The title given by the Báb to the Promised One.

Marḥabá: "Bravo! Well done!"

Masá'il: "Questions". Fifteenth month of the Badí' calendar.

Mashhadí: A Muslim who has performed the pilgrimage to Mashhad.

Mashíyyat: "Will". Eleventh month of the Badí' calendar.

Mashriqu'l-Adhkár: literally "the dawning place of the praise of God". Title designating Bahá'í Houses of Worship.

Masjid: Mosque; Muslim place of worship.

Maydán: A square or open place.

Mihdí: Title of the Manifestation expected by Islám.

Miḥráb: The principal place in a mosque where the imám prays with his face turned towards Mecca.

Mi'ráj: "Ascent". Used with reference to Muḥammad's ascension to heaven.

Mírzá: A contraction of "Amír-Zádih", meaning son of Amír. When affixed to a name it signifies prince; when prefixed, simply mister.

Mishkín-Qalam: literally "the musk-scented pen". Title applied to a famed Bahá'í calligraphist.

Mu'adhdhin: The one who sounds the Adhán, the Muslim call to prayer.

Muftí: Expounder of Muslim law; gives a fatvá or sentence on a point of religious jurisprudence.

Muḥarram: First month of the Muslim year, the first ten days of which are observed by Shí'ahs as part of their mourning period for the Imáms. The tenth day, 'Áshúrá', is the day of the martyrdom of Ḥusayn.

Mulk: "Dominion". Eighteenth month of the Badí' calendar.

Mujtahid: Muslim doctor-of-law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbilá and Najaf.

Mullá: Muslim priest.

Mustagháth: "He Who is invoked"; the numerical value of which has been assigned by the Báb as the limit of the time fixed for the advent of the promised Manifestation.

Mutiṣarrif: "Governor".

Nabíl: "Learned", "noble".

Naw-Rúz: "New Day". Name applied to the Bahá'í New Year's Day; according to the Persian calendar the day on which the sun enters Aries.

Nuqṭih: "Point".

Núr: "Light". Fifth month of the Badí' calendar.

Pahlaván: "Athlete", "champion"; term applied to brave and muscular men.

Páshá: Honorary title formerly given to officers of high rank in Turkey.

Píshkish: "Present", "tip", "douceur".

Qáḍí: "Judge"; civil, criminal and ecclesiastical.

Qá'im: "He Who shall arise". Title designating the Promised One of Islám.

Qalyán: A pipe for smoking through water.

Qawl: "Speech". Fourteenth month of the Badí' calendar.

Qiblih: "Point of Adoration"; prayer-direction toward which the faithful turn in prayer. The Most Holy Tomb of Bahá'u'lláh at Bahjí is "the Heart and Qiblih of the Bahá'í world".[1]

Qurbán: "Sacrifice".

Qudrat: "Power". Thirteenth month of the Badí' calendar.

Qur'án: "The Reading"; "that which ought to be read". The Book revealed by Muḥammad.

Rabb-i-A'lá: "Exalted Lord". One of the designations of the Báb.

Raḥmat: "Mercy". Sixth month of the Badí' calendar.

Ra'ís: "President", "head". Lawḥ-i-Ra'ís, a Tablet addressed to the Prime Minister of Turkey by Bahá'u'lláh.

Riḍván: "Paradise"; also the name of the custodian of Paradise. The holiest and most significant of all Bahá'í festivals commemorating Bahá'u'lláh's Declaration of His Mission to His companions in 1863, a twelve-day period beginning on April 21st and celebrated annually.

Sadratu'l-Muntahá: The Divine Lote Tree; the Tree beyond which there is no passing.

Ṣadr-i-A'ẓam: "Prime Minister".

Ṣáḥibu'z-Zamán: "Lord of the Age"; one of the titles of the promised Qá'im.

Salám: "Peace", "salutation". Muslim greeting. Word used to end a thesis.

[1] ibid., pp. 110, 277

Salsabíl: A fountain of Paradise.

Samandar: literally "the phoenix".

Sarkár-Áqá: literally "The Honourable Master", applied to 'Abdu'l-Bahá.

Sháh: "King", especially of Persia.

Sháh-Bahrám: World Saviour and Promised One of the Zoroastrians. Fulfilled by Bahá'u'lláh.

Shahíd: "Martyr". Plural of martyr is "Shuhadá'".

Sharaf: "Honour". Sixteenth month of the Badí' calendar.

Sharí'ah, Sharí'at: Muslim canonical law. The law.

Shaykh: Venerable old man; man of authority; elder, chief, professor, superior of a dervish order, etc.

Shaykhí: School founded by Shaykh-Aḥmad-i-Aḥsá'í. Among his doctrines, in addition to the imminent dual Advent, was that the Prophet Muḥammad's material body did not ascend on the night of the Mi'ráj.

Shaykhu'l-Islám: Head of religious court, appointed to every large city by the Sháh.

Shí'ah, Shí'ih, Shi'ite: Party (of 'Alí). Partisan of 'Alí and of his descendants as the sole lawful "Vicars of the Prophet". The Shí'ahs reject the first three Caliphs, believing that the successorship in Islám belonged rightfully to 'Alí (first Imám and fourth Caliph) and to his descendants by divine right. Originally, the successorship was the vital point of difference, and Islám was divided because Muḥammad's (albeit verbal) appointment of 'Alí was disregarded.

Ṣirát: literally "bridge" or "path"; denotes the religion of God.

Síyáh-Chál: Black Pit in Ṭihrán where, in August 1852, Bahá'u'lláh was chained in the darkness three flights of stairs underground, with some 150 thieves and assassins. Here He received the first intimations of His world Mission. Holiest place in Persia's capital.

Siyyid: Descendant of the Prophet Muḥammad.

Ṣúfí: Mystics or mystical doctrine in Islám.

Sulṭán: "Sovereignty". Seventeenth month of the Badí' calendar.

Sunní, Sunnite: From "Sunna" (the Way or Practice of the Prophet, as reported in the hadíth.) By far the largest sect of Islám, this includes the four so-called orthodox sects: Hanbalites, Hanafites, Malikites, Shafiites.

Súrih: Name of the chapters of the Qur'án.

Súriy-i-Mulúk: "Súrih of Kings"; Tablet revealed by Bahá'u'lláh in Adrianople.

Ṭá: Letter "Ṭ", standing for Ṭihrán.

Táj: literally "crown"; tall felt headdress adopted by Bahá'u'lláh in 1863, on the day of His departure from His Most Holy House.

Tajallíyát: literally "effulgences". Title of one of the Tablets of Bahá'u'lláh.

Takyih: Religious establishment: usual place of observance of the martyrdom of Imám Ḥusayn.

Ṭarázát: literally "ornaments". Title of one of the Tablets of Bahá'u'lláh.

Túmán: Unit of Iranian currency.

'Ulamá: Plural of "one who knows"; "learned", "a scholar".

'Urvatu'l-Vuthqá: literally "the strongest handle"; symbolic of the Faith of God.

Váḥid: 1. A "unity" or section of the Bayán. The Persian Bayán consists of nine Váḥids of nineteen chapters each, except the last, which has only ten chapters. 2. The eighteen Letters of the Living (constituting the Báb's first disciples) and the Báb Himself. 3. Each cycle of nineteen years in the Badí' calendar. The word, signifying unity, symbolizes the unity of God. The numerical values of the letters of this word total nineteen.

Vaḥíd: "Unique".

Válí: "Governor".

Valí: "Guardian".

Valí-'Ahd: "Heir to the throne".

Varaqiy-i-'Ulyá: literally "the Most Exalted Leaf", applied to Bahá'íyyih (Bahíyyih) Khánum, sister of 'Abdu'l-Bahá.[1]

Varqá: literally "the dove".

Viláyat: "Guardianship".

Waqf: Muslim endowments; in Persia, the landed property of the expected Imám.

"White Path": Symbolizes the religion of God.

Yá: "O"—e.g., Yá Bahá'u'l-Abhá (O Thou the Glory of the Most Glorious!)

Zádih: "Son".

Zawrá: "Black mountain"; the land of Rayy.

Zaynu'l-Muqarrabín: literally "the Ornament of the favoured".

Zamzam: Sacred well within the precincts of the Great Mosque at Mecca. Though salty, its water is much esteemed for pious uses, such as ablutions, and drinking after a fast.

[1] *The Bahá'í World*, vol. v, p. 205 "Genealogy of Bahá'u'lláh".



The first and last verses of Bahá'u'lláh's The Hidden Words (*Arabic*) *arranged and written in three different styles of calligraphy by Mishkín-Qalam.*



PART SIX

LITERARY AND MUSICAL WORKS

I

ESSAYS AND REVIEWS

1. THREE MOMENTOUS YEARS OF THE HEROIC AGE—1868-1870

By Adíb Ṭáhirzádih

At this particular juncture in the history of the Formative Age of the Faith, when the followers of Bahá'u'lláh in most parts of the world have, under the unerring guidance of the Universal House of Justice, embarked upon extensive programmes of proclamation designed to bring the Faith out of obscurity into the notice of the generality of mankind, it is most appropriate that we turn our hearts and souls to the events of a century ago when the King of Kings was issuing the remainder of His majestic summons to the kings and rulers of the world from the prison of 'Akká.

In the summer of 1868, through the intrigues of the Persian Ambassador in Turkey and the hostility of 'Álí Páshá, Grand Vizír of the Sulṭán (of Turkey), Bahá'u'lláh was imprisoned in the barracks of 'Akká and confined to a small room which looked desolate and depressing. This room, the interior of which today is kept in good condition and is visited by innumerable pilgrims from all the world over, was, in the days of Bahá'u'lláh, uninhabitable and dilapidated. He Himself mentions in a Tablet that its floor was covered with thick dust, and what plaster remained on the ceiling was often falling down.

A number of officials, ill disposed, hateful, and unaccommodating, were commissioned to guard and isolate Him from the outside world. Thus Bahá'u'lláh, the Supreme Manifestation of God—He at Whose advent "the hearts of the entire company" of God's "Messengers and Prophets were proved", "Whose presence" Moses "hath longed to attain", for "Whose love" the spirit of Jesus "ascended to heaven", "the beauty of Whose countenance" Muḥammad "had yearned to behold", and "for Whose sake" the Báb had "sacrificed" Himself—the Bearer of such a mighty Revelation, fallen into the hands of a perverse generation, being wronged and afflicted with calamities, was now secluded within the walls of a barracks designated by Him as the "Most Great Prison".

The Cause He revealed, however, had by then been well established in the land of His birth. His followers after years of misfortune and uncertainty were reinvigorated, their faith strengthened and their souls galvanized.

At the time of Bahá'u'lláh's arrival in the prison city of 'Akká, well nigh six years had elapsed since the Most Great Festival had been ushered in through Bahá'u'lláh's declaration in the Garden of Riḍván, when the whole creation was "immersed in the sea of purification" and the splendours of the light of His countenance broke upon the world.

The Cause of God had by then witnessed a prodigious outpouring of divine Revelation for five years in Adrianople, culminating in the historic proclamation of His Message in that land. The Súriy-i-Mulúk (Súrih of the Kings) had been revealed in a language of authority and power; through it the clarion call of a mighty King had been sounded and His claims fully asserted.

The Tablet described by Him as "the rumbling" of His proclamation, addressed to Náṣiri'd-Dín Sháh of Persia, had been revealed though not yet delivered.

His first Tablet to Napoleon III, in which the sincerity of that monarch concerning His statement in defence of the oppressed among the Turks was tested, had been dispatched and received. The Súriy-i-Ra'ís (Arabic), in which 'Álí Páshá had been severely rebuked, and about which Bahá'u'lláh had testified that from the moment of its revelation "until the present day, neither hath the world been tranquilized, nor have the hearts of its people been at rest," had been revealed and the prophecies it contained had been noted with awe and wonder.

Now in 'Akká, though confined to a cell and cut off from the body of the believers, the outpourings of Bahá'u'lláh's Revelation did not cease. The ocean of His utterance continued to surge, and the "Tongue of Grandeur" spoke with authority and might. The Pen of the Most High directed its warnings and exhortations first to His immediate persecutors and then to some of the more outstanding monarchs of the world at that time.

BAHÁ'U'LLÁH WARNS 'ÁLÍ PÁSHÁ

Soon after His confinement in the prison barracks in 1868, Bahá'u'lláh addressed another Tablet of tremendous importance to 'Álí Páshá, who had been an implacable enemy and the prime instigator of His banishment to the prison of 'Akká, and who previously had been addressed by Him as Ra'ís (i.e. Chief).

In this second Tablet (Persian), known as the Lawḥ-i-Ra'ís, Bahá'u'lláh recounts with much tenderness and resignation the hardships and sufferings to which He and His companions had been subjected on their arrival in 'Akká; describes very movingly the cruelties perpetrated by the guards in the prison; reminds the Grand Vizir that the Manifestations of God in every age had suffered at the hands of the ungodly; narrates a story for him of His own childhood, portraying in a dramatic way the instability and futility of this earthly life; counsels him not to rely on his pomp and glory as they would come to an end soon; reveals to him the greatness of this Revelation; points out his impotence to quench the fire of the Cause of God; admonishes him for the iniquities he had perpetrated; emphatically warns him that God's chastisement would assail him from every direction and confusion overtake his peoples and government; and affirms that the wrath of God had so surrounded him that he would never be able to repent or make amends.

On this last point Mírzá Áqá Ján, Bahá'u'lláh's amanuensis, asked Bahá'u'lláh what would happen if 'Álí Páshá changed his attitude and truly repented. Bahá'u'lláh's emphatic response was that whatever had been revealed in the Lawḥ-i-Ra'ís would inevitably be fulfilled, and if the whole world were to join together in order to change one word of that Tablet they would be impotent to do so.

A majestic contrast took place one hundred years later when passages from this very Tablet, depicting the rigours and hardships of the Most Great Prison, were chanted in the vicinity of Bahá'u'lláh's Most Holy Tomb, in the presence of over two thousand of His followers gathered from every corner of the world to commemorate the centenary of the arrival in 'Akká of the One Whom the world had wronged.

THE TABLET OF FU'ÁD

Another Tablet of great significance, the Tablet of Fu'ád, was revealed in 1869, soon after the premature death in Nice, France, of Fu'ád Páshá, the foreign minister of the Sulṭán and a faithful accomplice of the Prime Minister in bringing about the exile of Bahá'u'lláh to 'Akká. It was revealed in honour of one of Bahá'u'lláh's most devoted apostles, Shaykh Káẓim Samandar (father of the late Hand of the Cause of God Ṭarázu'lláh Samandarí). The following passage from it contains the clear prediction of the downfall of 'Álí Páshá and the Sulṭán himself: "Soon will We dismiss the one who was like unto him (i.e. 'Álí Páshá), and will lay hold on their Chief (i.e. the Sulṭán) who ruleth the land, and I, verily, am the Almighty, the All-Compelling." Soon after the revelation of the Tablet, 'Álí Páshá was dismissed from his post, and two years later he died.

In those days the believers in Persia often referred to Bahá'u'lláh's newly revealed Tablets to the kings and rulers of the world, and many non-Bahá'ís made their acceptance of the Faith conditional upon the fulfilment of the warnings they contained.

MÍRZÁ ABU'L-FAḌL'S SEARCH FOR TRUTH

A notable example is the case of Mírzá Abu'l-Faḍl, the greatest of Bahá'í scholars. He was renowned for his knowledge and learning among the divines of Islám, and was the head of the Theological College in Ṭihrán. His first contact with the Faith was through meeting a blacksmith who was a Bahá'í at his shop in the outskirts of Ṭihrán. Never before had Mírzá Abu'l-Faḍl been so humiliated as on this occasion, when, with all his knowledge, he was utterly confounded by the amazing force of the argument of this illiterate Bahá'í. The black-

smith immediately reported this whole episode to a Bahá'í friend, 'Abdu'l-Karím, who, although he did not belong to the learned class, pursued Mírzá Abu'l-Faḍl and eventually succeeded in bringing him to his house to discuss the Faith.

At this meeting, and subsequent ones, Mírzá Abu'l-Faḍl, confronted with some simple Bahá'ís who were not of his calibre, found himself over and over again incapable of refuting the clear proofs and arguments put forward by his uneducated Bahá'í teachers. He marvelled at these men who answered his difficult and abstruse questions so simply and so brilliantly. From there on he visited more often the house of 'Abdu'l-Karím. He read many of the Writings of Bahá'u'lláh and met many learned Bahá'ís, but his immense knowledge was a barrier and a veil.

One day in 1876 he met Ḥájí Muḥammad Ismá'il, surnamed Anís. Mírzá Abu'l-Faḍl was handed the original copy of this Súrih in the very handwriting of Mírzá Áqá Ján, Bahá'u'lláh's amanuensis; the Tablet wherein Bahá'u'lláh foretells that Adrianople will pass out of the Sulṭán's hand and that confusion will overtake his kingdom. He was also given the Tablet of Fu'ád, in which the downfall of the Sulṭán is clearly prophesied. Upon seeing these two Tablets Mírzá Abu'l-Faḍl made his acceptance of the Faith conditional upon the fulfilment of these prophecies.

His Bahá'í friends pursued him no longer. A few months passed and the news of the assassination of Sulṭán 'Abdu'l-'Azíz reached Ṭihrán. On hearing the news Abu'l-Faḍl became very agitated. His soul was yearning for confirmation of the truth of this Cause, and yet his heart was not touched by the light of faith. He sat the whole night, read some Tablets of Bahá'u'lláh, and prayed with absolute sincerity until his eyes were opened and he knew the truth of the Cause of God. At the hour of dawn he went to the house of that faithful friend 'Abdu'l-Kárím, and when the door was opened he kissed the threshold of that house and prostrated himself at the feet of the man who, through perseverance and love, had given him the gift of the Faith and led him to the truth.

It is no exaggeration to say that among the apostles of Bahá'u'lláh there was no one who surpassed Mírzá Abu'l-Faḍl in his knowledge, his humility and self-effacement, 'Alí-Kulí Khán, a well-known and learned Bahá'í who was commissioned by 'Abdu'l-Bahá to serve Mírzá Abu'l-Faḍl in America and act as his interpreter, has described him so well in these few lines: "If I had never seen 'Abdu'l-Bahá and Shoghi Effendi, I would consider Mírzá Abu'l-Faḍl the greatest being I ever laid eyes on."

THE DOWNFALL OF A MONARCH AND A POPE

Let us turn our thoughts again to Bahá'u'lláh. Though captive in the hands of His enemies and cut off from the outside world, the Supreme Pen wrote many more Tablets in the prison of 'Akká. In the year 1869 two important Tablets were revealed and delivered; one addressed to Napoleon III, in which Bahá'u'lláh explicitly foretells his extinction; the other to Pope Pius IX. Within almost a year's time Napoleon, the most powerful monarch of his time in Europe, was driven into exile and suffered an ignominious death, while in the same year the supreme Pontiff's temporal powers which had existed for many centuries, were seized from him and his vast dominion was reduced to the tiny Vatican State.

Parallel with these events and indeed, ever since Bahá'u'lláh had been sent to the prison of 'Akká, the believers in Persia were desperately trying to establish contact with Him. Many travelled on foot all the way, but could not gain admittance to that city. The officials had taken many precautions in order to prevent the Bahá'ís from entering. The few Azalís, headed by the notorious Siyyid Muḥammad Iṣfáhání, who is described by the beloved Guardian as the "embodiment of wickedness", were housed in a certain room overlooking the landgate. One of their functions was to watch for any Bahá'í who might wish to enter the city and to inform the guards. This they did with great zeal and enthusiasm. Many believers, even though they had disguised themselves, were recognized by these men and were not allowed to enter.

Every day a party consisting of a small number of Bahá'u'lláh's companions, including 'Abdu'l-Bahá, was allowed out of the barracks in order to purchase food and other necessities in the markets of 'Akká. The first time that the people of 'Akká took notice of 'Abdu'l-Bahá

was in a butcher's shop. While waiting to be served He noticed that a Christian and a Muslim were discussing their faiths, but the Muslim was being defeated. Thereupon, 'Abdu'l-Bahá simply and eloquently proved the authenticity and truth of Islám for the Christian. The news of this spread and warmed the hearts of many people of 'Akká towards the Master; this was the beginning of His immense popularity among the inhabitants of that city.

During these daily visits, the people of 'Akká came in touch with the person of 'Abdu'l-Bahá. They felt His genuine love and compassion and were attracted to His magnetic personality. Gradually their fear and animosity towards Bahá'u'lláh and His followers were removed, and many became sympathetic to the Faith and its Founder. Some of these people who were attracted to the Faith tried, at times to help the believers, who were refused entry, by lowering ropes and pulling the believers up over the walls of the city—attempts which however were foiled by the guards.

The first two believers who managed to get into the city were Ḥájí Sháh Muḥammad and Ḥájí Abu'l-Ḥasan, both from the province of Yazd. The former was the first Trustee of Bahá'u'lláh, and was martyred. The latter, known also as Ḥájí Amín who succeeded him, lived to an old age and continued to be the Trustee of the Ḥuqúqu'lláh during the ministry of 'Abdu'l-Bahá and part of that of the Guardian. The dominating factor in the lives of these two heroes of the Faith was a passionate love for Bahá'u'lláh. In order to enter the city they bought some camels and disguised themselves as Arabs. No one recognized them as Bahá'ís, and they were allowed in.

In the city they met 'Abdu'l-Bahá, and the news of their arrival was conveyed to Bahá'u'lláh. Arrangements were made for them to meet Bahá'u'lláh in the public bath, but with the strict instructions that they show no signs of recognition or emotion. However, on beholding the face of his Beloved, Ḥájí Amín was so overwhelmed that his body began to tremble. He fell to the ground and hit his head on a stone, was badly injured, and was hurriedly carried out by his friend.

The arrival in 'Akká of these two souls, and a few others who managed to get in afterwards, established a vital link between the Community of the Most Great Name and its exalted Founder, from Whom they were so cruelly cut off. Letters from the believers began to pour in, and Tablets were sent out. This process, which called for acts of sacrifice and heroism on the part of the many believers who risked their lives in order to maintain a two-way communication channel, continued throughout Bahá'u'lláh's life. Men like Shaykh Salmán, honoured by the appellation of "the Messenger of the Merciful", who in previous years had carried Bahá'u'lláh's Tablets from 'Iráq and Adrianople, continued in this arduous task, travelling on foot between 'Akká and Persia, and, in the utmost poverty, eating mostly bread and onions for sustenance. This great hero of the Cause, though illiterate, stands out among the disciples of Bahá'u'lláh as one of the spiritual giants of this Dispensation.

BADÍ'—THE HANDFUL OF DUST

About a year after Bahá'u'lláh's arrival in 'Akká, a young Persian, aged seventeen, by the name of Áqá Buzurg, disguised himself as an Arab and entered the city. Although his father, a survivor of the upheaval of Shaykh Ṭabarsí, had been a devoted Bahá'i, Áqá Buzurg had shown no interest in the Faith until he met Nabíl in the city of Níshápúr, in northeast Persia, and was converted. He then decided to go and attain the presence of Bahá'u'lláh.

Upon his arrival in the city of 'Akká in 1869 he began to roam around until he came to a mosque where he saw a few Persians and recognized the Master among them. He wrote a note, in which he declared his faith, and handed it to 'Abdu'l-Bahá, Who greeted him warmly and took him along with the party straight to the barracks, where he was ushered into the presence of Bahá'u'lláh.

In a Tablet Mírzá Áqá Ján mentions that Áqá Buzurg was summoned twice to meet Bahá'u'lláh alone. It was in the course of these momentous audiences that the hands of Bahá'u'lláh created a new being and bestowed upon him the title of Badí' (i.e. wonderful). For more than two years Bahá'u'lláh had been waiting for a devoted soul to arise and deliver His Tablet to Náṣiri'd-Dín Sháh of Persia. While in Adrianople He had written some passages on the cover of the Tablet, anticipating that the Almighty would cause one of His servants to

arise, detach himself from all earthly things, adorn his heart with the ornament of courage and strength, take the Tablet, walk all the way to the capital of Persia, hand it in the manner described by Him to the King, and in the end be prepared to give his life, if necessary, with great joy and thankfulness. "We took a handful of dust," is Bahá'u'lláh's own testimony referring to Badí', "mixed it with the waters of might and power and breathed into it the spirit of assurance."

In a Tablet revealed in honour of the father of Badí', who was also martyred a few years later, the Pen of the Most High, in great detail, portrays the manner in which this new creation came into being. He describes that when the appointed time had arrived the Tongue of Grandeur uttered "one word" which caused his whole being to tremble, and that were it not for God's protection he would have been dumbfounded. Then the Hand of Omnipotence began creating the new creation, and "breathed into him the spirit of might and power". So great had been the infusion of this might, as attested by Bahá'u'lláh, that, single and alone, Badí' could have conquered all that is on earth and in heaven. Bahá'u'lláh mentions that when this new creation came into being, Badí' had smiled in His presence and manifested such steadfastness that the Concourse on high was deeply moved and uplifted.

In the same Tablet, referring to the loftiness of the station of Badí', He states that no Tablet can convey its significance nor any pen describe its glory. Badí' left the Most Great Prison and went to Haifa. Bahá'u'lláh entrusted Ḥájí Sháh Muḥammad Amín (His Trustee) with a small case and a Tablet to be delivered into the hands of Badí' at Haifa. The following is the story as recounted by this Trustee to an eminent Bahá'í historian.

"I was given a small case and was instructed to hand it to Badí' at Haifa together with some money. I did not know anything about the contents of the case. I met him at Haifa and gave him the glad tidings that he had been honoured with a trust . . . we left the town and walked up Mount Carmel where I handed him the case. He took it into his hands, kissed it, and knelt with his forehead to the ground; he also took the sealed envelope, walked twenty to thirty paces away from me, sat down facing 'Akká, read it, and again knelt with his forehead to the ground. The rays of ecstasy and the signs of gladness and joy appeared on his face.

"I asked him if I could read the Tablet also. He replied, 'There is no time'. I knew it was a confidential matter. But what it was I had no idea—I could not imagine such a mission.

"I mentioned that we had better go to Haifa, in order that, as instructed, I might give him some money. He declined to go with me, but suggested that I could go alone and bring it to him.

"When I returned, in spite of much searching, I could not find him. He had gone. . . We had no news of him until we heard of his martyrdom in Ṭihrán. Then I knew that the case contained the Tablet of Bahá'u'lláh to the Sháh, and the sealed envelope, a holy Tablet containing the glad tidings of the future martyrdom of the one who was the essence of steadfastness and strength."

The same chronicler has written the following account given by a certain believer who met Badí' on his way to Persia and travelled with him for some distance.

". . . he was very happy and smiling, patient, thankful, gentle, and humble. All that we knew was that he had attained the presence of Bahá'u'lláh and was now returning to his home in Khurásán. Many a time he could be seen to have walked about a hundred steps, leaving the road in either direction, turning his face towards 'Akká, kneeling with his forehead to the ground and could be heard saying, 'O God! Do not take back, through Thy justice, what Thou hast vouchsafed unto me through Thy bounty, and grant me the strength for its protection.' "

Thus Badí' travelled on foot all the way to Ṭihrán and did not meet with anyone there. On arrival he discovered that the King was staying at his summer residence. He made his way to that area and sat on the top of the hill overlooking the Sháh's palace at Níyávarán. The King on successive days, looking through his binoculars, saw the same man dressed in white, sitting in the same position on the hill. He ordered his men to find out who he was and what he wanted.

Badí' told them that he had a letter from a very important personage for the Sháh and must hand it personally to him. After searching him they brought him to the King.

Only those who are well versed in the history of Persia in the nineteenth century can appreciate the immense dangers which faced an ordinary person like Badí' wishing to meet a palace official, let alone the King. For at that time the King enjoyed absolute power and was surrounded by ruthless officials who would put to the sword anyone who would dare to utter one word, or raise a finger, against the established institutions of that oppressive regime. The loud voice of the "herald" who announced to the public in the streets the approach of the King's carriage, shouting, "Everyone die! Everyone go blind!" would strike terror into the hearts of the citizens who, with eyes cast to the ground, stood motionless and still as their King and his men passed by.

Being invested by Bahá'u'lláh with tremendous powers, this young man of seventeen, assured and confident, stood straight as an arrow, face to face with the King. Calmly and courteously he handed him the Tablet and in a loud voice called out the celebrated Arabic phrase: "O King! I have come to thee from Sheba with a weighty message."

The King sent the Tablet to the divines of Ṭihrán and commanded them to write an answer to Bahá'u'lláh. Finding themselves incapable of doing so, they evaded the issue and put forward some excuses which displeased the King immensely.

Badí' was arrested, and brutally tortured. His endurance and fortitude amazed the executioner and other officials. They took a photograph of him as he sat in front of a brazier containing hot bars of iron with which he was branded. Eventually his head was beaten to a pulp and his body thrown into a pit. This was July 1870.

For three years after the martyrdom of Badí', Bahá'u'lláh referred in His Tablets to his steadfastness and sacrifice, extolled his station, and bestowed upon him the title "Pride of Martyrs".

THE TABLET TO THE SHÁH

For over two decades the people of Persia had witnessed memorable acts of heroism performed by a small band of God-intoxicated heroes, whose devotion and self-sacrifice had lit a great conflagration throughout that country. The Message of the Báb, the accounts of His martyrdom, and the transforming power of His Cause had already reached to every corner of that land; and from there its reverberations had echoed to the Western world. And yet, as attested by Bahá'u'lláh, not until this momentous Tablet was delivered to the King had the nature of the Cause of God or the claims of its Founder, or its principles and teachings, been clearly enunciated to those who held the reins of power in their hands.

In the annals of the Faith, Badí' stands out among the first heroic souls to arise for the proclamation of the Cause of Bahá'u'lláh. He joyously sacrificed himself in His path.

This sacrifice was not in vain. The Cause of Bahá'u'lláh—which, from the time of its inception, had been suppressed; whose adherents in the land of its birth had been so cruelly persecuted and at times mowed down in thousands; whose very name, as anticipated by Náṣiri'd-Dín Sháh and the divines of Persia, was to have been obliterated from the pages of history—has, in spite of much opposition, tremendously expanded during the last hundred years. Its light has been systematically diffused to all the continents of the world. The army of its pioneers and teachers, recruited from every race, class and colour, proclaiming to mankind the advent of the Lord of Hosts, has encircled the globe. The rising institutions of its divinely guided Administrative Order have been established, and within its World Centre, in the vicinity of its Holy Shrines, the crowning Edifice of that same Order (The Universal House of Justice)—the only refuge for the world's tottering civilization—has been majestically erected.

This glorious unfoldment of the Cause in the Formative Age and its future sovereignty in the Golden Age are the direct consequences, on the one hand, of the outpourings of Bahá'u'lláh's Revelation and, on the other, of the mysterious power generated by the sacrifice of countless martyrs, whose precious blood has flowed in great profusion during the Heroic Age of the Faith.

2. THE SPIRITUAL REVOLUTION

By Douglas Martin

GLOBAL revolution is the dominant fact of life in our age. Throughout the world men are rebelling against the dead weight of the past. Typically, the challenge to traditional institutions and assumptions now insists on the need for changes which reach to the very roots of the social order. Typically, too, it manifests an increasing readiness to resort to force to achieve such changes.

The origin of this vast upheaval has been the subject of unending academic and public discussion. In seeking to comprehend a phenomenon which clearly goes far beyond demands for specific political, social and economic reforms, social scientists have felt compelled to formulate a new vocabulary. They depict the crisis as a "cultural" revolution, a challenge to the "quality" of modern life, a search for "relevancy" and "authenticity". However suggestive such terminology may be, it remains tragically inadequate to grasp the reality of human experience in the second half of the twentieth century. It is apparent that we in fact are witnessing a massive revulsion on the part of mankind against ways of life that, in their nature and their goal, are seen as anti-life. In so sweeping and profound a reaction violence is incidental. The essential revolution advances quietly, often for a time unnoticed, in the hearts of millions of people who spiritually "drop out" of a world they have found meaningless. The routine tasks may or may not be done; laws may be obeyed or flouted; but the roots of faith—without which no society can long endure—have been severed.

This is the first thing that can with confidence be said about the revolution of our times; it is in essence spiritual.

The first voice to make this statement, a century ago, was that of Bahá'u'lláh, Founder of the Bahá'í Faith. In announcing Himself to be the Messenger of God awaited by all the world's religions, Bahá'u'lláh declared the unification of mankind in one people and one universal social order to be the Will of God in this age. He asserted that the revelation of this divine purpose had set in motion forces within both man and society that will in time transform human existence:

I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth...than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation....[1]

Bahá'u'lláh's declaration of His Mission was rejected by the rulers of society to whom He addressed it in the latter half of the nineteenth century. Humanity was therefore left to struggle with those forces of which He had spoken, but left to do so in a context not of search for global unification, but rather of attachment to national, racial, cultural, class or political loyalties. The fruit is the world we live in. There is not on earth today a social system which can be said to serve man's needs. There is none in which human identity does not seem endangered. There is none which appears to possess real moral authority. This is as true of socialistic societies as it is of capitalistic ones, as true of cultures based on Christian values as it is of those founded on Islám or Buddhism.

In briefly tracing the course of mankind's struggle over the past century, Shoghi Effendi, the Guardian of Bahá'u'lláh's Message, underlined a further characteristic of the resulting crisis:

Every system, short of the unification of the human race, has been tried, repeatedly tried, and been found wanting. Wars again and again have been fought, and conferences without number have met and deliberated. Treaties, pacts and covenants have been painstakingly negotiated, concluded and revised. Systems of government have been patiently tested, have been continually recast and superseded. Economic plans of reconstruction have been care-

[1] Bahá'u'lláh, *Bahá'í World Faith: Selected Writings of Bahá'u'lláh and 'Abdu'l-Bahá*, 2nd ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1956), p. 93.

fully devised, and meticulously executed. And yet crisis has succeeded crisis, and the rapidity with which a perilously unstable world is declining has been correspondingly accelerated. A yawning gulf threatens to involve in one common disaster both the satisfied and dissatisfied nations, democracies and dictatorships, capitalists and wage-earners, Europeans and Asiatics, Jew and Gentile, white and coloured.[1]

The second feature of the revolution is that it is universal.

The elements of society most keenly sensitive to the crisis are the underprivileged, the youth and the minorities. Unlike those who are deeply involved in the existing order, they do not have the emotional commitment to the status quo which past habits or considerable personal investment bring. In their eyes present-day civilization stands or falls on its own record. In a technological age that record is coldly exposed for all to read. The evidence is now overwhelming that Western civilization like its older counterparts in other areas of the world has failed the test of such an examination. That is to say, its values have been largely rejected by the people on whom those values must depend for their survival. One may or may not feel that the examination has been adequate or fair. What demands attention is the almost deafening verdict expressed in the spreading apathy and withdrawal of our times. We are being told that present-day civilization, morally speaking, is not one in which human beings can live and grow.

This fact throws into sharp relief a third feature of the modern crisis which is implicit in what has already been said: the revolution is entirely out of man's control.

Nor is there any prospect that it can in some way be brought under human control. The history of the hundred years since Bahá'u'lláh declared His Mission provides whatever evidence is needed to support Shoghi Effendi's judgement that:

> Humanity . . . has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.[2]

For Bahá'ís, recognition that the process of social breakdown is irreversible is both a great burden and a real benefit. An incalculably large part of the suffering of our times is the result of men's struggle somehow to avoid the realization pressed on them by their own experience. Only with the greatest reluctance do we let go our illusions. The greatest of modern illusions is that man can save himself. No one can be said to have dispassionately examined the record of the past several decades who still retains this belief. The process is irreversible because it is a part of nature itself:

> *All created things* ['Abdu'l-Bahá[3] has said] *are expressions of the affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result.*[4]

Shoghi Effendi relates this basic principle of existence to the institutional and social life of mankind:

> If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution?[5]

The most important thing about the revolution is its direction. Humanity has been des-

[1] Shoghi Effendi, *The World Order of Bahá'u'lláh*, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1955), p. 190.

[2] ibid., pp. 33–34.

[3] 'Abdu'l-Bahá was the Son and appointed Successor of Bahá'u'lláh.

[4] 'Abdu'l-Bahá, *Foundations of World Unity: Compiled from Addresses and Tablets of 'Abdu'l-Bahá* (Wilmette, Ill.: Bahá'í Publishing Trust, 1945), p. 20.

[5] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 42.

cribed as "evolution become conscious of itself". For nearly six thousand years our world was the private preserve of a small ruling class. Now, almost overnight, in the wake of the universal Revelation of God promised in all the sacred scriptures of the past, people everywhere are awakening to the possibilities of human life. Something that can truly be called humanity is being born.

One thing only is lacking. "The whole of mankind," Shoghi Effendi states, "is groaning, is dying to be led to unity. . . ."[1] The achievement of such a unity involves the building of a society fit for human beings to live in. That is where the revolution is going. However long and bloody the process, mankind is struggling blindly toward the creation of a world community.

Bahá'ís believe that the "nucleus" and "pattern" of that community already exist, as the result of a hundred years of work by the spirit of Bahá'u'lláh.[2] Slowly, over the past century, as the Bahá'í teachings have been carried to all parts of the world, people of every racial and national origin have embraced them. As they have done so, they have sought to give these teachings effect not only in their personal lives, but also in their social relationships.

Bahá'u'lláh's conception of organic community has been summed up in these words:

In the human body, every cell, every organ, every nerve has its part to play. When all do so the body is healthy, vigorous, radiant, ready for every call made upon it. No cell, however humble, lives apart from the body, whether in serving it or receiving from it. This is . . . supremely true of the body of the Bahá'í world community, for this body is already an organism, united in its aspirations, unified in its methods, seeking assistance and confirmation from the same Source, and illumined with the conscious knowledge of its unity . . . The Bahá'í world community, growing like a healthy new body, develops new cells, new organs, new functions and powers as it presses on to its maturity, when every soul, living for the Cause of God, will receive from that Cause, health, assurance and the overflowing bounties of Bahá'u'lláh which are diffused through His divinely ordained order.[3]

[1] ibid., p. 201. [2] ibid., p. 144.
[3] The Universal House of Justice, *Wellspring of Guidance* (Wilmette, Ill.: Bahá'í Publishing Trust, 1969), pp. 37–38.

Bahá'u'lláh's Community has now passed the first critical century of its evolution. In contrast to the deepening disorder of the world around it, its original unity remains unbroken, as both its expansion and diversification rapidly accelerate. 'Abdu'l-Bahá's vision of world unity emerging from worldwide revolution begins to take on form and substance:

In the contingent world there are many collective centres which are conducive to association and unity between the children of men. For example, patriotism is a collective centre; nationalism is a collective centre; identity of interests is a collective centre; political alliance is a collective centre; the union of ideals is a collective centre, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centres. Nevertheless, all the above institutions are in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centres are swept away. But the Collective Centre of the Kingdom, embodying the Institutions and Divine Teachings, is the Eternal Collective Centre. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences.[4]

From the foregoing it will be apparent why those who have recognized Bahá'u'lláh regard the well-beaten path of political action not merely as pointless, but as wasteful of urgently needed resources. That is not to denigrate the motivation of others. It relates solely to the inescapable priorities imposed by recognition of God's Messenger to our age and of the Mission entrusted to Him. Again, in words written on behalf of Shoghi Effendi:

What we Bahá'ís must face is the fact that society is disintegrating so rapidly that moral issues which were clear a half century ago are now hopelessly confused and . . . mixed up with battling political interests. That is why the Bahá'ís must turn all their forces into the channel of building up the Bahá'í Cause and its administration. They can neither change nor help the world in any other way at present. If they become involved in the issues the governments of the world are struggling over, they

[4] 'Abdu'l-Bahá, *Bahá'í World Faith*, p. 419.

will be lost. But if they build up the Bahá'í pattern they can offer it as a remedy when all else has failed.[1]

That pattern itself includes service to the material as well as the spiritual needs of mankind. From whatever background an individual may enter the Bahá'í Cause, recognition of Bahá'u'lláh must inevitably and intensely sharpen his social conscience. So it is that around the world Bahá'ís are found working in a wide range of non-partisan humanitarian programmes. So it is, too, that Bahá'í youth are encouraged to pursue educational goals that will fit them to contribute practically to the relief of human suffering and want. Collectively the Bahá'í community itself devotes great energy to serving the aims of the United Nations and its subsidiary bodies. What the Bahá'í teachings deny is that political action of a national or other partisan nature holds answers for problems which are in their very essence universal. In the spreading public disillusionment with politically oriented agencies, Bahá'ís see a reflection of this fact of twentieth-century life.

The challenge which Bahá'u'lláh places before the individual who recognizes Him, is to work for the realization of a new pattern of human life. As men of all backgrounds have responded in ever increasing numbers, the implications of the challenge to the individual have steadily become clearer. Shoghi Effendi, it is reported, has explained:

> . . . the object of life to a Bahá'í is to promote the oneness of mankind. The whole object of our lives is bound up with the lives of all human beings; not a personal salvation we are seeking, but a universal one. . . Our aim is to produce a world civilization which will in turn react on the character of the individual. It is, in a way, the inverse of Christianity, which started with the individual unit and through it reached out to the conglomerate life of men.[2]

The pursuit of such an objective requires a transformation in the individual's order of moral priorities that is as revolutionary as any other aspect of the modern condition.

The human virtue to which Bahá'u'lláh assigns the highest place is justice. He says:

> *O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me. . . By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour.*[3]

This central moral attribute Bahá'u'lláh sets in the context of community growth: *The purpose of justice is the appearance of unity among men.*[4]

Intimately related to justice in building healthy social relationships is love. Going beyond "the golden rule" of past revelations, Bahá'u'lláh teaches that the creation of a human community that incarnates the principle of unity in diversity requires that men learn literally to prefer others to themselves.[5] We do this when we focus on the good qualities of our fellowmen, and, as individuals, resolutely overlook those qualities we do not admire. The effect is to nourish the desirable attributes which are noticed and praised, just as the effect of censure and coldness is to blight individual sense of self-worth and inhibit spiritual growth.

Detachment becomes another moral attribute of prime importance in such a context. Freed from the ascetic connotations of the past, detachment serves a vital function in such areas as the process of consultation on which Bahá'í institutional life entirely depends. Attachment to the self includes attachment to ideas which are "mine", to the ego which can be bruised, to the desire for one's own wishes to be accepted. The central principle of consultation, however, is the struggle of the group to find a collective mind, through which the spirit of Bahá'u'lláh can communicate with them. As in all other areas of moral effort, the group reacts upon the individual by requiring a conscious effort at detachment, until this becomes a habit.

Moreover, it is only by living in a community that an individual can discover and gradually eradicate the universal disease of prejudice. The more one works with people of varying backgrounds, the more he finds his prejudices are groundless. This includes not mere racial differences, but the much-discussed

[1] U.S. *Bahá'í News*, No. 241, March, 1951, p. 14. Cited in *Wellspring of Guidance*, p. 135.
[2] U.S. *Bahá'í News*, No. 231, May, 1950, p. 6.
[3] Bahá'u'lláh, *The Hidden Words*, trans. Shoghi Effendi (Wilmette, Ill.: Bahá'í Publishing Trust, 1954), pp. 3–4.
[4] Shoghi Effendi, *The Advent of Divine Justice*, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1969), p. 23.
[5] Bahá'u'lláh, *Bahá'í World Faith*, p. 185, See also Shoghi Effendi, *The World Order of Bahá'u'lláh*, pp. 41–42.

"generation gap" between the ideals of youth and those of the adult, the vast differences between the "haves" and the "have-nots", the division between the well-educated and the illiterate, the discrimination against women, and the host of other forms which this age-old enemy of social order assumes.

Honesty is a moral quality which assumes new significance in the deliberate attempt to build an organically united society. Man today lives in a hypocritical society wherein each person tends to develop a mask to hide his own feelings. We also tend to say those things which we think will please our listeners (and something else when we are away from them). This has become so much a pattern that we sometimes even learn to hide our true feelings from ourselves, because we seek acceptance and feel that we must conform to the generally accepted point of view. The whole basis of Bahá'í consultation is quite opposite to this. ". . . at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression. . ." *Truthfulness is the foundation of all the virtues of the world of humanity. Without truthfulness, progress and success in all the worlds of God are impossible for a soul.*[1]

Similarly, the Bahá'í teachings strongly censure certain moral weaknesses which, in the past, have been viewed somewhat complaisantly by almost all religious systems. Backbiting, for example, Bahá'u'lláh tells us, "*quencheth the light of the heart, and extinguisheth the life of the soul*".[2]

Justice, love, detachment, honesty, freedom from prejudice and backbiting—these are a few of the spiritual qualities which Bahá'u'lláh has redefined and emphasized as the focus for the individual's inner battle. In laying particular stress on these and other human attributes which directly serve the development of community life, therefore, Bahá'u'lláh has created a new system of moral priorities. The ethical standards which man has inherited from past religions and cultures do not necessarily contribute equally, or in some cases at all, to the emergence of a universal civilization which represents the long-awaited establishment of the Kingdom of God on earth. That Kingdom has its own integrity and its own processes of organic growth, and those who would serve it can do so only in harmony with this divinely ordained pattern.

O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. . . Beware lest the powers of the earth alarm you, or the might of the nations weaken you, or the tumult of the people of discord deter you, or the exponents of earthly glory sadden you. . . This Day a door is open wider than both heaven and earth. The eye of the mercy of Him Who is the Desire of the worlds is turned towards all men. An act, however infinitesimal, is, when viewed in the mirror of the knowledge of God, mightier than a mountain. . . One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished.[3]

The form of the global society toward which mankind is being impelled must match these ideals; must indeed arise from the same divine impulse. The age-old issue of authority in the organization of human affairs must find a solution which not only unites the diverse peoples of the world, but protects and nurtures their individual capacity.

The uniqueness of the Revelation of Bahá'u'lláh lies in its response to this challenge. Fundamental to its teachings is the assertion that the "age of human maturity" has dawned, and that mankind is capable of responding to divine order in its social life. The central thrust of Bahá'u'lláh's mission, therefore, was the establishment of His "Covenant". Through this Covenant, for the first time in history, a Manifestation of God has Himself founded the institutions for the organization of the community life of those who recognize Him. Acting on His assurance, democratically elected Bahá'í Spiritual Assemblies have been formed at both local and national levels. In all their essentials these institutions are faithful reflections of the Will of God as revealed in the comprehensive written statements of His Messenger. Today they form one organically united administrative system embracing the whole earth.

[1] Shoghi Effendi, *Bahá'í Administration*, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1968), p. 63; and 'Abdu'l-Bahá, *Bahá'í World Faith*, p. 384.

[2] Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, trans. Shoghi Effendi, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1952), p. 265.

[3] Bahá'u'lláh cited by Shoghi Effendi in *The Advent of Divine Justice*, pp. 63, 69, 65, 20.

In 1963, on the hundredth anniversary of Bahá'u'lláh's declaration of His Mission, the crowning unit of His embryonic World Order was successfully raised. In April of that year elected representatives of Bahá'u'lláh's followers in every part of the globe gathered at the Bahá'í World Centre on the slopes of Mount Carmel in the Holy Land. There they carried out the first democratic worldwide election in history.[1] The international administrative body born that day had been conceived a century earlier by Bahá'u'lláh. It assumed the name given it by Him: "The Universal House of Justice".

With the emergence of this central organ of Bahá'u'lláh's Cause, the social model He conceived a century ago stands essentially complete. Separated entirely from the arena of political dispute it seeks to demonstrate conclusively the truth its members have discovered, that mankind can learn to live as one human family. As yet it represents no more than the "first shaping" of the community that will gradually be built by the growing numbers of people of every background who are entering it. To His House of Justice Bahá'u'lláh has assigned a wide range of discretion in adapting the institutions and ordinances of this community to the exigencies of an "ever-advancing civilization". The essential pattern however has been set, and its viability clearly demonstrated.

Far ahead lies the ultimate objective of Bahá'u'lláh's coming, the establishment of the global society toward which the universal revolution of our times is resistlessly impelling all mankind. The present generation of Bahá'u'lláh's followers will not see the attainment of this goal. What they know is that it is attainable; that their individual and collective efforts bring it daily nearer; and that in this lies the real meaning of life.

The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the *coming of age of the entire human race*. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture. . .[2]

THROUGH REVOLUTION TO COMMUNITY

THE BÁB: *Say, God sufficeth all things above all things, and nothing in the heavens or in the earth but God sufficeth. Verily, He is in Himself, the Knower, the Sustainer, the Omnipotent.*[3]

BAHÁ'U'LLÁH: (Jesus) *said*: '*Come ye after Me, and I will make you to become fishers of men*'. *In this day, however, We say*: '*Come ye after Me, that We may make you to become quickeners of mankind.*' *Verily, God loveth those who are working in His path in groups, for they are a solid foundation.*[4]

'ABDU'L-BAHÁ: *Consider ye that He says* '*in groups*,' *united and bound together . . . with sincere intentions, good designs, useful advices, divine moralities, beautiful actions, spiritual qualities. . . When the holy souls, through the angelic power, will arise to show forth these celestial characteristics, establishing a band of harmony, each of these souls shall be regarded as one thousand persons. . .*

O ye friends of God! Strive to attain to this high and sublime station and show forth such a brightness in these days that its radiance may appear from the eternal horizons. This is the real foundation of the Cause of God; this is the essence of the divine doctrine. . .[5]

SHOGHI EFFENDI: "Who else can be the blissful if not the community of the Most Great Name, whose world-embracing, continually consolidating activities constitute the one integrating process in a world whose institutions, secular as well as religious, are for the most part, dissolving? . . .

[1] All National Spiritual Assembly members participated in the election of the Universal House of Justice, whether in person or by mailed ballot. See *The Bahá'í World*, vol. XIV, pp. 425–439 for a report of the first international Bahá'í convention for the election of the Universal House of Justice.

[2] Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 163.

[3] A prayer of the Báb.

[4] Bahá'u'lláh, cited by Shoghi Effendi in *The Promised Day is Come*, (Wilmette, Ill.: Bahá'í Publishing Trust, 1961), p. 110; and *Bahá'í World Faith*, p. 401.

[5] 'Abdu'l-Bahá, *Bahá'í World Faith*, pp. 401–402.

"Conscious of their high calling, confident in the society-building power which their Faith possesses, they press forward, undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonic World Order of Bahá'u'lláh can mature and develop. It is this building process, slow and unobtrusive, to which the life of the world-wide Bahá'í Community is wholly consecrated, that constitutes the one hope of a stricken society."[1]

THE UNIVERSAL HOUSE OF JUSTICE: "We should constantly be on our guard lest the glitter and tinsel of an affluent society should lead us to think that such superficial adjustments . . . as an extension to all members of the human race of the benefits of a high standard of living, of education, medical care, technical knowledge—will of themselves fulfill the glorious mission of Bahá'u'lláh. Far otherwise. . . Far deeper and more fundamental was their [the Báb's, Bahá'u'lláh's, 'Abdu'l-Bahá's and Shoghi Effendi's] vision, penetrating to the very purpose of human life. . . . 'The principle of the oneness of mankind', [the Guardian] writes, 'implies an organic change in the structure of present-day society, a change such as the world has not yet experienced.' . . .

"Dearly loved friends, this is the theme we must pursue in our efforts to deepen in the Cause. What is Bahá'u'lláh's purpose for the human race? For what ends did He submit to the appalling cruelties and indignities heaped upon Him? What does He mean by a 'new race of men'? What are the profound changes which He will bring about?"[2]

[1] Shoghi Effendi, *The World Order of Bahá'u'lláh*, pp. 194–195.

[2] The Universal House of Justice, *Wellspring of Guidance*, pp. 113–114.

3. THE WRITINGS OF 'ABDU'L-BAHÁ[1]

By Amín Banání

THE Writings of 'Abdu'l-Bahá are the fruit of more than half a century of prolific labour from His early twenties to the seventy-eighth and final year of His life. Their full volume is as yet unknown; and much remains to be done in gathering, analyzing, and collating His literary legacy.

His Writings consist of personal correspondence, general tablets, tablets on specific themes, books, prayers, poems, public talks, and recorded conversations. Approximately four-fifths of 'Abdu'l-Bahá's Writings are in Persian; the rest—with the exception of a very small number of prayers and letters in Turkish—are in Arabic. 'Abdu'l-Bahá was both fluent and eloquent in these three languages. Transcriptions of His extemporaneous speeches are often indistinguishable from His Writings. In a culture that placed a high premium on rhetoric 'Abdu'l-Bahá was recognized by friend and foe, Arab and Persian, as a paragon of distinctive style and eloquence.

It is the intent of this article to touch upon the character of that style and to present an overview of 'Abdu'l-Bahá's Writings in various genres and categories. Discussion of the language and style is inherently limited, as it must be attempted across twin barriers of culture and tongue; the attempt at categorization is necessarily arbitrary and is meant to serve only as a catalogue. Obviously any number of criteria, such as chronological, thematic and linguistic, can provide different sets of categories. Furthermore, some works cited as examples of certain categories could easily be put under others.

'Abdu'l-Bahá was, of course, not a prophet and at no time claimed to have received direct revelation from God. But the Centre of the Covenant of Bahá'u'lláh, and the appointed Interpreter of His Revelation, 'Abdu'l-Bahá, Bahá'ís believe, was divinely inspired and guided. His Writings, therefore, constitute for the Bahá'ís at once a part and an interpretation of their Scriptures.

The question of divinely inspired language has traditionally posed a dilemma and given rise to baseless dogma in the religions of the past. In their literal-minded zeal to aver the authenticity of their Holy Writ, devotees of traditional religions have often insisted on the divine authorship of the very lexical and syntactic form of that Writ. This view not only reduces God to the use of particular and different human tongues, but it also attempts to isolate religious writings from the body of the language in which they were written. It equates divine origin with absolute linguistic and literary originality. Those who uphold this view tend to be resentful of any comparison and precedence, and through their unwarranted notion of originality they completely miss the often striking literary originality of holy books that can only be perceived in the light of traditions in their languages. By ignoring the literary traditions, conceptual methods, cultural associations—in short by denying the life of the language—they reduce rather than enhance comprehension and true appreciation of holy scriptures.

'Abdu'l-Bahá's two primary languages have vigorous and highly developed literary traditions with more than a thousand years of life. Only the briefest mention of facets of these traditions that are germane to the Writings of 'Abdu'l-Bahá is possible here. Since most of 'Abdu'l-Bahá's Writings are in Persian, the main focus here is on Persian literary traditions. But so many of these are shared with Arabic—indeed in many cases they are reflections of Arabic norms in Persian—that the observations will generally be true of the Arabic literary traditions as well.

For nearly a thousand years since the formulation and the crystallization of classical criteria in Arabic and Persian literature there has existed a preoccupation with and a primacy of form. Needless to say, tightly metered and fully rhymed poetry, as the most formal of literary arts, has been the master art form for the Arabs and the Persians. Prose writers from their aesthetically inferior position have attempted to ennoble their work with qualities

[1] See "Bahá'í Bibliography", p. 705.

of poetry, evolving a technique known as *saj'*. It introduces the basic poetic ingredients of rhyme and rhythm into prose without actually transforming it into equal-footed lines. A symmetry of expression is achieved by use of lexical devices such as synonyms, antonyms, and homonyms giving prose an architectural plasticity and rendering it memorable. This style of writing in Persian reached its apex during the thirteenth century A.D. and declined rapidly thereafter. By the end of the eighteenth century it had reached a nadir of artificial verbosity and lost its power to communicate.

The style of 'Abdu'l-Bahá is the outward mode of His inspiration and expression. The animus is the Revelation of Bahá'u'lláh. The clay is the Persian language with its characteristics. The mystery of His person forms it into a unique style. It is distinctive, unmistakably personal, and therefore original. Yet it is in the purest mould of literary tradition. It is a new flowering of *saj'*. 'Abdu'l-Bahá has breathed new life into a familiar form; but by harmonizing form and content He has banished contrived artifice.

In the Writings of 'Abdu'l-Bahá form is an approach to the content. He makes use of poetic imagery and of a vast range of rhetorical and literary devices such as metaphors, similes, symbols, allegories, alliterations, assonances, and dissonances, not in order to draw a veil around the subject, but to expand the reader's mind by refraction of the same reality through different planes of perception, cognition and intuition. This is the difference between sterile formality and organic integrity of form in a truly creative sense.

Two brief examples may illustrate this harmony of form and content in the Writings of 'Abdu'l-Bahá. First is the phrase "*the Sun of Reality*" which occurs frequently in His Writings both as a metaphor and a symbol for the Revelation of Bahá'u'lláh. There is mutual illumination of the concrete and the abstract here—at once self-evident, life-giving, and pervasive. But it also can remind us of creatures that avoid the sun. How often 'Abdu'l-Bahá referred to the Sun of Reality dawning over gatherings of bats! The other example is the imagery evoked in His own *Tablet of Visitation*: ". . . *Give me to drink from the chalice of selflessness; with its robe clothe me.* . ." The paragraph is made of a series of related cultural images of admittance to court, proffering of the cup of favour, and granting of the ceremonial bejewelled robe: all evoke the ceremony of a royal audience and the bestowal of high rank—traditionally an occasion of pomp, pride and vanity. By this dramatic inversion of images, 'Abdu'l-Bahá has underlined the nobility of servitude and humility.

This use of artistic form for the expression of meanings and purpose is a hallmark of 'Abdu'l-Bahá's Writings. To cultivate an appreciation of the poetic qualities of His Writings is to enhance one's understanding of His meaning. It must be admitted that the same qualities place an enormous burden on the translator; and much can be lost in inadequate hands. Fortunately, Shoghi Effendi, particularly in his translations of some of 'Abdu'l-Bahá's prayers, has left us a true standard.

The foregoing should not lead the reader to infer that the style of 'Abdu'l-Bahá, although at all times recognizable and personal, is unvarying. His subjects, ranging from philosophical treatises to meditative poems, are expressed in language appropriate to them. Before proceeding to the differentiation of the various categories of 'Abdu'l-Bahá's Writings it might be helpful to clarify the traditional term Tablet (*lawḥ*) which is applied to the majority of His Works. It designates all His Writings that are addressed to specific individuals or groups. As such it is applied to everything from His personal correspondence to such fundamental documents as the *Tablets of the Divine Plan* and the *Will and Testament of 'Abdu'l-Bahá*.

1. For purposes of analysis 'Abdu'l-Bahá's Writings can be divided into twelve groups of which personal correspondence (Tablets to individuals) constitutes by far the largest segment, despite the undoubted fact that a portion of this precious heritage has been irretrievably lost, and a portion remains in non-Bahá'í hands. 'Abdu'l-Bahá's letters are masterpieces of Persian epistolary genre. They are marked by directness, intimacy, warmth, love, humour, forbearance, and a myriad other qualities that reveal the exemplary perfection of His personality. 'Abdu'l-Bahá addresses everyone as an equal in the service of Bahá'u'lláh. His letters often open with an invocation of the quality of faith of the recipient rather than his name or

identity —epithets such as "*O the Firm One in the Covenant*", "*O Lover of the Blessed Beauty*". (Later when the Persians were required by law to adopt family names, many Bahá'ís chose as surnames words of address from the Tablets of 'Abdu'l-Bahá to themselves or to their fathers.) In subject matter, 'Abdu'l-Bahá's letters range from responses to the personal and ephemeral requests of His correspondents to profound elaborations, elucidations and interpretations of the Bahá'í Revelation. But mostly they are concerned with direction and exhortation of the friends to spread the Teachings.

II. Tablets of specific topical or thematic significance addressed to individuals are perhaps best exemplified by the Tablet to Professor Auguste Forel,[1] which is in fact a philosophical treatise written by 'Abdu'l-Bahá in September, 1921, in answer to questions put to Him by the noted Swiss psychologist.

III. Tablets addressed to Bahá'í communities in various parts of the world chronicle 'Abdu'l-Bahá's loving and vigorous leadership of the Cause of Bahá'u'lláh and its propagation from a handful of countries in the Near and the Middle East to some thirty-five countries in every continent on the globe. The most important in this group are undoubtedly the series of the *Tablets of the Divine Plan*, written at the close of the first World War.

IV. Among the Tablets written to world groups or congresses, the best known is the Tablet sent in 1919 to the Central Organization for a Durable Peace at the Hague.[2]

V. The *Will and Testament* of 'Abdul'-Bahá is a unique document, written in three parts, that constitutes the charter[3] of the Bahá'í Administrative Order. Although undated, it is clear from its contents that the first part was written in 1906/7 during the most perilous and yet most prolific period of His life.

VI. The next category is that of prayers. The Arabic and Persian languages distinguish between what is translated in English as prayer (*munáját*) and obligatory prayer (*ṣalát*). The prayers of 'Abdu'l-Bahá are *munáját*. Approximately one half of these are in Persian and the other in Arabic, with a very few in Turkish.

The term *munáját* has a history in Persian literature beginning with Khwájih 'Abdu'lláh-i-Anṣárí, a Ṣúfí mystic of the eleventh century A.D. The *munáját* of Anṣárí are highly stylized epigrammatic forms of communion with God. From a literary point of view these brief evocative compositions bear only the slightest generic resemblance to the *munáját* of Bahá'u'lláh and 'Abdu'l-Bahá, which, although called by the same name, are clearly a literary innovation and original creations in the Persian and Arabic languages. Their chief distinguishing quality is the sustained and expanding expression of man's experience of the Holy by means of poetic language.

The prayers of 'Abdu'l-Bahá, particularly, partake in the fullest measure of poetic qualities. Some actually include fragments or lines of metrical verse which are indistinguishable from the texture of the whole prayer. The purity and sanctity of natural imagery reveal a state of cosmic harmony. The musicality of some of them transcends limitations of language. Poetry is made to serve the ultimate goal of rising above "*the murmur of syllables and sounds*". The emotional intensity of some of 'Abdu'l-Bahá's prayers, especially those that recall the sufferings of and separation from Bahá'u'lláh is unrivalled.

VII. Prayers written for special occasions such as meetings of Spiritual Assemblies, or embarking on teaching trips, focus upon overcoming of self and reliance upon confirmations from God.

VIII. Tablets of Visitation, virtually all written in Arabic, are primarily for commemoration of individual heroes and martyrs of the Faith, and are to be chanted when visiting their graves. The majority were written in the final years of 'Abdu'l-Bahá's life and are another testimony of His abiding love and faithfulness to the memory of those who sacrificed themselves for the Cause of God.

IX. 'Abdu'l-Bahá's poems are few in number, and mostly in *mathnaví* (rhymed couplet) form. His love for this form—universally associated with the great spiritual masterpiece of the thirteenth century poet Rúmí—and His love for Rúmí's poetry are further evinced by frequent

[1] The text of this Tablet appears on page 37.
[2] See p. 29 for text.
[3] "The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the *Will and Testament* of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation." Shoghi Effendi, *God Passes By*, p. 325, Wilmette ed.

quotations of lines from the latter's works in His Writings.

x. Books and treatises, of which 'Abdu'l-Bahá left three, are *The Secret of Divine Civilization*, written in 1875 (also known as *A Treatise on Civilization*); *A Traveller's Narrative*, written about 1886; and a short volume entitled *A Treatise on Politics*, written in 1893. The first two have been translated into English. The latter, available only in Persian, may be considered a sequel in subject and purpose to *The Secret of Divine Civilization*. The fundamental theme is the generative force of religion and the degenerative role of priestly power in human affairs. The first book is addressed to the Persian nation as a whole; the second is directed to the Bahá'í community in that land. Their import obviously transcends the historical aims and the immediate occasion of their writing, but they also constitute significant documents within that context.

The Secret of Divine Civilization, particularly, occupies a pre-eminent historical position among the literature of modernization in Persia. Seen in the light of the unfolding Bahá'í Revelation, it is, of course, 'Abdu'l-Bahá's elaboration of the principles enunciated by Bahá'u'lláh in His Tablets to the rulers of the earth. But read in the light of modern analytical literature on the nature and problems of modernization, it is a unique document of equally profound implications. In it 'Abdu'l-Bahá presents a coherent programme for the regeneration of Persian society. The programme is predicated on universal education and eradication of ignorance and fanaticism. It calls for responsibility and participation of the people in government through a representative assembly. It seeks to safeguard their rights and liberties through codification of laws and institutionalization of justice. It argues for the humane benefits of modern science and technology. It condemns militarism and underscores the immorality of heavy expenditures for armaments. It promulgates a more equitable sharing of the wealth of the nation.

Of the long list of indictments that could be brought against the one hundred and twenty-five years of Qájár misrule of Persia, few could be as damaging as their neglect of this blueprint in 1875. Not until nearly twenty years later do some of these ideas appear piecemeal and unrelated in the writings of other so-called reformers and modernists in Persia. But the significance of *The Secret of Divine Civilization* is not merely that it represents the earliest and the only coherent scheme for the modernization of Persia. We have come to recognize as the fatal flaw of nearly all reformist ideas and modernizing efforts of the last hundred years (not only in Persia but in many parts of the world), a naïve imitation of effects without grasping the causes—superficial borrowing of forms unrelated to their underlying values. Everything in 'Abdu'l-Bahá's proposals is firmly based upon the validity and potency of divine guidance. It is not westernization of the East that He advocates. He has as much to say to the spiritually impoverished societies of the West as to the people of Persia. Through a revivification of the spiritual and moral potentialities of man 'Abdu'l-Bahá seeks to create new institutions and viable political forms—to lay the foundation of a truly divine civilization.

A Traveller's Narrative, which is a history of the episode of the Báb, was written for the seeker and the curious. It presents a brief and dispassionate account of that portentous dispensation in a simple and moving narrative style. Like *The Secret of Divine Civilization*, this book was published anonymously. It may be another indication of 'Abdu'l-Bahá's humility before Bahá'u'lláh that He did not place His name on the two books He wrote for the public beyond the Bahá'í community during the lifetime of His Father. He also wished to emphasize, as He points out in *The Secret of Divine Civilization*, that He had no expectation of personal gain from His efforts.

xi. 'Abdu'l-Bahá's discourses are extensive transcriptions of His utterances on various topics. The two major examples of the genre are *Some Answered Questions* and *Memorials of the Faithful*. The generic affinity of these two works is, however, strictly formal; for in subject matter they are widely different. The final written versions of both were examined by 'Abdu'l-Bahá and approved for publication.

Some Answered Questions is a compilation of the table talks of 'Abdu'l-Bahá in response to questions put to Him by Laura Clifford Barney on spiritual tenets of the Bahá'í Faith and on the Bahá'í understanding of some Christian beliefs. The conversations, their recording, editing, and authentication occurred in the difficult years immediately preceding

'Abdu'l-Bahá's relative freedom in 1908. The compilation was first published in 1907.

Memorials of the Faithful, which has only lately (1971) been translated into English, is a compendium of 'Abdu'l-Bahá's remembrances of some seventy early believers, spoken to gatherings of Bahá'ís in Haifa during the early years of World War I. These were compiled, and 'Abdu'l-Bahá's permission for their publication was granted in 1915 but due to the strictures of wartime the book was not published until 1924 when it was again authorized by Shoghi Effendi.

The outward form of *Memorials of the Faithful* is a collection of brief biographical sketches. Its title in the original, *Tadhkiratu'l-Vafá*, places it in a Persian literary tradition some nine centuries old. It brings to mind the *Tadhkiratu'l-Awlíyá* (Remembrance of Saints) of the twelfth century mystic poet 'Aṭṭár. The spiritual and cultural impulses that have given rise to the literary form of *tadhkirib* have little to do with the particular, the personal and the ephemeral aspects of human life. It is the quality of soul, the attributes of spirit, the quintessential humanity and the reflection of the divine in man that is the focus here.

The root word *dhikr* in the title means prayerful mention—reverent remembrance. It implies that it is not the biographer nor the reader who memorializes a human life, but rather the quality of that life which has earned immemorial lustre and sheds light on all who remember that quality. Quite literally this book is a remembrance of *vafá*—faithfulness—not just memories of individual lives, but remembrance of that essential quality which was the animating force of all those lives.

The people whose "lives" are depicted here all share one thing in common. They are propelled by their love for Bahá'u'lláh. So great is this magnetic force in their lives that they literally travel vast distances and overcome every barrier to be with Him. Some of them arrive virtually with their dying breath, to expire happily after having seen the face of their Beloved; some die on the arduous path. Despite the peculiarities of time and place, it should not take the reader long to recognize a gallery of timeless and universal human types in this book.

The spoken language of 'Abdu'l-Bahá is figurative and almost indistinguishable from His written style. He makes use of a rich fund of literary devices—rhymed phrases, symmetrical forms, alliterations, assonances, metaphors, similes, and allusions—that, far from sounding contrived and artificial, are naturally matched to the subject matter: the essence of faithfulness. With concrete images He describes spiritual states and psychic levels of consciousness, as if to assert the primacy and reality of the realm of spirit. Should the reader experience difficulty with the style, let him savour it slowly, allowing the unfamiliar language to create its own spirit and breathe life into its allusions. Let the words of 'Abdu'l-Bahá trace in his mind the shape of the valley of love and faithfulness.

In His usual self-effacing way 'Abdu'l-Bahá says almost nothing about Himself in this book. But occasional events in the lives of these companions are interwoven with His own. In these passages we have some thrilling glimpses of that essence of humanity and humility that was 'Abdu'l-Bahá.

XII. Next to His personal correspondence, talks comprise the largest segment of 'Abdu'l-Bahá's recorded words. One may distinguish between talks given to Bahá'ís and addresses to the general public, such as societies, groups, universities and congregations. Generally they have the same literary marks and rhetorical patterns that are characteristic of 'Abdu'l-Bahá's Writings.

This vast body of Writing, boundless in its wisdom, consummate in form, generous and loving in spirit and rich in significance, is 'Abdu'l-Bahá's literary legacy, a legacy that, like His own prayer, rises "*above words and letters*" and transcends "*the murmur of syllables and sounds*". It is the reality of 'Abdu'l-Bahá so far as we the grateful readers are capable of perceiving.

II

VERSE

Le Promis

Tu nous avais promis de revenir,
Et moi j'ai cru en ta promesse,
Et je t'attends et je te cherche:
Tu nous avais promis de revenir.

Tu avais dit: "Je reviendrai"
Comme un voleur, la nuit tombée;
Ouvre ton cœur et tiens toi prêt".

Et moi j'ai cru en ta promesse,
Et je t'attends et je te cherche.

Tu avais dit: "En ce temps-là,
La faim, la guerre et la misère
Seront les hôtes de la terre;
Les hommes trembleront de peur
Et l'angoisse habitera leur cœur".

Les oiseaux ont quitté le ciel;
Les fleurs des champs se sont fanées;
Nos pauvres cœurs nus, assoiffés,
Te lancent un vibrant appel:
Il est grand temps que tu reviennes
Si tu veux que l'on se souvienne.

Tu nous avais promis de revenir;
Moi, je t'attends, moi, je te cherche,
Car moi, j'ai cru en ta promesse.

Toi qui nous avais promis:
"Sous ma bannière vous serez unis
Et ce sera le paradis;
Un seul berger, un seul troupeau,
Et le loup ami de l'agneau".

Et moi j'ai cru en ta promesse:
Je t'appelais et je te cherchais,
Et jamais je ne te voyais.
Mais maintenant, je sais
Que tu es là,
Depuis cent ans déjà
Et c'etait toi qui m'attendais.

M. Lafaille (*Belgium*)

Bahá'u'lláh

Ich bin der 'Weg'![1]
Der 'Freund' bin Ich.[2]
Ich bin das 'Tor'![3]
Vielstimmig tönt
das 'Wort' im Chor!

Kennst du den 'Weg',
und leitet dich
des 'Freundes' Hand?
Dann fürchte nichts;
Sie leiten dich
zum Lebensfluß,

an einen Steg
kaum haaresbreit
und schärfer als ein Schwert.
Ihn überquert
im Augenblick

des Reinen Sinn;
erreicht das Tor,
gewinnt den Blick
ins Mittagslicht—
Bahá'u'lláh.

Helga Ahmedzadeh (*Germany*)

'Abdu'l-Bahá

Bouclier de l'Humanité,
Abri pour l'exalté,
Joie de Bahá'u'lláh!

Citadelle pour l'infortuné,
Lumière de ma pensée,
L'Interprète de Bahá'u'lláh!

Centre du Covenant,
Mystère de Dieu,
Prunelle des Yeux de Bahá'u'lláh!

Serviteur de Dieu,
Honneur pour les yeux,
L'Exemple de Bahá'u'lláh!

Amour et respect indescriptibles,
De celui qui englobe mon cœur,
Et son nom est 'Abdu'l-Bahá.

Ivre de votre présense,
But de mon espérance,
Recours à mes souffrances!

M. M. Hielscher (*Switzerland*)

[1] Christus [2] Muḥammad [3] Báb

Les Martyrs

Aves-vous entendu la douce et bonne
Nouvelle de l'humanité?
C'était en Perse, il y avait longtemps,
Deux prophètes se sont manifestés.
Le premier, le Báb, et ses vingt mille martyrs,
Ont donné leurs vies pour notre bonheur.
Le second, Bahá'u'lláh, emprisonné et banni,
Accepta toutes les douleurs pour notre bonheur.
Des gens hostiles les traitèrent mal.
Ces prophètes, qu'ont—ils dit et proclamé?
Retenez-vous qu'ils sont les promis de tous les âges?
Des milliers d'années, l'on souhaitait leur venue.
Quand ils vinrent, ils furent persécutés et
emprisonnés.
Lui, le Báb, Annonciateur de la venue du
Sauveur suprême, Bahá'u'lláh, s'était vu fusillé
Et du Séjour de la Paix (Baghdád) dans le jardin de
Riḍván,
Bahá'u'lláh s'éleva du milieu des ennemis
Et proclama son message. Il disait:
La paix de l'humanité dépend de son unité.
De sa prison d'Akká le Sauveur et l'Educateur
Suprême de l'humanité,
Nous enseignait et ordonnait toutes les règles.
Avez-vous entendu maintenant la douce et bonne
Nouvelle?
Voyez pour notre paix et notre bonheur,
Combien d'hommes se sacrifièrent!
Soyons pour notre génération et pour le
Royaume d'Abhá, des martyrs et des disciples
En propageant la nouvelle de la merveilleuse Foi.

Kondo Adamou Zaroumeye (*Niger*)

Bahá'u'lláh

Enfants de Dieu, ouvrez vos yeux!
Plus de nuages ne couvrent les cieux.
Enfants de Dieu, écoutez!
Voyez! L'on a proclamé la Paix.
Ne l'avez-vous pas lue dans la Thora?
Ce temps n'est-il pas dit dans la Bible qu'il sera?
Quant à vous ceux du Coran,
Annoncé, n'est-il pas par les Imáms?

Enfants de Dieu, l'heure est venue,
Soyez de ceux qui l'ont déjà reconnu.
Enfants de Dieu, c'est votre chance
Soyez de ceux qui pensent.
Dieu l'avait promis à Abraham,
Cela ne bouleverse-t-ils pas votre âme?
Enfants de Dieu, faites attention!
Bouleversée en est la création.

Y. Olivari (*Canada*)

El Siglo Divino

. . . Para que todos digan que el Siglo XX es el Siglo de las luces, que el Siglo XX es el Siglo de la Paz Universal. ('Abdu'l-Bahá)

Siglo Veinte de luces!
te llamarán entonces
los hombres de un futuro
lejano en su cantar;
siglo de ciencias y artes
en que guerras cesaron
y se escuchó la dulce
melodía de la paz.

Siglo Veinte! tu gloria
será imperecedera,
vivirás en las mentes
toda una eternidad;
bajo una sola, grande
y Divina bandera,
marchará hacia adelante
toda la humanidad.

Siglo Veinte grandioso
en que murieron guerras
y la gloria Divina
iluminó la tierra.
Te cantarán de entonces
nuestras generaciones,
uniendo con sus voces
todos sus corazones.

En tus almas tranquilas
ya no habrán más tinieblas,
pues las brisas Divinas
disiparán las nieblas.
Los cardos serán rosas,
las hierbas margaritas,
se aspirará un ambiente
de fragancia exquisita.

Y ha de cumplirse entonces
la antigua profecía,
de apartar de los pueblos
las sombras de la guerra;
y viviendo felices
áspid, lobo y oveja,
"como lo es en el cielo
así será en la tierra."

Alberto Carbo Medina (*Ecuador*)

Die Menschheit

Unendlich groß ist noch das Leid,
das sich die Menschheit selber schafft.
Durch Kriege, Machtkampf, Haß und Streit
vernichtet ständig sie die Kraft,
die ihr zu bess'rem Tun gegeben.
Sie muß erwachen von dem Wahn,
daß von Gewalt die Welt kann leben,
wie ihr die Mächt'gen angetan.

Der Mensch als göttlich hoher Funken,
der aus dem Staube angefacht,
und schon so oft zurückgesunken,
ist doch als Schöpfungsziel gedacht!
Wie *eine* Schöpfung nur kann sein,
im Universum *eine* Macht,
ist auch die Menschheit nur allein
als Einheit dieser Welt gedacht.

Aus der Vielfalt, aus dem Leben
wachse groß der Glaubensgeist,
daß der Wille und das Streben
nach der Einheit Liebe heißt!
Neuer Streit bedeutet Ende,
neuer Geist bringt Stück für Stück
der Welt die große Zeitenwende,
ihr Gerechtigkeit und Glück!

Bernhard Notz (*Germany*)

'Abdu'l-Bahá

Als Er von uns geschieden, Gottes Wort,
das neue Menschen schafft und neue Zeiten,
weit klaffte da verwaistes Hier zum Dort.
So rief Er Dich, um unseren Weg zu leiten.

Dein Wesen ist dem Seinen so vermählt
als mildes Licht von Seinem ewigen Glanze,
dass Du, der Meister, von Ihm auserwählt,
ein Weiser warst für alle, für das Ganze,

Wie wär' die Welt geworden ohne Dich?
Du lebst in uns, Du bist uns nie entschwunden.
Dein Vorbild, menschvollendet, königlich,
ist heilig unserem Innersten verbunden.

An Deinem Beispiel ringen wir uns frei.
Von Deinen Lippen trinken wir die Lehren.
Durch Deine Liebe und durch Dein Verzeih
erahnen wir des Himmels reine Sphären.

Wie danken wir, die wir von Dank beschwert,
erfüllt, erhoben und emporgerissen?—
O Freunde, lasst uns Seiner Liebe wert
das Leben leben, das wir von Ihm wissen!

Adelbert Mülschlegel (*Germany*)

Ti manderó un segno, come la rugiada . . .

Mentre leggo Bahá'u'lláh
dalla segreta
anima dell'invisibile
arrivano i flutti dell'eterno.
El'anima si abbandona
al suo sogno infinito.

Sento che tocca il mio essere
in un accordo
come armonie
traessi da un sogno.

Si rivela l'arcano:
era un momento . . .
esser vissuta nell'infinito,
e nel mio silenzio
un uragano
una tempesta di speranze
un battito d'ala . . .

Mi giunge il ritmo della morte
in una melodia dolcissima.
Avevo dedicato
la mia innocenza all'amore.
Neve grandine gelo
tanto flagello
tutto dissolto l'esistere, lugubre tutto
ogni suono un affanno,
ogni musica una spada.
Avevo paura della bellezza
chiudevo gli occhi
per non vedere, non sentire,
fuggivo l'umanità.

Senza speranza!
Il Vate sublime
dona la certezza
che apparteniamo all'amore
per sempre.

Maria Bertoni (*Vulcania*), *Italy*

from *Ti Manderò un segno, come la rugiada*, pp. 113–115. Reprinted by permission.

Flight[1]

As sky to the hawk's wing be
O Life, for me!
Space yielding space and height compelling height,
To poise and free
The ardor of my flight.
  Give me the sky
Of the hawk's wing, Life!
  And does a voice reply:
To the hawk's wing . . . to the hawk's wing,
Sky.

Horace Holley

The Nine-pointed Star[1]

Stable stars, variable stars—
hydrogen-into-helium
fusions, radiations, spectral fires.

And the Nine-pointed Star,
sun star in the constellation
of the nuclear will;

fixed star whose radiance
filtering down to us lights mind and
spirit, signals future light.

Robert Hayden

[1] (Reprinted from *World Order* magazine. Copyright © 1974 by the National Spiritual Assembly of the Bahá'ís of the United States.)

Rebirth

(The night I became a Bahá'í)

It was hard to die, slowly, in Salisbury Cathedral,
My faith pouring out of my soul in tears,
But, strangely, much harder in sweet Caesarea,
Umbilically strangled by torturing fears,
To struggle and wrench from my womb of a prison
And reach for the Sun of the Glorious years.

I died among dozens of wandering people
Admiring the spire or just worshipping stone.
My life trickled slowly, no watchers stood vigil,
I died as they left me, unwanted, alone.
I cannot return to the glory of living
Unaided, unloved, with no guide of my own.

(The next day)

As tears,
Flowing down the deathly cheek of morning,
Unchecked, unstaunched,
The sweet pure rain of God's forgiving grace
Falls freely,
Cleansing the guilty mind,
Blessing the struggling, new-born soul,
Healing and annealing
The scars of terror-stricken night

No more alone.
Beside me on Fort Regent's heights
The lover of my soul,
My friend, my brother,
Who plucked me, with God's hand
From out the silvery metal bird
Flying above the endless cloud
That hid the earth
And buried all the errors of my past.

Together, with God's world around,
We stand and stare,
Engulfed in dazzling radiance, silver streaked.
A mist of silver and a sea of mist,
A silver sun, a bright translucent sea,
Glory around us and within.
Alone and yet as one we stand together
Poised against the wind
Like sea-gulls gliding as they sail upon the air.
Our souls, like gulls go sliding on the surface of the deep
Back to the God they serve,
His loving gift returned into His care.

And all the while, the tear-stained earth
Soaks up the Holy tears
And pretty painted homes,
And gently rocking boats,
The new-washed walls,
The roofs and roads and cars,
The jewel-laden leaves
And daisies at our feet
Reflect His glory.

Mary Connell (England)

Glimpses of 'Abdu'l-Bahá

Adapted from the Diary of Juliet Thompson
by Roger White

"No word of mine would suffice to express how instantly the revelation of 'Abdu'l-Bahá's hopes, expectations and purpose . . . electrified the minds and hearts of those who were privileged to hear Him, who were made the recipients of His inestimable blessings . . . I can never hope to interpret adequately the feelings that surged within those heroic hearts as they sat at their Master's feet . . . I can never pay sufficient tribute to that spirit of unyielding determination which the impact of a magnetic personality and the spell of a mighty utterance kindled in the entire company of those returning pilgrims, these consecrated heralds of the Covenant of God . . ." (Shoghi Effendi)

'AKKÁ: July, 1909

We drive along a wide white beach.
Sea waves curl about our carriage wheels,
Camels approach on the sand,
cloaked Bedouins attending.
Palm trees in a long, long line
and in the distance domes and flat roofs,
dazzling white.

Walls.
Walls within walls.
Menacing walls.
Tall, prison-like, chalk-white houses,
leaning together, rising toward a rift of sky,
slits of barred windows set here and there
in their forbidding fronts.

Streets so narrow that our wheels
graze buildings on either side—
streets sometimes bridged by houses
meeting in an arch at their second stories.
Pervading us,
a sense of the divine joy toward which we travel,
here in the Holy City, the New Jerusalem.

Before us, suddenly, a broad expanse:
a garden,
the seawall,
the sea,
and then the Master's door.
Too soon we have arrived,
too suddenly, and unprepared.

He bursts upon us like the sun
with His joyous greeting:

Welcome! Welcome!

His effulgence strikes me blind!

Are you well? Are you happy?

I cannot speak.

He takes my hand in His—
in His so mysterious hand—
delicately-made, steely-strong,
currents of life streaming from it:

Your heart, your spirit, speak to Me.
I hear. I know.
Do not think your services are
unknown to Me. I have seen.
I have been with you.
I know them all.
For these you are accepted
in the Kingdom.

My services! Their pitiful smallness!
And my lack of love!
Pierced by shame I cry:
"Forgive my failures!"

Be sure of this. Be sure of this.

My knees yield; my heart draws me down to His feet.

Later, my eyes upon His white-robed Figure,
I listen as He dictates Tablets,
see Him pace about a room grown suddenly too small.
A force born of the energy of God—
restless, uncontainable—
spills from Him.
The earth cannot contain Him,
nor yet the universe.
When He pauses by the window I sense His spirit,
free as the Essence Itself,
brooding over regions far distant,
looking deep into hearts
at the uttermost ends of the earth,
consoling their secret sorrows,
answering the whispers of far-off minds.
Often in His leonine pacing
He gives me a long, grave glance.
And once He smiles at me.
He smiles at me!

THONON-LES-BAINS, LAKE GENEVA:
August, 1911

A great white hotel, set amid oleander,
flanked by mountains overhung with clouds.
Beyond the green terrace and marble balustrade,
the lake.
In the halls and through the grounds
the artificial, dull-eyed people
stroll and chatter.
Silently,
majestically,
unrecognized but not unfelt,
He passes among them,
the cream robe billowing,
light glinting in His silver hair.
The metallic voices break off.
The shadowed eyes lift and follow,
lighted for a moment with wonder.
His presence is an affirmation.
stirring them to recall their lost vision
of a higher world and their own beauty.
The eloquent assertion of His silence!
His magnetic power!
His holy sweetness!

At a country inn I see Him
in a half-circle of children,
girdled with children, festooned with them,
waist-deep in children with violets to sell,
the small ones, themselves a bouquet,
pressing about Him, waving the purple clusters,
their faces raised with grave astonishment,
His own a benediction as He bends
to buy their blooms, buy all their blooms,
drawing from His pocket handfuls of francs,
giving to each child bountifully.
They beg for more.
"Don't let them impose!"
At the edge of the swaying crescent,
a newcomer, the smallest,
stares up in awe,
timid as a fawn:

To this little one I have not given . . .

And the Master gave.

On the road back, suddenly, spectacularly,
a waterfall,
rolling from a great height.
scattering diamonds as it froths down a
black precipice.
Full of excitement He hurries forward, alone,
to sit in silence at the very edge,
the swirling water far below.
I see Him in profile,
kingly against the cascade,
intense rapture on His upturned face,
and my tears flow.
After a time, smiling:

If I come to America, will you
invite Me to see such waterfalls?

I promise Niagara!
"But surely, my Lord,
Your coming to America does not depend
upon my invitation!"

My invitation to America will be
the unity of the believers!

A heavenly day of charming informality,
taking tea,
He talking gaily or tenderly,
taking little notice of me.
But in spite of this I glimpse something vaster
than before,
feel a new awareness of His unearthly power,
His divine sweetness.

Coming upon Him as He stands talking with a friend,
the sweetness of His love,
that celestial radiance,
again bring tears:
If He never gave me so much as a word,
if He never glanced my way,
just to see that sweetness shining before me,
I would follow Him on my knees,
crawling behind Him in the dust forever!

NEW YORK:
April 11, 1912

April 11th! Oh day of days!
I awaken before daybreak with a singing heart,
the moon's waning sliver
framed low in my windowpane.
I hasten to the pier.
The morning is crystal clear, sparkling.
I have a sense of its being Easter—of lilies,
almost seen, blooming at my feet.
A mist settles over the harbour but at last,
at last, I see a phantom ship,
an epoch-making ship,
coming closer, closer, ever more substantial,
till it swims into the light, a solid thing.
He sends His love and asks us to disperse—
we are all to meet at four.
Obedience is overruled by love: three of us
conceal ourselves and wait.
Stepping into the limousine,
the Master turns and smiles at us!
Three frozen statues dissolve in that bestowal,
no love-born child-prank ever so rewarded.
Oh the coming of that Presence!
The mighty commotion of it!
The hearts almost suffocate with joy and the eyes
burn with tears at the stir of that step!
Our skyscrapers had delighted Him:

The Minarets of the West!

What divine irony!

NEW YORK:
April 19

He shines in white and ivory,
His face a lighted lamp
illumining the Bowery Mission:

Tonight I am very happy
for I have come here to meet My friends.
I consider you My relatives,
My companions, and I am your
comrade . . .[1]

A sodden and grimy procession
streams down the aisle,
perhaps three hundred men in single file—
derelicts, failures, broken forms, blurred faces—
and here 'The Servant' receiving each outcast
as His beloved child.

[1] *Promulgation of Universal Peace*, vol. 1, p. 30.

Into each palm, as He clasps it,
He presses His little gift of silver—
just a symbol and the price of a bed.
None is shelterless this night
and many find a shelter in His heart;
I see it in their faces,
and in His face bent to theirs.

We drive up Broadway, aglitter with electric signs.
He speaks of them, smiling, much amused.
"It is marvelous to be driving
through all this light
by the side of the Light of lights."

This is only the beginning. We will
be together in all the worlds of God.
You cannot realize here what that means.
You cannot imagine it. You can form
no conception here in this elemental
world of what it is to be with Me in
the Eternal Worlds.

NEW YORK:
June 5

I am to paint His portrait!
Surprise, dismay, fear, joy, gratitude, flood me.
He sits before me in a dark corner,
His black 'abá melting into the background.
I quail.

I want you to paint My servitude
to God.

Only the Holy Spirit could do so, no human hand.
"Pray for me, or I am lost.
I implore You, inspire me!"

I will pray, and as you are doing
this only for the sake of God,
you will be inspired.

Fear falls away.
It is as though another sees through my eyes,
works through my hand.
Rapture takes possession of me.
My hand is directed in a sort of furious precision.
The points, the planes in that matchless face
are so clear
my hand cannot keep pace with the clarity
of my vision.
Freely, in ecstasy, I paint as I never have before.
In half an hour the foundation is perfect.

Once, bidding Him rest, I find I cannot paint—
what I see is too sacred, too formidable.
He sits still as a statue, eyes closed,
infinite peace on that chiseled face,
a God-like calm and grandeur in His erect head.
Suddenly, with a great flash, like lightning,
He opens His eyes.
The room seems to rock
like a storm-tossed ship
in the power released!

WEST ENGLEWOOD:
June 29

A luminescent summer day—
green countryside, and He our host.
The Unity Feast has ended and the darkness
settles in, gently smudging the outline
of the mighty trees.
Many of us linger, unable to wrench ourselves away.
Cricket songs—the scent of grass—
a breathless expectancy in the soft, warm air.
He sits in a chair on the top step of the porch,
some of us surrounding Him.
Below, dotting the lawn, on either side of the path,
sit others, the light summer skirts of the women
spread out on the grass,
lighted tapers in their hands.
In the dark, in their filmy dresses,
they become great pale moths,
and the burning tips of the tapers,
flickering fireflies.
Knowing our thirst, He speaks to us again,
words of consuming tenderness.
Rising, He starts down the path, still talking,
passing between the weightless, dim figures
with their lighted candles,
talking, still talking, till He reaches the road.
He turns and we no longer see Him.
Even then His words float back to us,
the liquid Persian,
and the beautiful, quivering translation,
the sound and the echo hovering and drifting,
an exquisite note almost unbearably held:

Peace be with you. I will pray for you.

Oh that voice that speaks out of His invisibility,
when He has passed beyond our sight!
May I always remember.
May I always remember and hear that voice!

NEW YORK:
December 5

The last morning.
I stand at His door, my brimming eyes
fastened upon that divine Figure
as He moves about the room.
Taking my hand, He consoles me:

Remember, I am with you always.
Bahá'u'lláh will be with you always . . .

And then the ship, and His last spoken message,
the Master pacing the crowded cabin
filled with flowers
and broken-hearted friends:

. . . your efforts must be lofty.
Exert yourselves with heart and soul
so that perchance through your efforts
the light of universal peace may
shine . . . that all men may become
as one family . . . It is My hope
that you may become successful in
this high calling, so that like
brilliant lamps you may cast light
upon this world of humanity and
quicken and stir the body of existence
like unto a spirit of life.
This is eternal glory.
This is everlasting felicity.
This is immortal life.
This is heavenly attainment.
This is being created in the image
and likeness of God . . .[1]

I sit opposite Him at a little distance,
weeping quietly.
At each parting I was left with the hope of
another meeting, and now my question must be
answered or I shall have no peace.
"Will I see You again, my Lord?"

This is my hope.

"But still You don't tell me, my Lord.
Not knowing, I feel hopeless."

You must not feel hopeless.

Only that.
That is all He said to me.

It is death to leave the ship.
I remain on the pier, in the grey light,
with the impervious, stolid pigeons
and the anguished gulls.
Tears blur my eyes.
Through them I see the Master
in the midst of the throng.
waving a patient hand to us.

It waves and waves—
that beautiful patient hand—
till the Figure is lost to sight.

December 9, 1956 IN MEMORIAM

DEPLORE LOSS MUCH LOVED GREATLY ADMIRED JULIET THOMPSON OUTSTANDING EXEMPLARY HANDMAID ABDULBAHA. OVER HALF CENTURY RECORD MANIFOLD MERITORIOUS SERVICES EMBRACING CONCLUDING YEARS HEROIC OPENING DECADES FORMATIVE AGE BAHAI DISPENSATION WON HER ENVIABLE POSITION GLORIOUS COMPANY TRIUMPHANT DISCIPLES BELOVED MASTER ABHA KINGDOM. ADVISE HOLD MEMORIAL GATHERING MASHRIQULADHKAR PAY BEFITTING TRIBUTE IMPERISHABLE MEMORY ONE SO WHOLLY CONSECRATED FAITH BAHAULLAH FIRED SUCH CONSUMING DEVOTION CENTRE HIS COVENANT. SHOGHI

The Bahá'í World, vol. XIII, p. 862.

[1] *Promulgation of Universal Peace*, vol. II. pp. 465–7.

A Pilgrim's Song

Sweetest to my ears is the Name of my Lord
when I myself speak it;
My Lord has many names, and one is greatest;
But for my heart's complaint I would take singing scissors to it
and spell out with my life *Yá Bahá'u'l-Abhá*.

Within my forehead is a silver sliver that addresses the Qiblih;
When I press my head on the step before my Lord the pain is fierce
but the heat of my longing there soon melts and softens it;
My Lord is merciful: this shaft turns sweet as honey
and runs into my eyes.

Then I say, as bidden, "O Thou Glory of the All-Glorious!"
for it is the most this tongue could attain to.
Methinks these holy syllables pain the ether with their presence
and we all whisper them, as bidden, in our hearts where they are hidden.

His raven locks have brushed my cheek in a dream; it turned scarlet
and I woke in a fever searching my couch for the silver comb
but I found it not, and He left to visit other lovers,
and when I returned to my dreams, they were full of that which would perish.

Once, in longing, I approached the Sacred Threshold and,
without uttering my Lord's Name, thrust my arm through the scented veil;
it came back scorched and shrivelled, and I lost my reason
and since that vision I have not used it except to hold this pen.

If He wills, will I take leave of self to take up again the search;
I am athirst, and though fast rivers run close I would drink
only from Bahá's cup.
One drop of His nectar would suffice me for an eternity,
but one drop of my blood shed in His path would do the same.

. . . thus the Master of the House hath appeared within His home.
Come out into a field of light and snow and the sky is the Shrine's dome;
and the patterns of the earth make a perfect and wondrously ancient carpet
on which we are all kneeling at the Threshold.
I want to repeat over and over my Lord's Names
and let them have their effect upon my soul;
I want to repeat to all around me His Most Great Name,
and watch the world shatter like glass before the trumpet blast.

Valerie Berteig (Canada)

Lines from a Battlefield

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home . . . Bahá'u'lláh, *The Hidden Words*, No. 26, from the Persian.

"*The Hidden Words* is a love-song. It has for its background the romance of all the ages—the Love of God and Man, of the Creator and His creatures . . . Alas! in the proud illusion of his separateness, man has forgotten whence he came, and what he is, and whither he moves. He has turned away from his True Beloved and given his heart to a stranger and an enemy . . . For man, by his constitution, has an ego, a lower self within . . . The quelling of this ego . . . is indeed the essential task that confronts the aspiring soul."

George Townshend

(Those named are outstanding Bahá'ís, now deceased, some designated as martyrs. The accolades, for the most part, are taken from their obituaries.)

Come, let me fête you, beloved foe,
for I tire of this old-born war.
It would shorten did I not so ruinously adore
each endearing stratagem your consummate cunning devises;
your enamouring intransigence enchants me,
your very implacability, an aphrodisiac.
In this moment when fatigue calls truce
let me say it: If I loved you less
I should not plot your end
as we embrace.
Clasped to your bosom I gauge it for my blade's dark use.
Beware the honey posset and my proferred kiss!
Caressing your unloosed hair I plait a noose
and with a traitor's hand I stroke your face.
May it be said I loved my enemy
but sought the Friend.

In these graceless hours
when faith strains feebly against the unbelieving night
I am alienated from angels and celestial concerns,
unmoved by the testimony of flowers.
Locked in a grief so ancient as to have no name,
in this dimming light,
even magnificence menaces, estranging me from excellence,
trivializing my pitiable trophies—minor virtues garnered in a sweeter time—
my nurtured imperfections not so epically egregious
as to embarass the seraphim ruefully yawning at their mention;
nor will my shame, as once I thought,
topple the cities, arrest the sun's climb.
What assault on heaven guarantees attention?
Inured to the banality of pain
and the ordinariness of suffering (sanctified or plain!)
it is joy that is remembered.
Ah well, not every day can witness an anabasis
and I, a sorry soldier, camp in ruins,
speak from weariness of battle far prolonged.
From shining names on scattered tombs
I fashion a paean; to vanquish dread, invoke the victors:
Breakwell/Brittingham/Blomfield/Benke/Bolles/Baker/Barney/Bailey/
Backwell/Bourgeois/Bosch/
(Do I presume?
I swear a radiant rank appears,
assuring as sunlight,
familiar as bread!) Dunn/Dole/Dodge/
sterling Esslemont! rare Wilhelm!
unrivalled Townshend of the silver pen!
imbiber of the scarlet cup, Badí'!
shield of the Cause, Samandarí!
brilliant Keith! immortal Lua! steadfast Thornton!
courageous Marion! incomparable Martha! constant Juliet!
noble Louis of the golden heart!
selfless Sutherland!
Durante Viera, ebony prince!
Johanna Schubarth!

Conquerors of continents, movers of hearts,
they are a legion stretching to horizon's end,
champions of the Peerless,
the darlings of the Friend.

A beachhead beckons. I read auguries of triumph
in my campfire's dwindling plumes.
Remove the garland, still the lyre, my love.
It is dawn: the engagement resumes.

Roger White

III

MUSIC

BOTSCHAFT AN DIE WELT

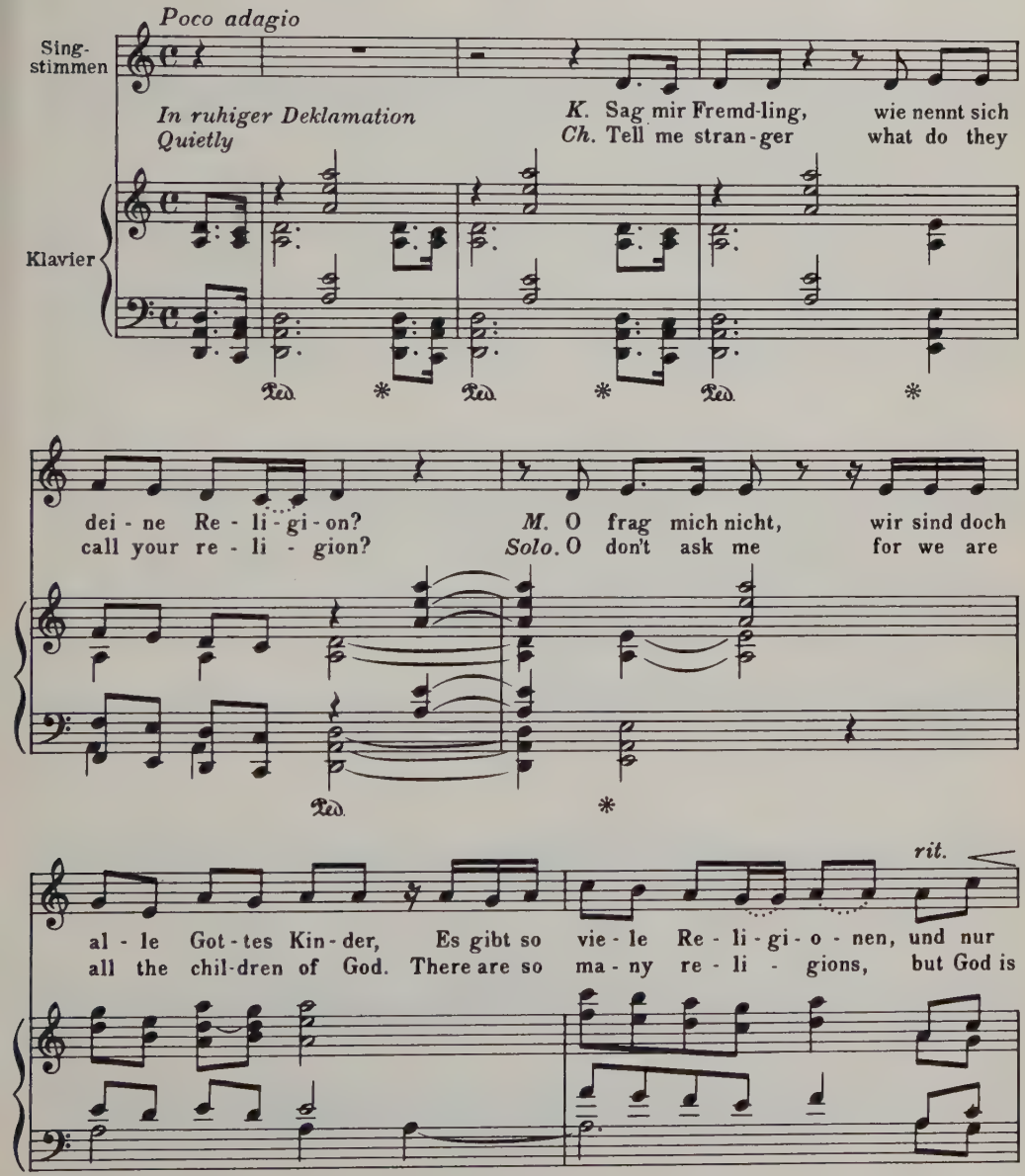
Gespräch und Gebet

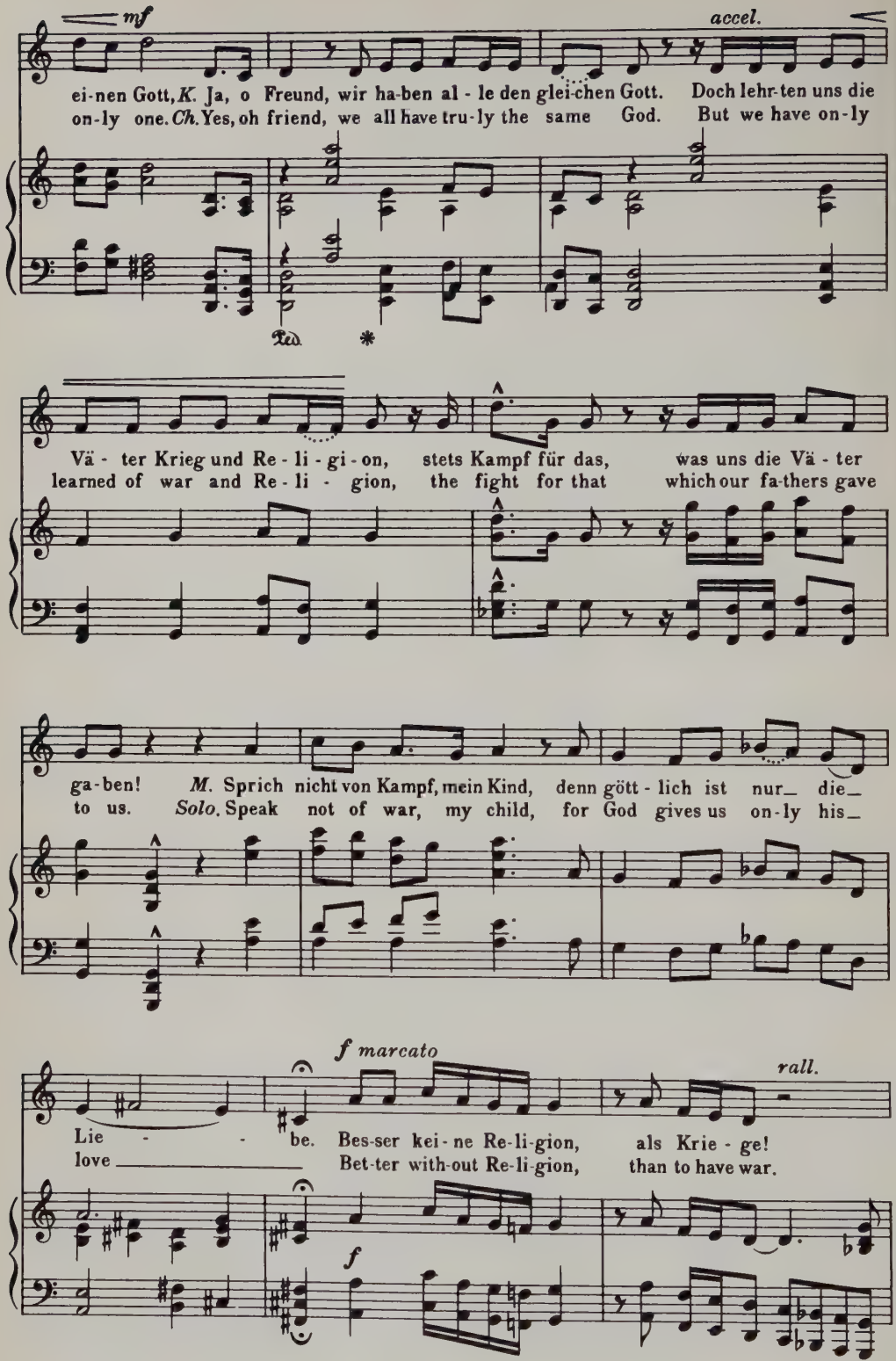
Richtrud Saenger 'Ábdu'l-Bahá

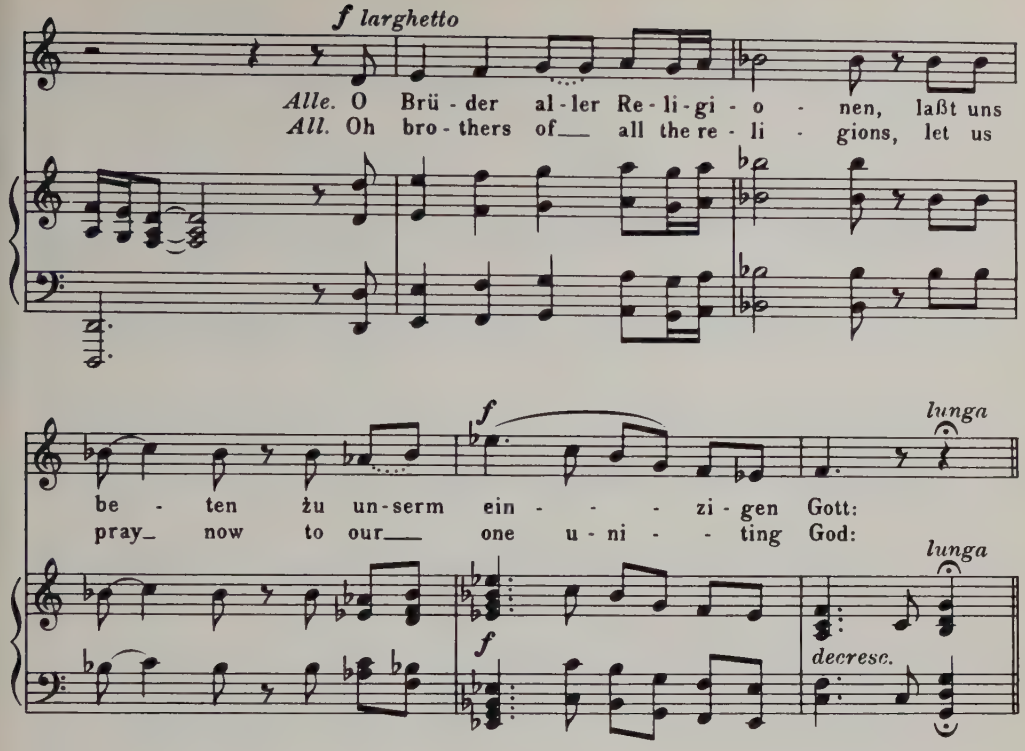
A MESSAGE FOR THE WORLD

Conversation and Prayer

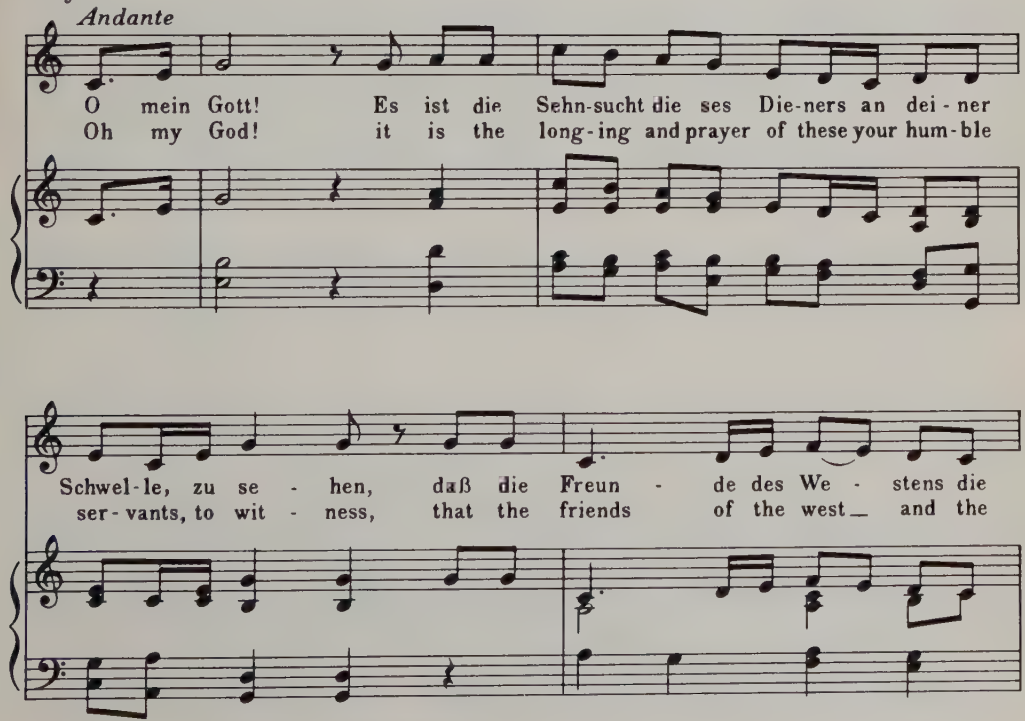
GERMANY Bernhard Notz Op. 27

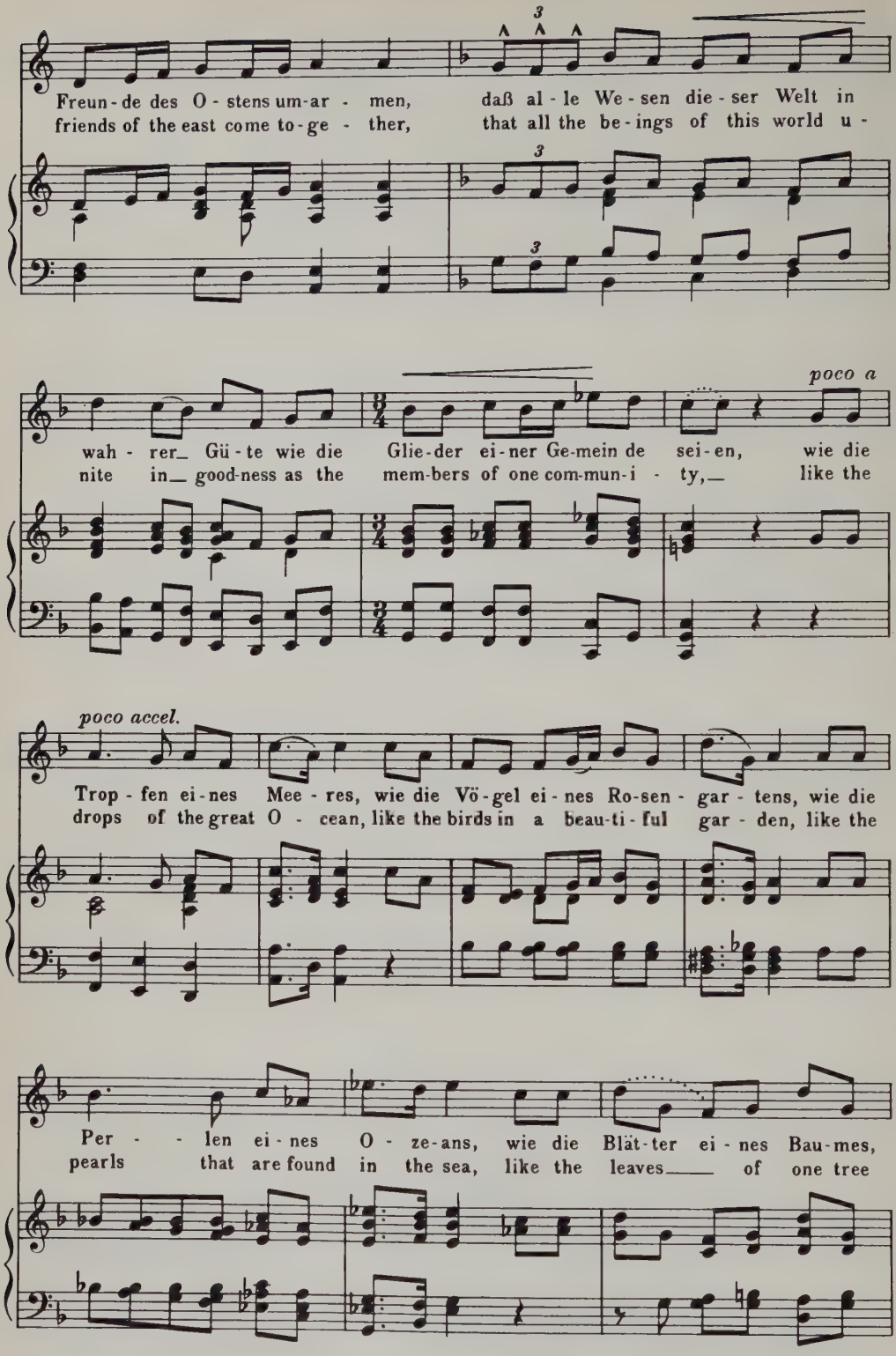


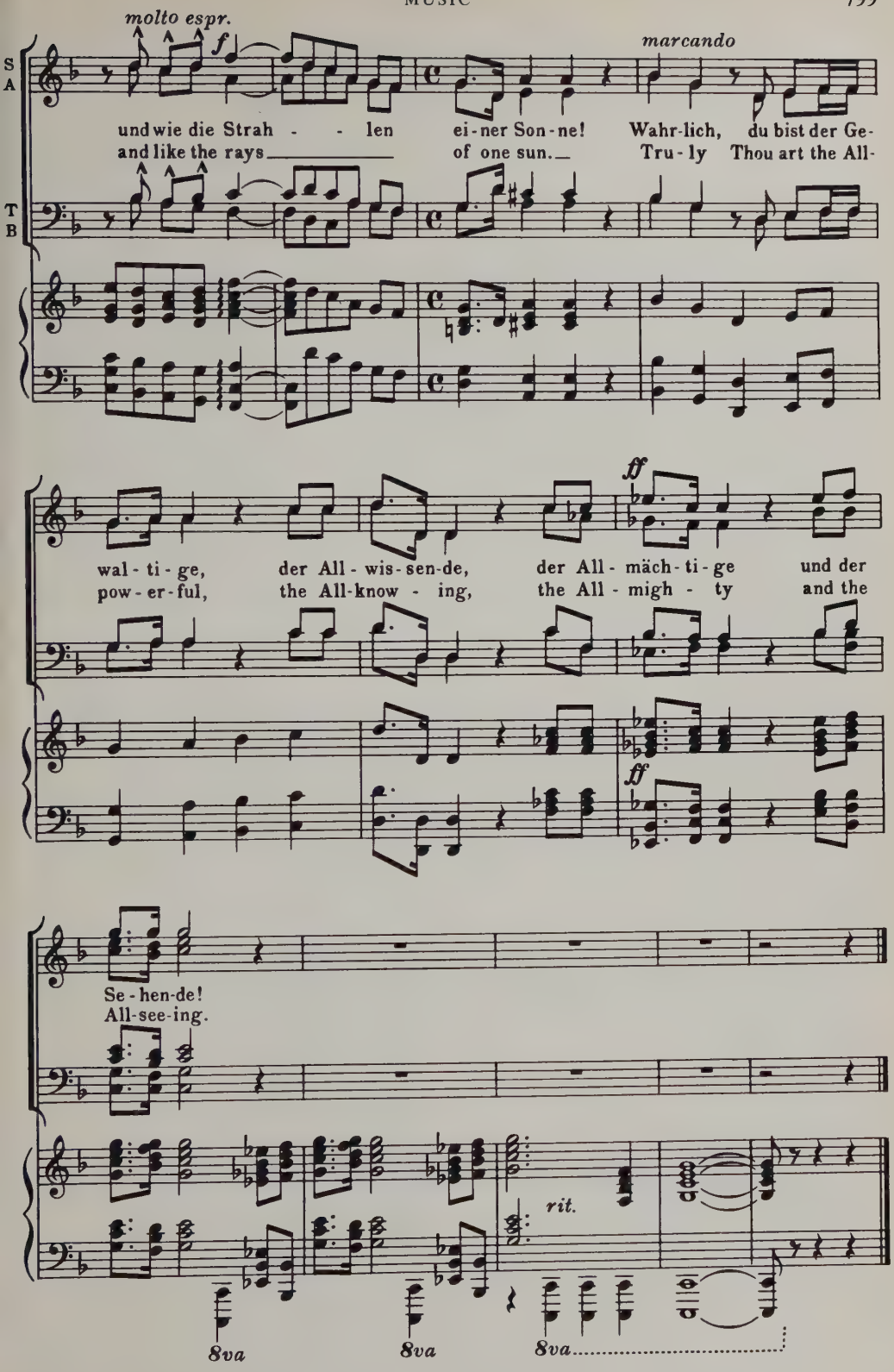

mf
accel.
ei-nen Gott, K. Ja, o Freund, wir ha-ben al - le den glei-chen Gott. Doch lehr-ten uns die
on-ly one. Ch. Yes, oh friend, we all have tru-ly the same God. But we have on-ly
Vä - ter Krieg und Re - li - gi - on, stets Kampf für das, was uns die Vä - ter
learned of war and Re - li - gion, the fight for that which our fa-thers gave
ga-ben! M. Sprich nicht von Kampf, mein Kind, denn gött - lich ist nur_ die_
to us. Solo. Speak not of war, my child, for God gives us on-ly his_
f marcato
rall.
Lie - - be. Bes-ser kei - ne Re-li-gion, als Krie - ge!
love Bet-ter with-out Re-li-gion, than to have war.
f



Gebet
Prayer




Freun-de des O-stens um-ar-men,
friends of the east come to-ge-ther,
daß al-le We-sen die-ser Welt in
that all the be-ings of this world u-
poco a
wah-rer_ Gü-te wie die
nite in_ good-ness as the
Glie-der ei-ner Ge-mein de
mem-bers of one com-mun-i-ty,_
sei-en, wie die
like the
poco accel.
Trop-fen ei-nes Mee-res, wie die Vö-gel ei-nes Ro-sen-gar-tens, wie die
drops of the great O-cean, like the birds in a beau-ti-ful gar-den, like the
Per-len ei-nes O-ze-ans, wie die Blät-ter ei-nes Bau-mes,
pearls that are found in the sea, like the leaves_____ of one tree


molto espr.
f
marcando
S
A
T
B
und wie die Strah - - len ei - ner Son - ne! Wahr-lich, du bist der Ge-
and like the rays of one sun. Tru - ly Thou art the All-
ff
wal - ti - ge, der All - wis - sen - de, der All - mäch - ti - ge und der
pow - er - ful, the All-know - ing, the All - migh - ty and the
ff
Se - hen - de!
All-see-ing.
rit.
8va
8va
8va

ITA NGBA NA PEKO PEPE

CENTRAL AFRICAN REPUBLIC

en langue Sango

musique et parolas de M. Gbaguene Robert



French Translation of "Ita Ngba Na Peko Pepe"

Frère ne reste pas derrière
Viens à Bahá'u'lláh.
Il est le vrai Consolateur
Viens à Bahá'u'lláh.
Bahá'u'lláh veut dire:
La Gloire de Dieu.
Bahá'u'lláh veut dire:
La Gloire de Dieu.

Allons sous Son ombre.
Allons sous Son ombre.
Il est venu pour nous enseigner tous
La nouvelle Parole de Dieu.
Il est venu pour nous enseigner tous
La Nouvelle Parole de Dieu.

English Translation of "Ita Ngba Na Peko Pepe"

Brother, don't rest behind
Come to Bahá'u'lláh.
He is the True Comforter
Come to Bahá'u'lláh.
Bahá'u'lláh means:
The Glory of God.
Bahá'u'lláh means:
The Glory of God.

Let us gather under His Shadow,
Let us gather under His Shadow.
He has come to teach us all
The new Word of God.
He has come to teach us all
The new Word of God.

CHE BAHÁ'Í

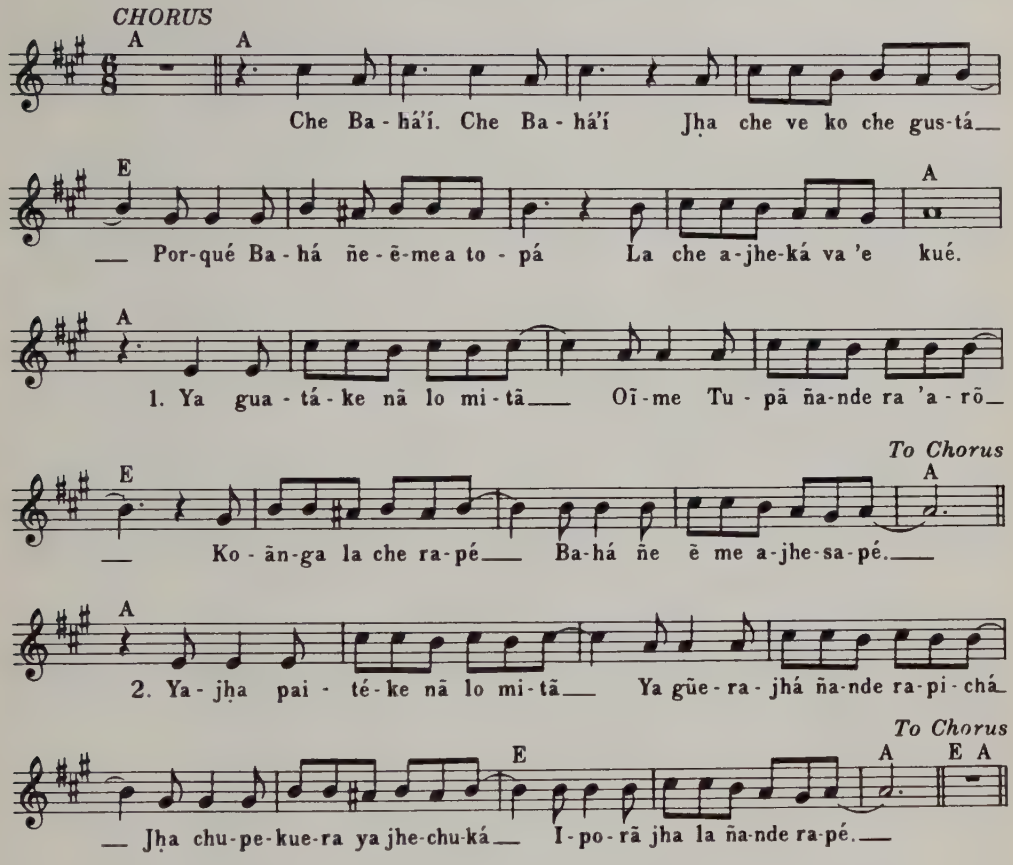
(I am a Bahá'í)

Rhythm: Paraguayan Polka

PARAGUAY

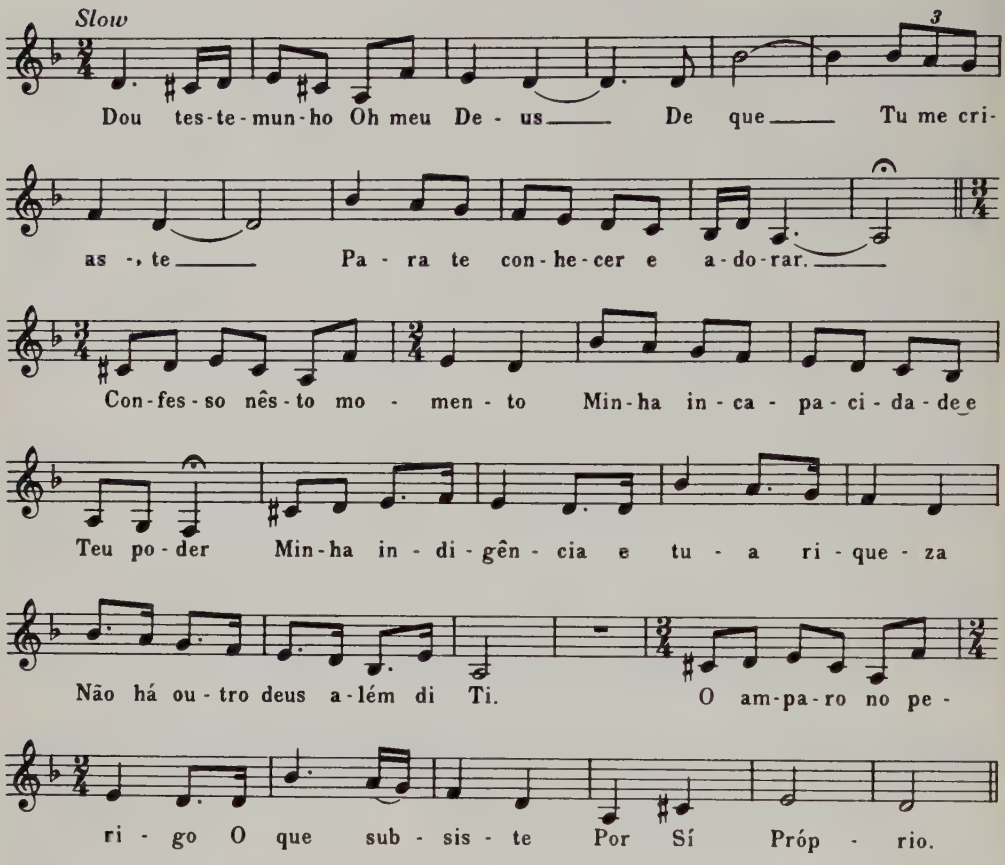
Lyrics in the Indian language, Guaraní

Music and words written by
Youth Group, Instituto Bahá'í



ORAÇÃO OBRIGATÓRIA

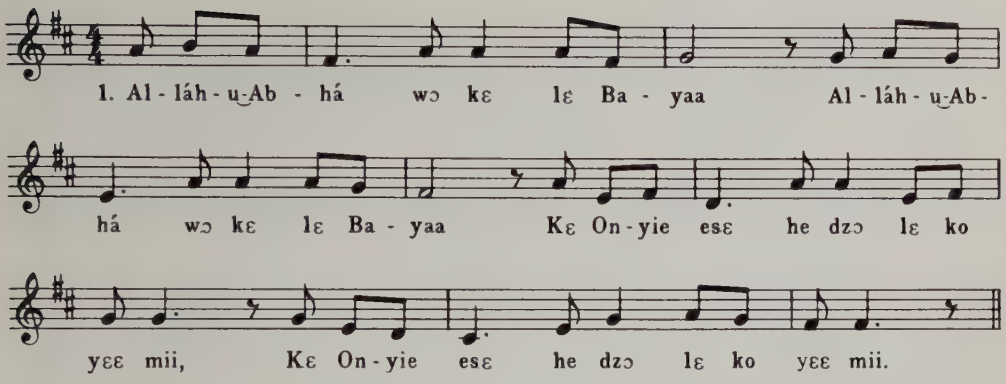
BRAZIL José Carlos Carreiro



BAHÁ'U'LLÁH WƆ KƐ LƐ BAYAA

GHANA

by the Bahá'ís of Amanfro village, in the Ga language



1 Alláh'u'Abhá wɔ kɛ lɛ Bayaa.
Alláh'u'Abhá wɔ kɛ lɛ Bayaa.
Kɛ Onyie esɛ he dzɔ lɛ ko yɛɛ mii.
Kɛ Onyie esɛ he dzɔ lɛ ko yɛɛ mii.

2 Bahá'u'lláh wɔ kɛ lɛ Bayaa.
Bahá'u'lláh wɔ kɛ lɛ Bayaa.
Kɛ onyie esɛ he dzɔ lɛ ko yɛɛ mii.
Kɛ onyie esɛ he dzɔ lɛ ko yɛɛ mii.

3 'Abdu'l-Bahá wɔ kɛ lɛ Bayaa.
'Abdu'l-Bahá wɔ kɛ lɛ Bayaa.
Kɛ onyie esɛ he dzɔ lɛ ko yɛɛ mii.
Kɛ onyie esɛ he dzɔ lɛ ko yɛɛ mii.

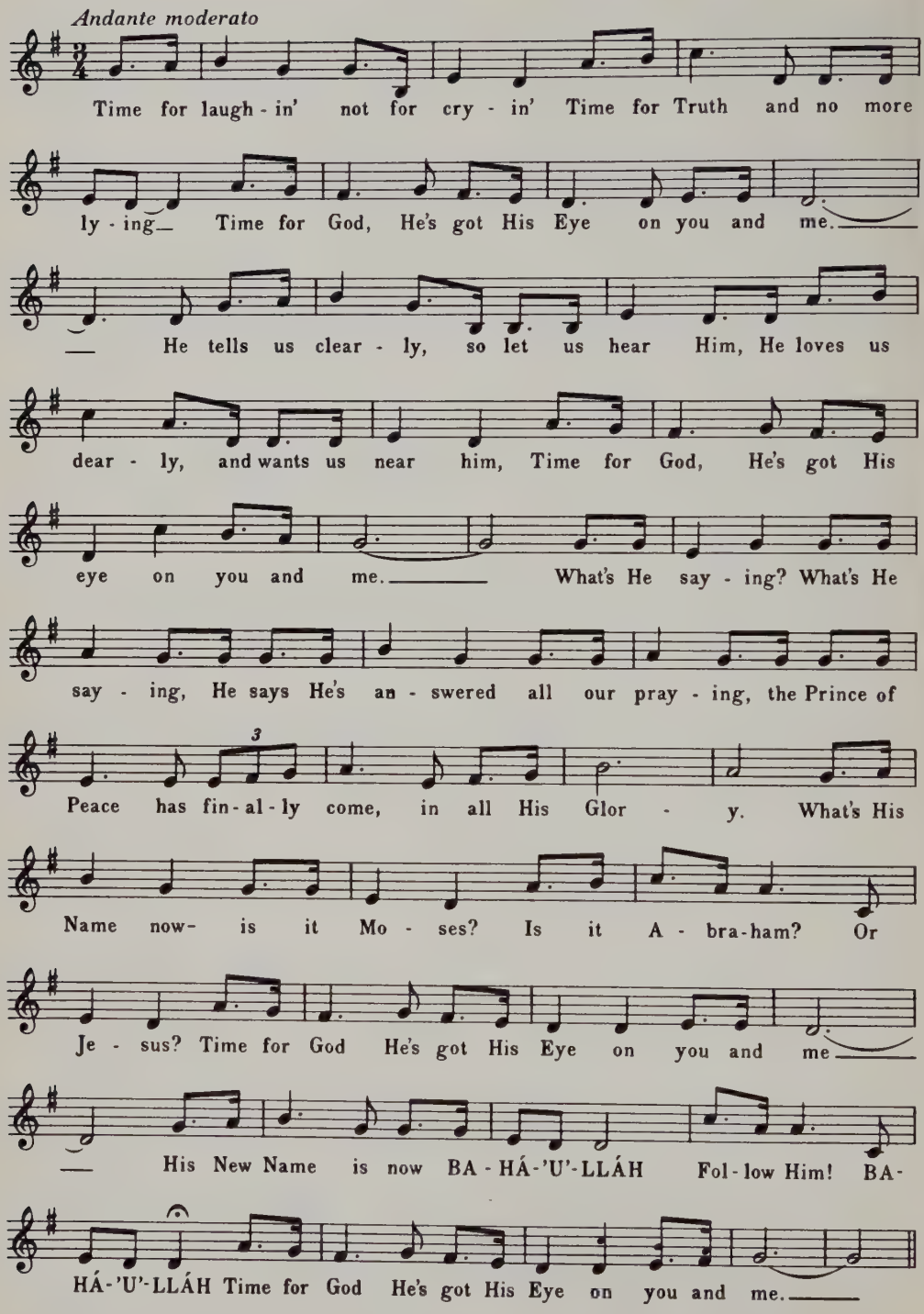
Chorus: Kɛ onyie esɛ he dzɔ lɛ ko yɛɛ mii
(Sing 4 times)

TIME FOR LAUGHING

A Song for Children

CANADA

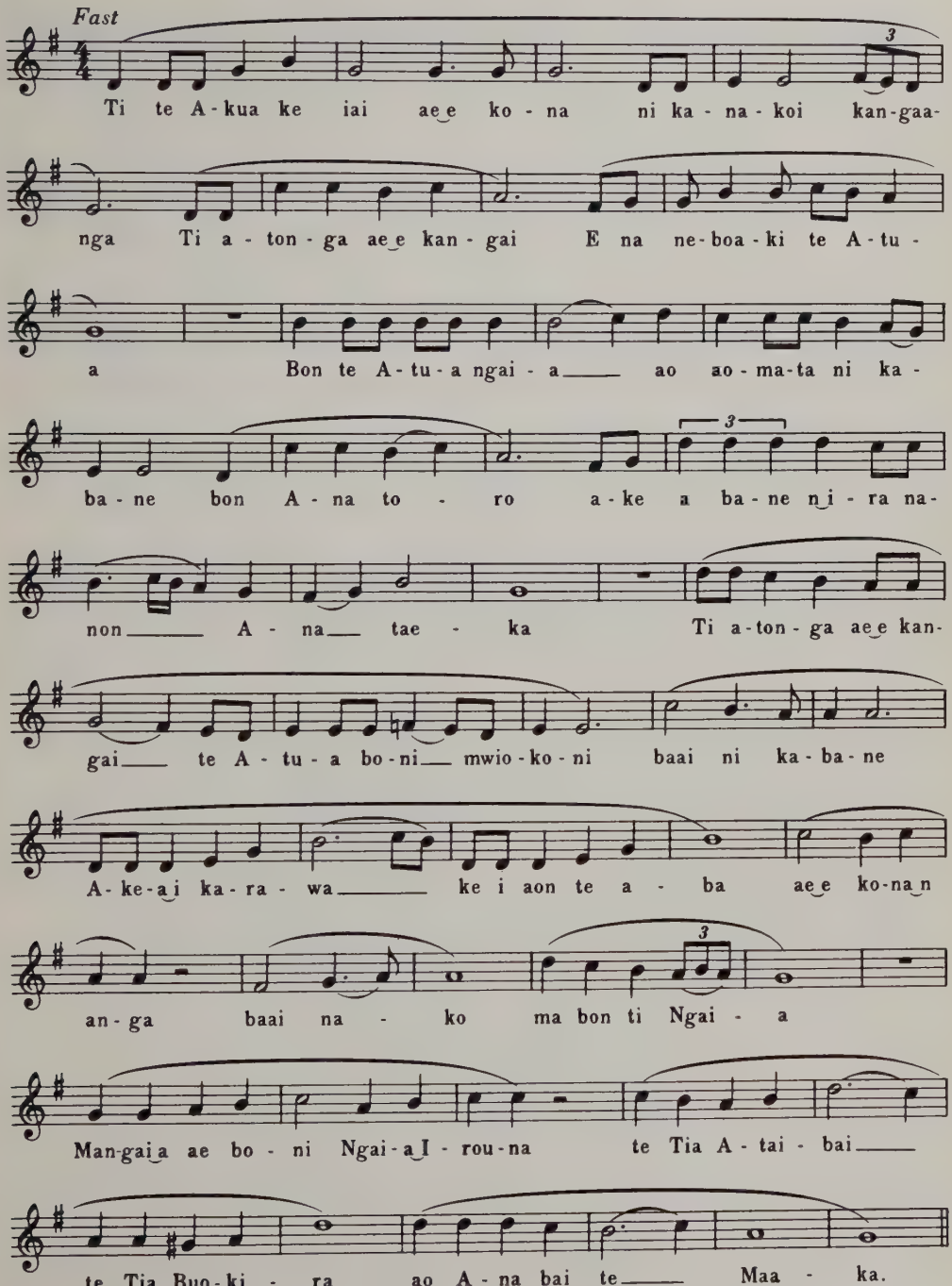
Words and music by Karin Ferguson



TWO PRAYERS OF THE BÁB IN GILBERTESE

"Is there any Remover of difficulties"
and "Say God sufficeth all things . . ."

GILBERT & ELLICE ISLANDS Music by Ienraoi



SUPPLICATION A DIEU

HAITI

Musique et Paroles: Pierre And
Arrangement: Jay Corre



II Donne nous la Paix et l'Unité
Réunis nous dans la grande fraternité
Les divisions dans les nations
Ne peuvent pas donner la véritable paix.
(*Refrain:*) O notre Dieu, O notre etc.

III La foi Bahá'íe c'est ce qui convient
Pour ce temps si terriblement bouleversé
Le grande message qu'elle préconise
N'est autre que L'Unite du genre humain.
(*Refrain:*) O notre Dieu, O notre etc.

IV Le genre humain a trop souffert
Maintenant c'est l'heure de la vraie délivrance
Pour tous les hommes en général
Qui sont les enfants d'un seul et mème Dieu.
(*Refrain:*) O notre Dieu, O notre etc.

V Un seul Berger, un seul Troupeau
C'est ton grand désir O Dieu Père Créateur
Bahá'u'lláh Ton Envoyé
C'est lui qui accomplira cette prophétie.
(*Refrain:*) O notre Dieu, O notre etc.

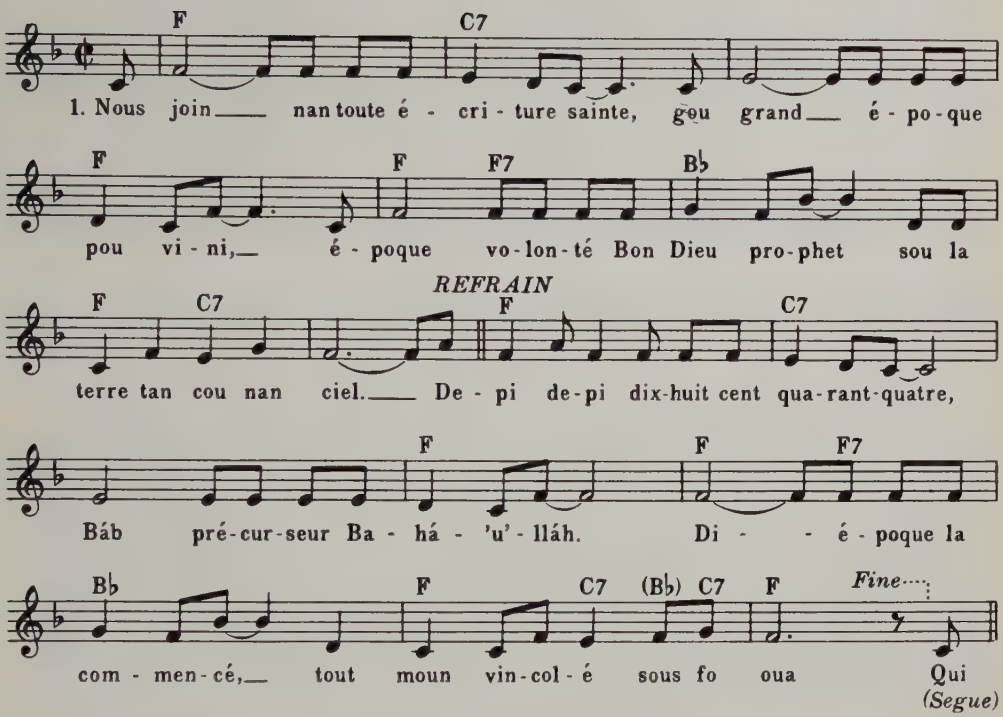
VI Unis nos cœurs, O Dieu d'amour
Unis nous sous la tente de l'Unité
Aie donc pitie de nos malheurs
Sois donc très compatissant de nos souffrances.
(*Refrain:*) O notre Dieu, O notre etc.

DEPI DEPI 1844

(Créole)

HAITI

Musique et Paroles: Serge Janvier
Arrangement: Jay Corre



II Qui Bahá'u'lláh reli toute moun
Nan li pa gain prejugé ni division
Vini oua connin qui moun li yé
Oua relé citoyens du monde.

(*Refrain:*) Depi depi etc.

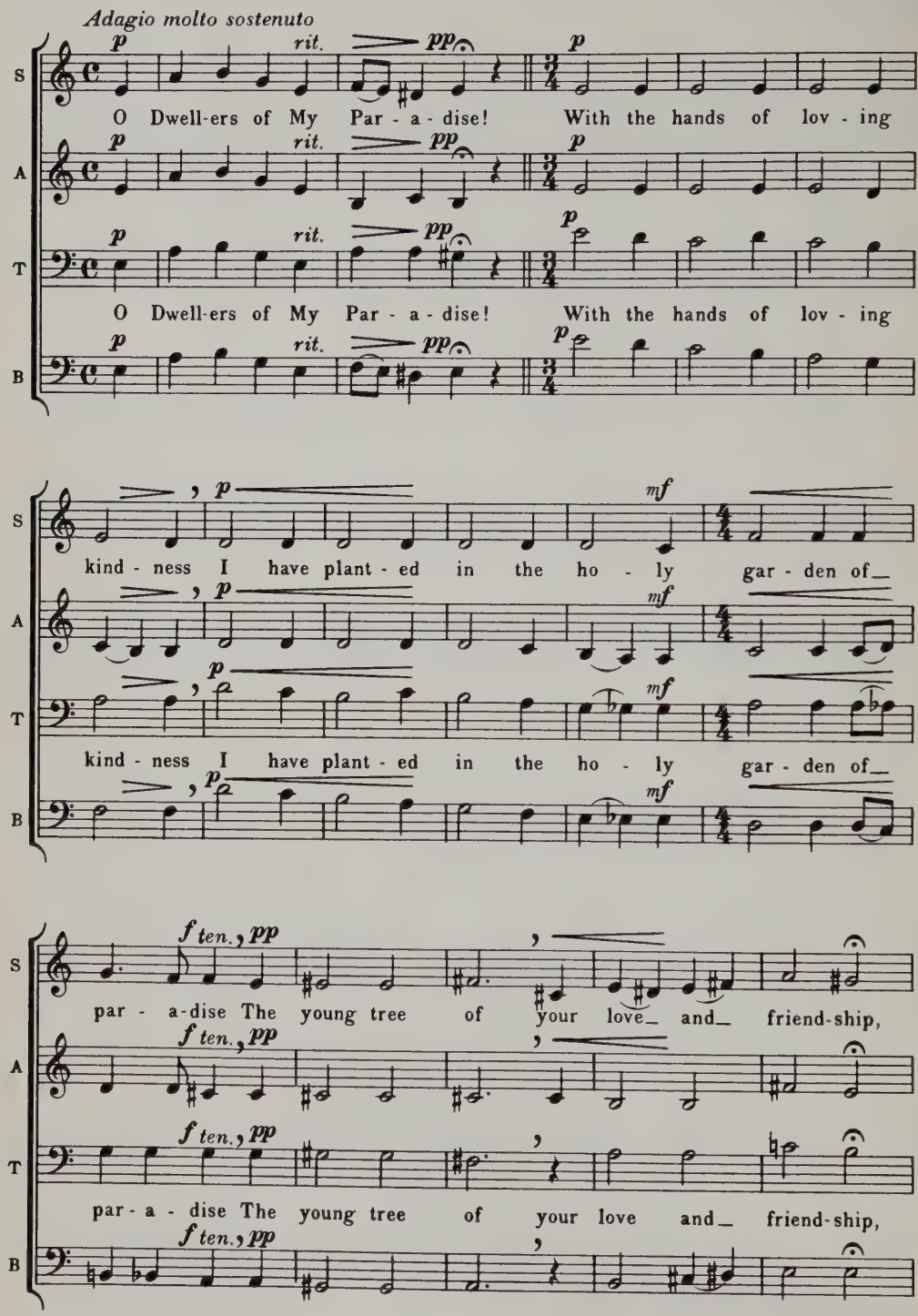
III Toute prophet ta rimin ouè jou ca
Toute prophet ap prié pou ouè jou ca
Jou qui pat jam existé
Jou p'eternel amen.

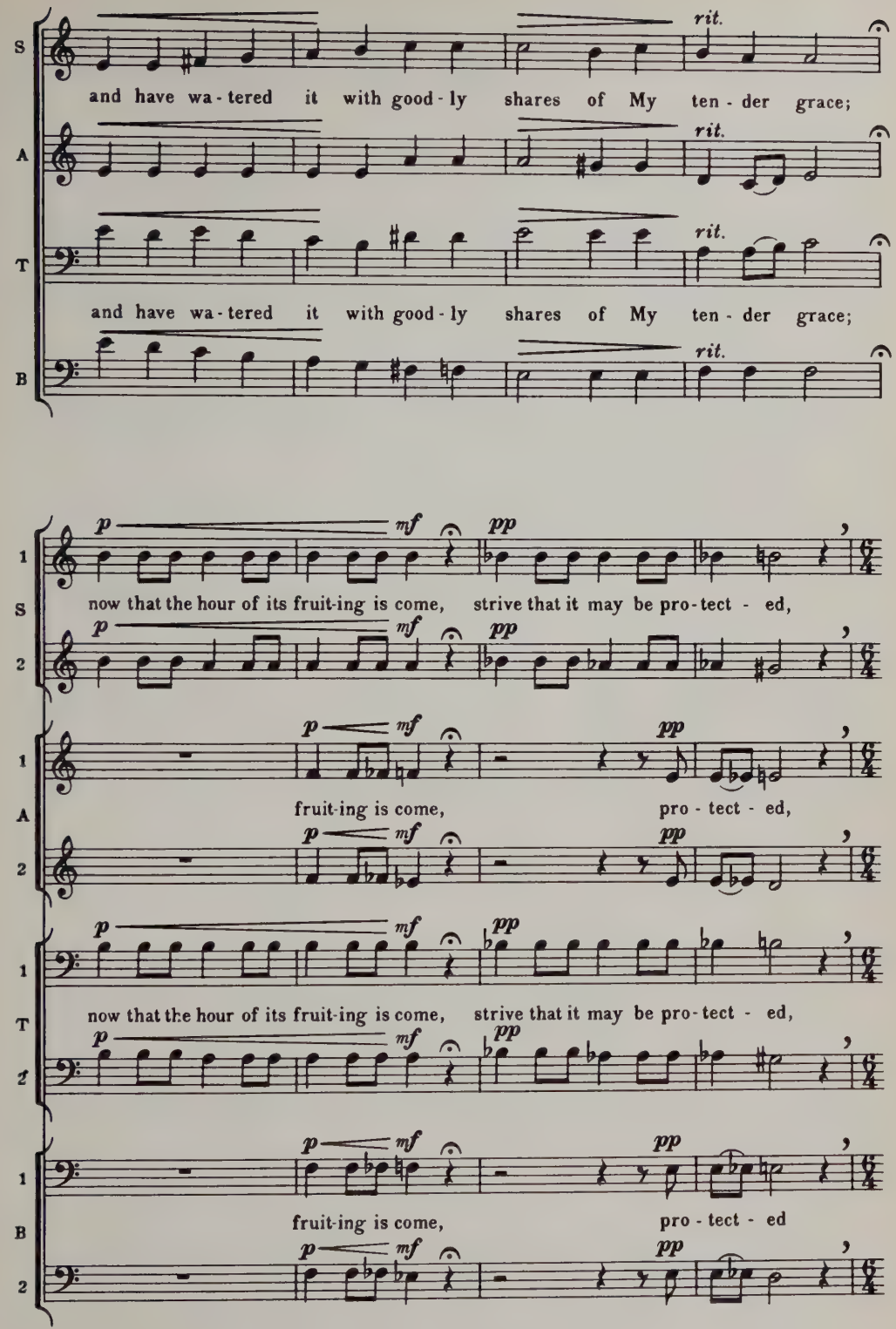
(*Refrain:*) Depi depi etc.

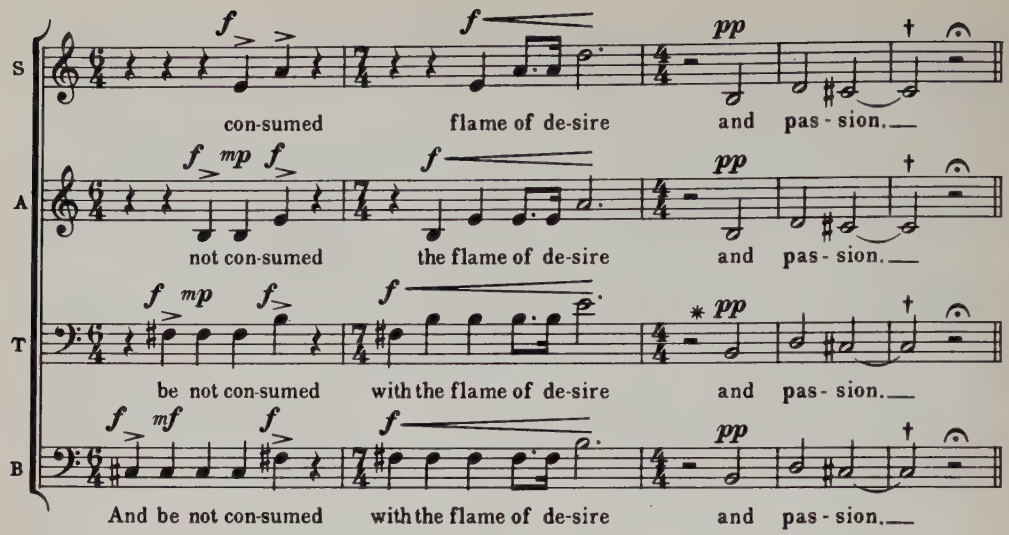
THE HIDDEN WORDS OF BAHÁ'U'LLÁH

UNITED STATES

No. 34 (Persian)
Walter Maurice Wininsky




S
A
T
B
rit.
and have wa - tered it with good - ly shares of My ten - der grace;
and have wa - tered it with good - ly shares of My ten - der grace;
p
mf
pp
now that the hour of its fruit-ing is come, strive that it may be pro - tect - ed,
fruit-ing is come, pro - tect - ed,
fruit-ing is come, pro - tect - ed



* Tenors may sing 8va or divided ½ up and ½ down, or just basses and sopranos sing this passage.

† The closed 'n' sound comes on the first beat of the final measure and is held for 2 very slow beats.

JANGU ("COME!")

(song in Luganda)

UGANDA

John Tidhomu
Kampala, Uganda



Translation:

Verse 1:

Come, let me tell you of One called "Bahá'u'lláh"

Verse 2:

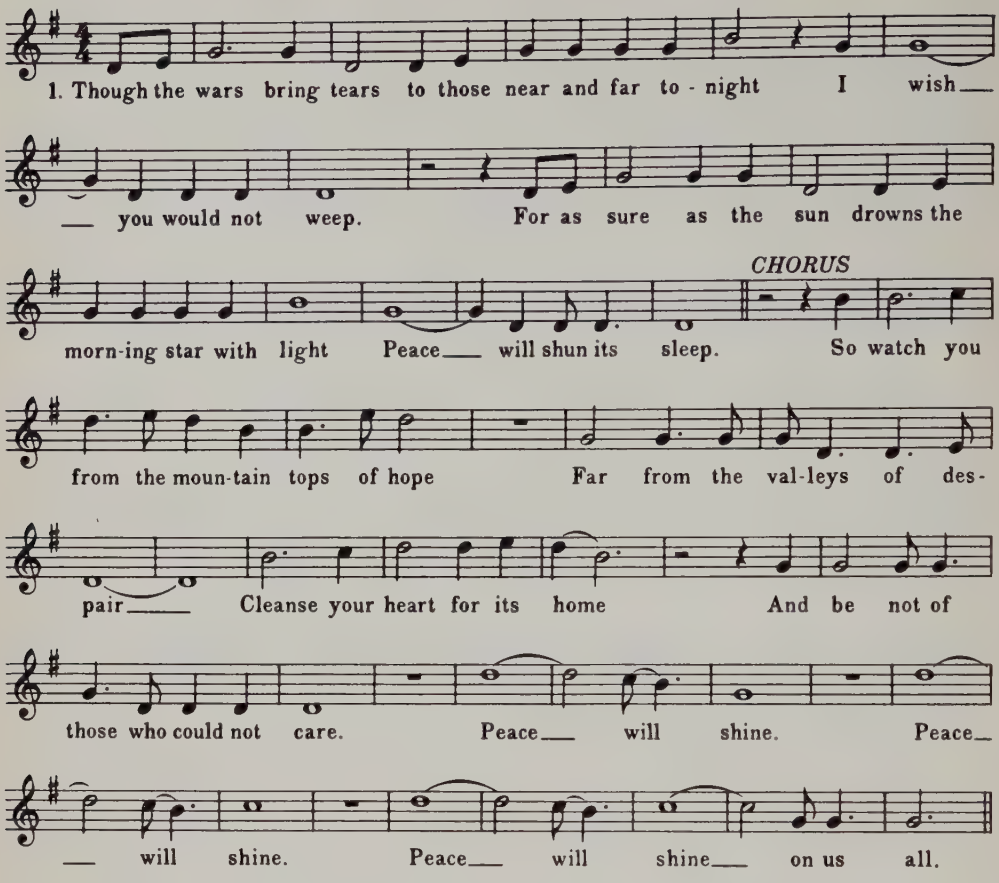
Good news about Bahá'u'lláh! The Promised One has come to the world to bring Peace!

Verse 3:

Let us sing with happiness because Bahá'u'lláh has come!

PEACE WILL SHINE

IRELAND Paul Hanrahan and John Brown



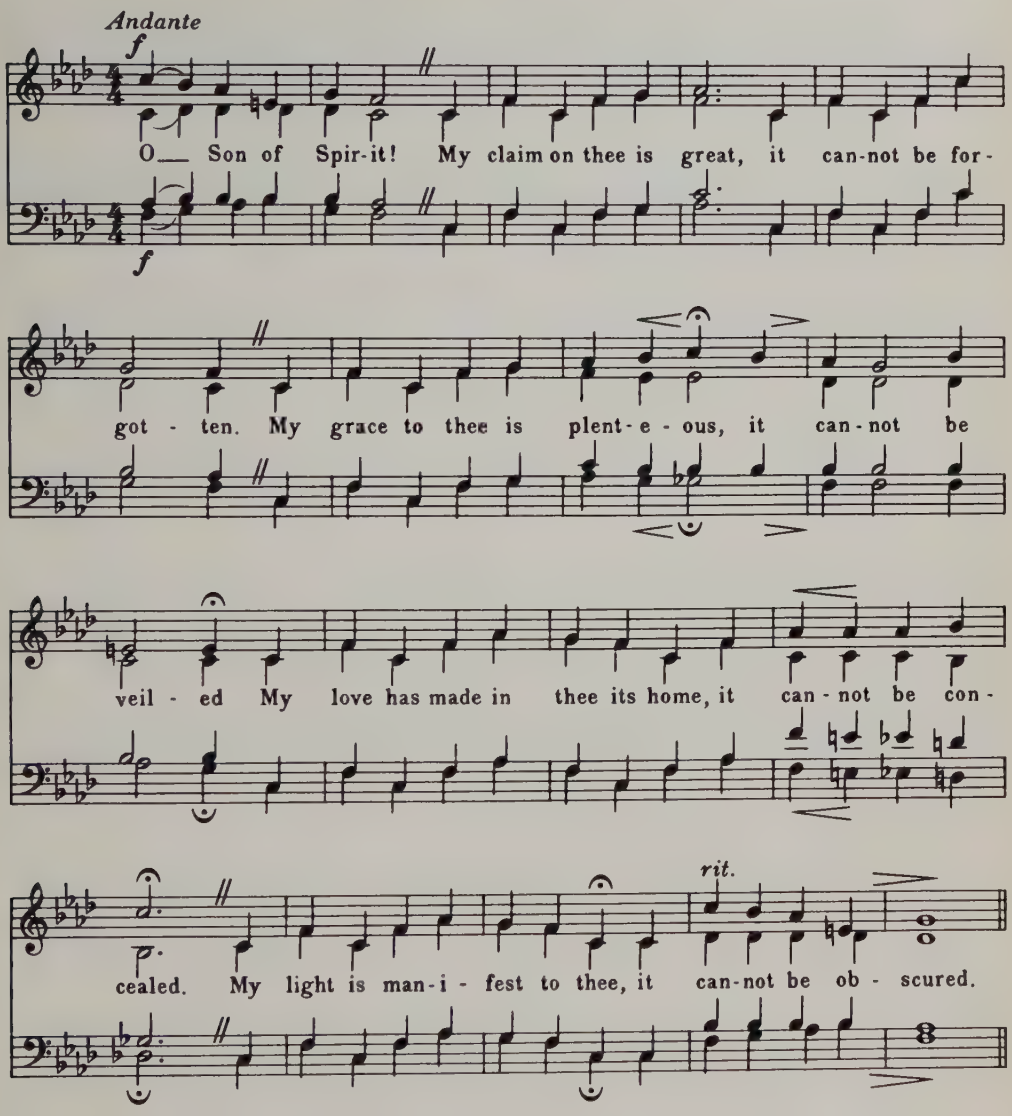
2 If the trials that you face fill your heart and soul with fear,
I wish you would not weep.
For the winds that toss the sea of life have longer yet to blow,
They should help to gather us and grow.

3 If you wonder why we sing with such hopes of great joy,
When there is every reason to cry,
The signs are very clear, something great is in the air,
We know it is the Promise of our time.

THE HIDDEN WORDS OF BAHÁ'U'LLÁH

UNITED STATES
Piano (for rehearsal only)

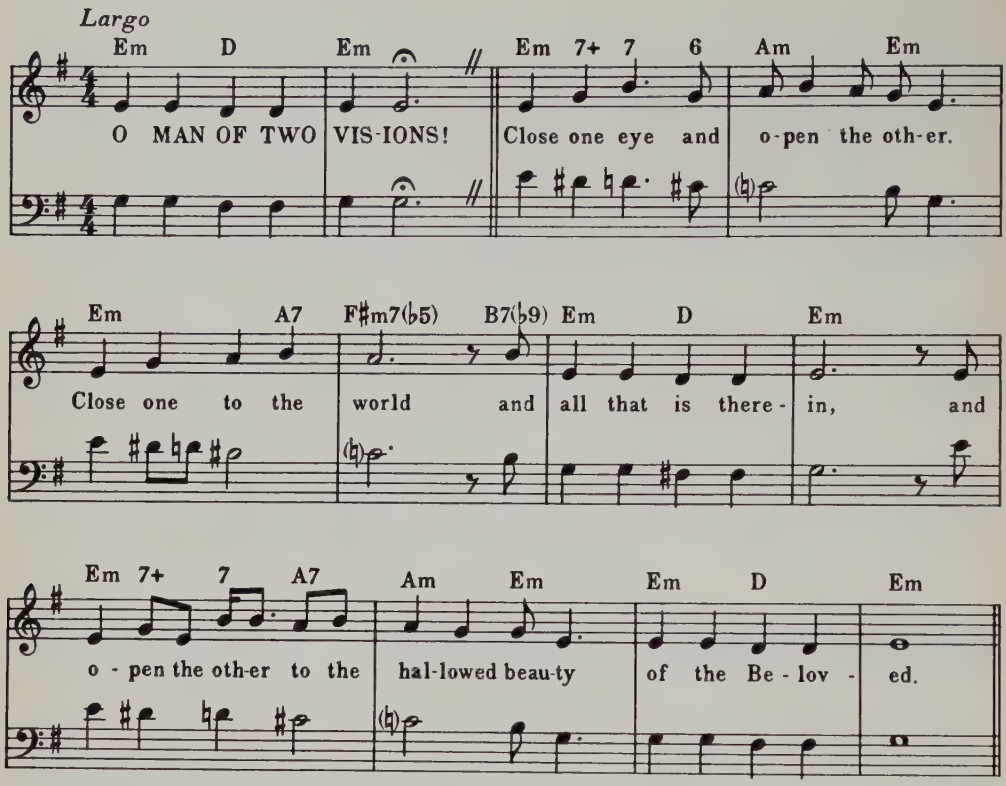
No. 20 (Arabic)
Music and Choral Arrangement: Jay Corre



THE HIDDEN WORDS OF BAHÁ'U'LLÁH

UNITED STATES

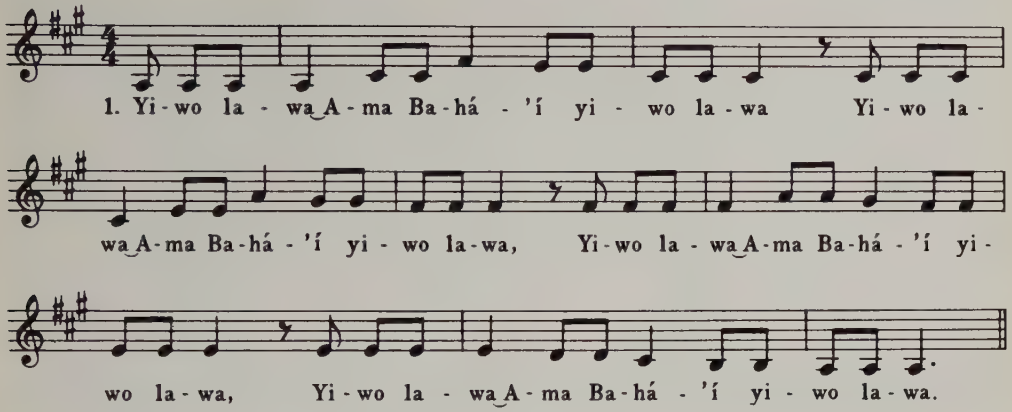
No. 12 (Persian)
Music: Jay Corre



AMA BAHÁ'Í

(These are the Bahá'ís)

MOZAMBIQUE Rudolfo Duna



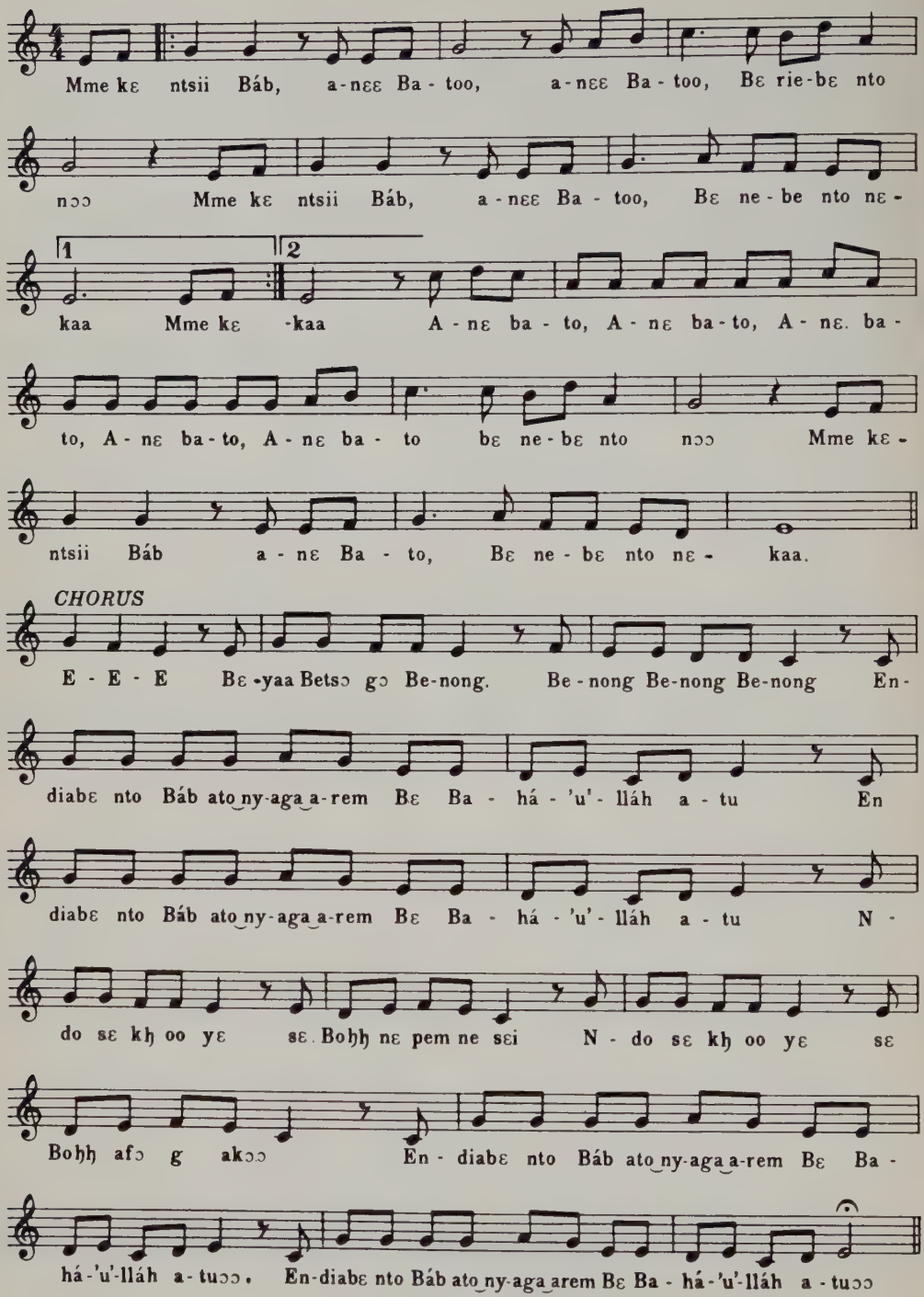
2 Inyosile inkwesu, inyosile.

3 Dranandrika abfumemi, dranandrika.

MME KƐ NTSII BÁB

UNITED REPUBLIC OF CAMEROON

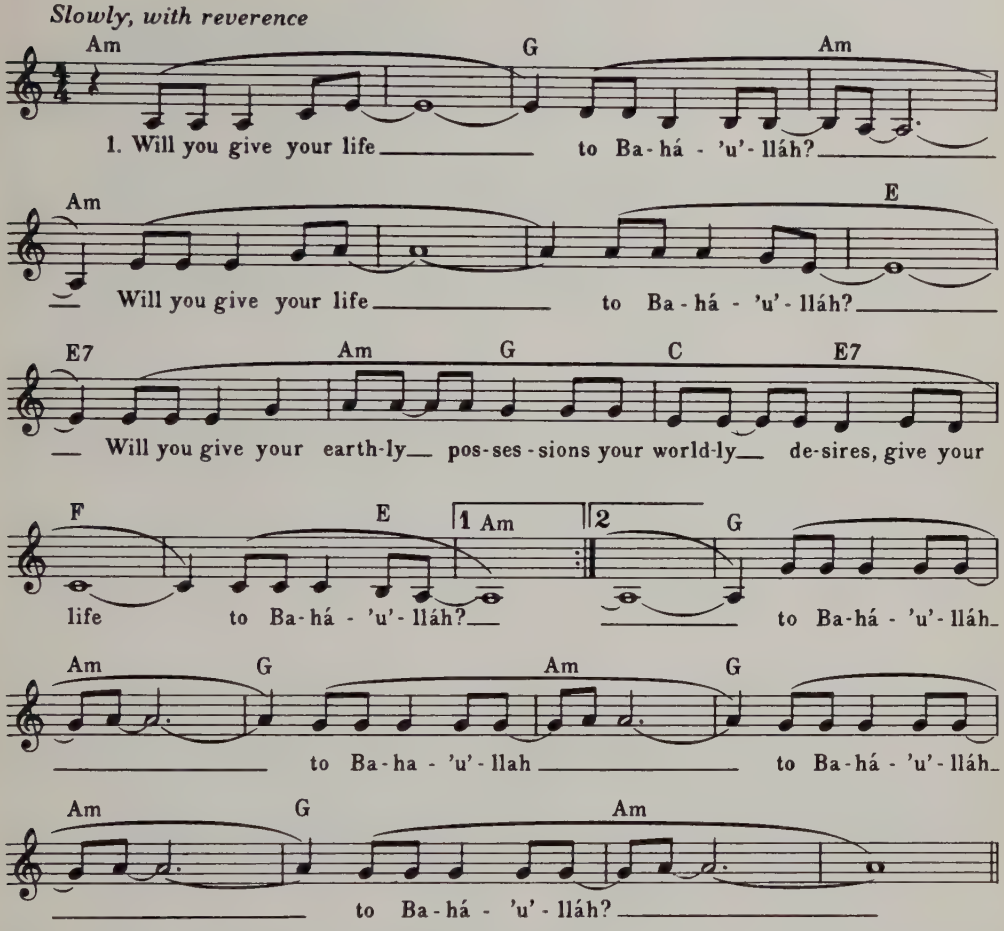
Song in Kenyang



WILL YOU GIVE YOUR LIFE?

UNITED STATES

Music: Joan Lincoln
Words: Joan Lincoln and John Cook



2 Yes I'll give my life to Bahá'u'lláh
Yes I'll give my life to Bahá'u'lláh
Yes I'll give my earthly possessions,
my worldly desires,
Give my life to Bahá'u'lláh.

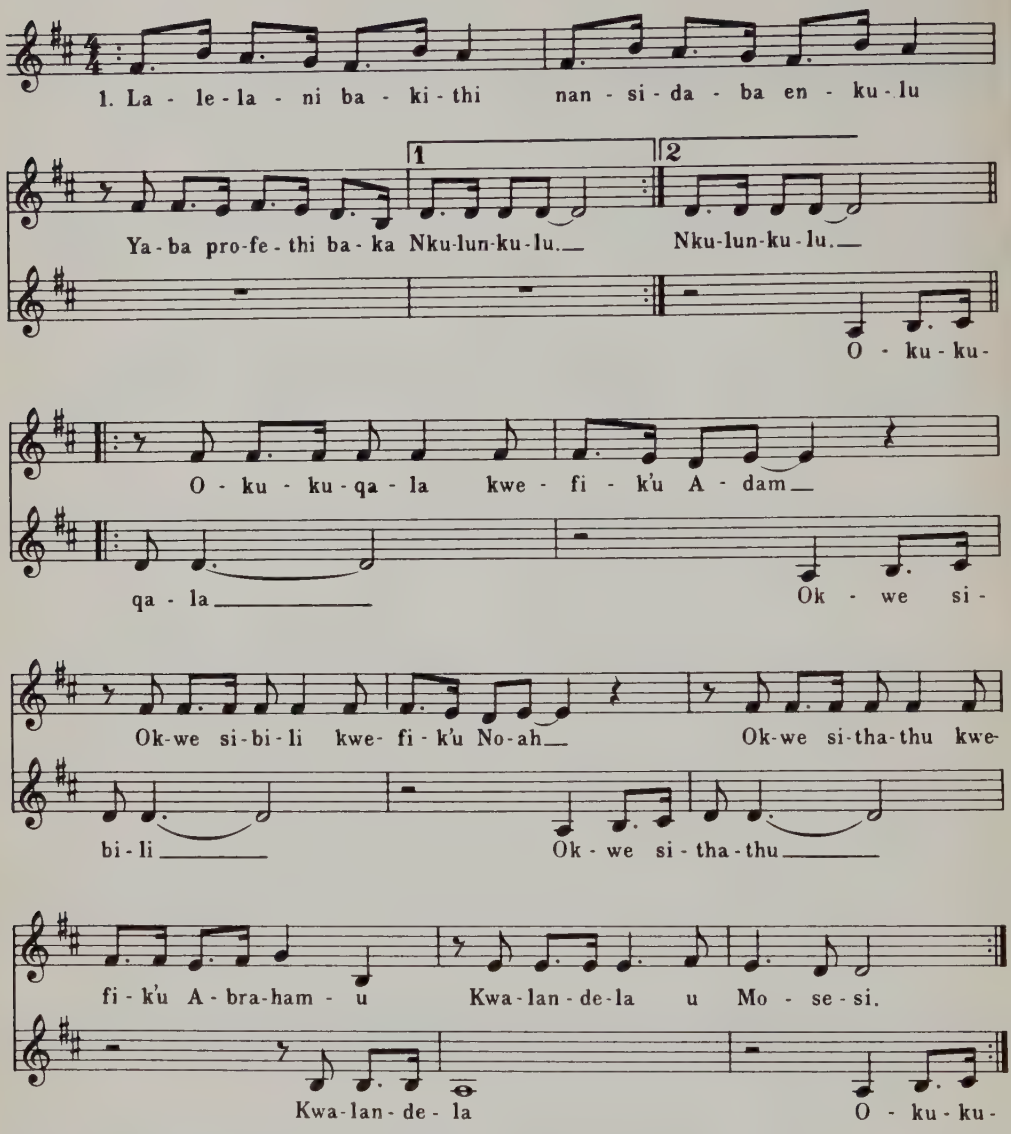
3 Will you give your heart to Bahá'u'lláh?
Will you give your heart to Bahá'u'lláh?
Will you be a flame of fire, a river of life,
Give your life to Bahá'u'lláh?

4 Yes I'll give my heart to Bahá'u'lláh
Yes I'll give my heart to Bahá'u'lláh
Yes I'll be a flame of fire, a river of life,
Give my heart to Bahá'u'lláh.

ABAPROFETI BAKA NKULUNKULU

(Listen to the Prophets)

SWAZILAND Patrick Masuku



2 Bass: Kwa shunyayelwa
All: Ama Juda nguye Jesu.

Bass: Kwa shunyayelwa
All: Ama Aruba nguye uMohamede.

Bass: Kwa shunyayelwa
All: Ama Pheshiya nguye uBáb.

Bass: Namhla
All: Umhlaba wonke UBahá'u'lláh.

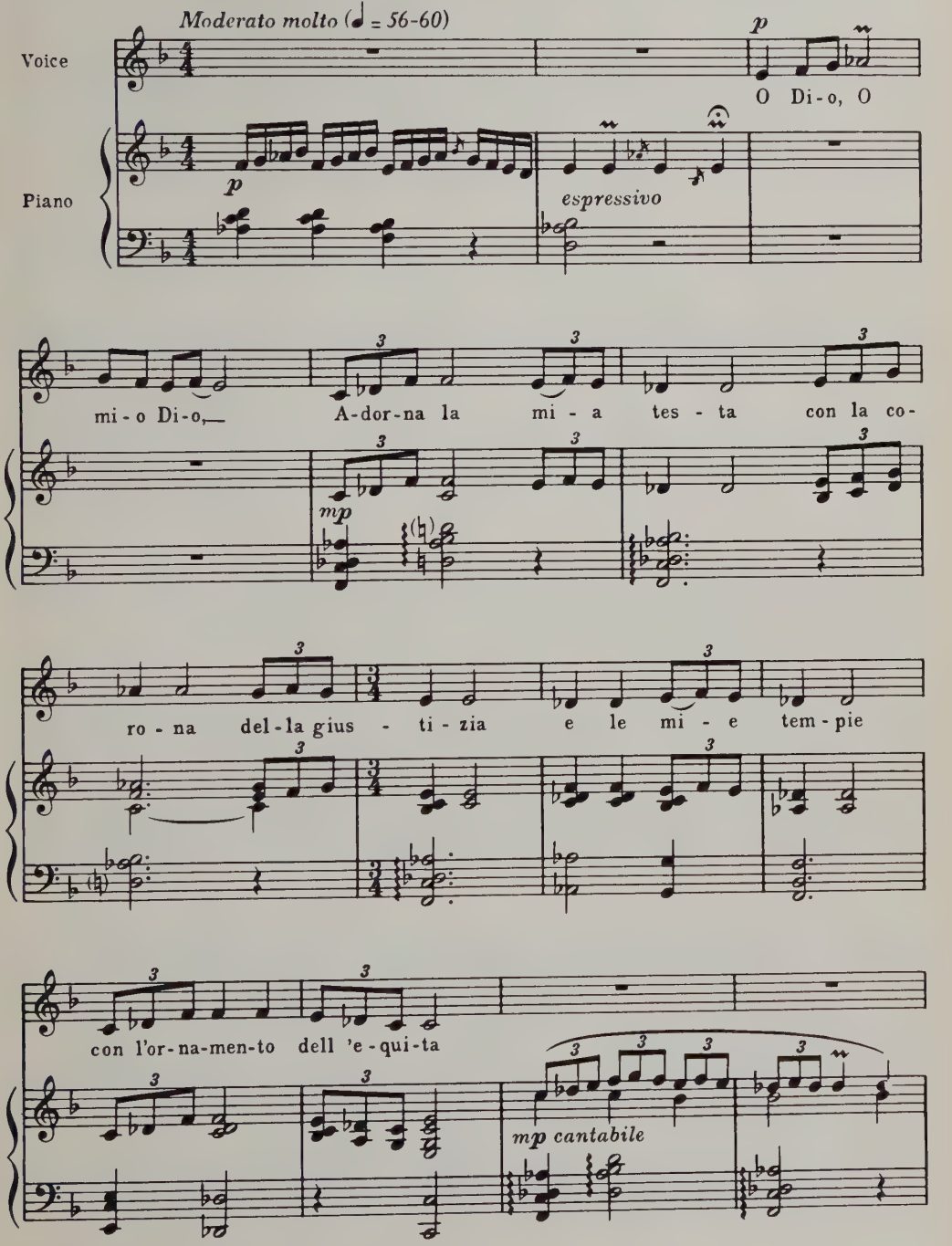
Repeat.

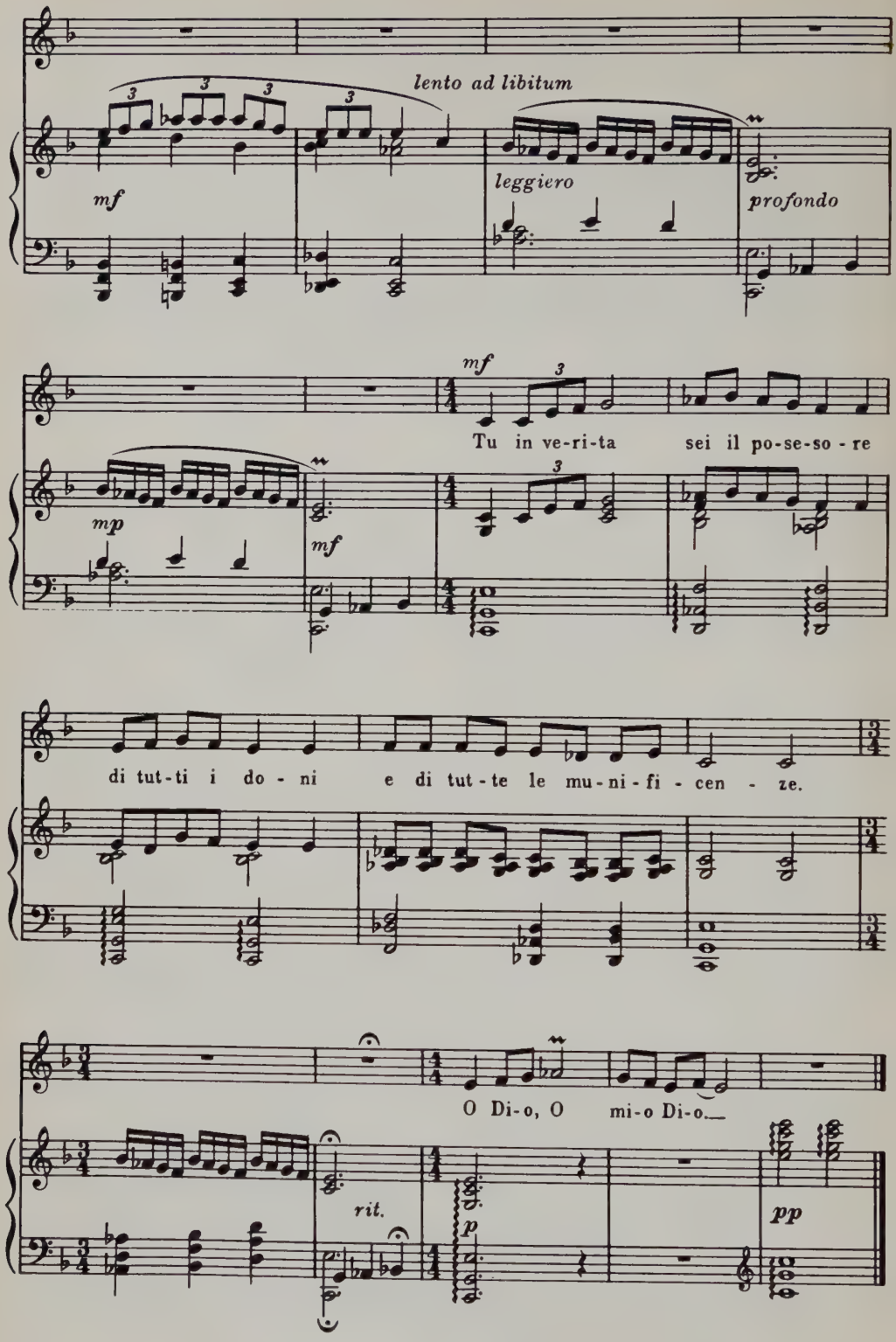
O DIO MIO DIO

Preghiera di Bahá'u'lláh per baritono e pianoforte

ITALY

Music by Alfredo Speranza




lento ad libitum
mf
leggiero
profondo
mf
Tu in ve-ri-ta sei il po-se-so - re
mp
mf
di tut-ti i do - ni e di tut - te le mu-ni-fi - cen - ze.
O Di-o, O mi-o Di-o.
rit.
p
pp

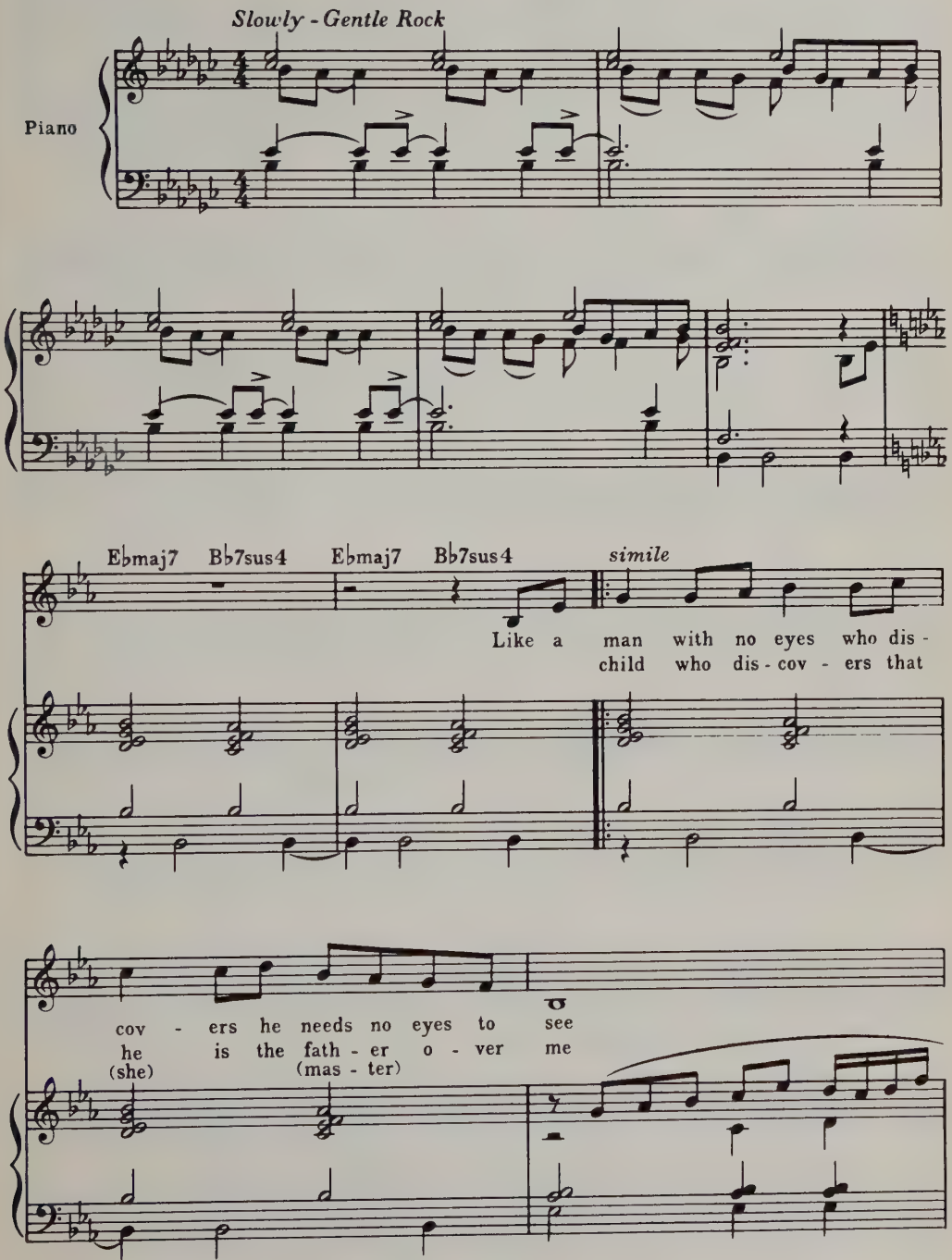
SEARCH

(SEVEN VALLEYS)

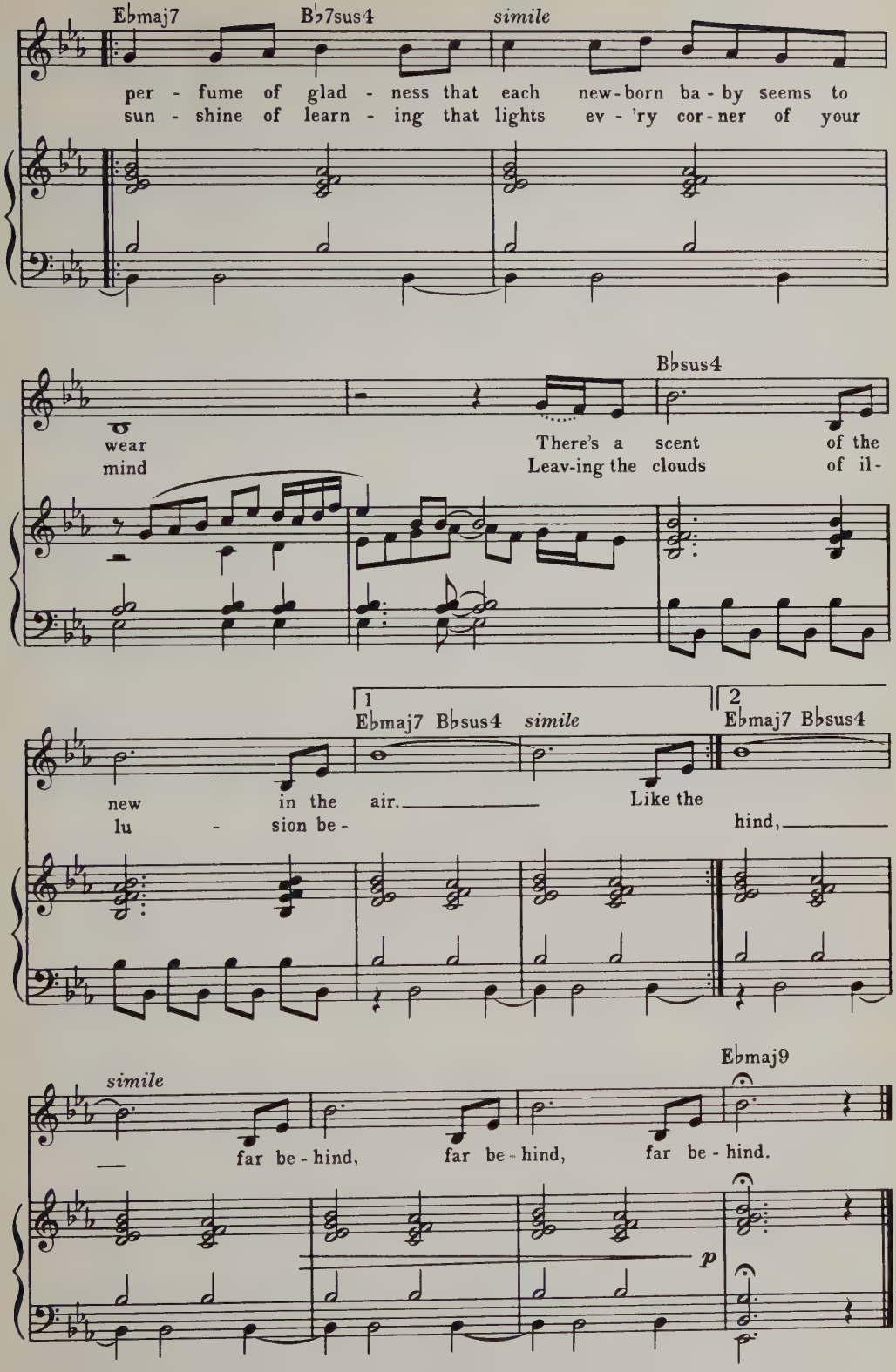
(from "Children of Time"—The New World Order)

UNITED STATES

Music and Lyrics: Warren Kime, B.M.I.

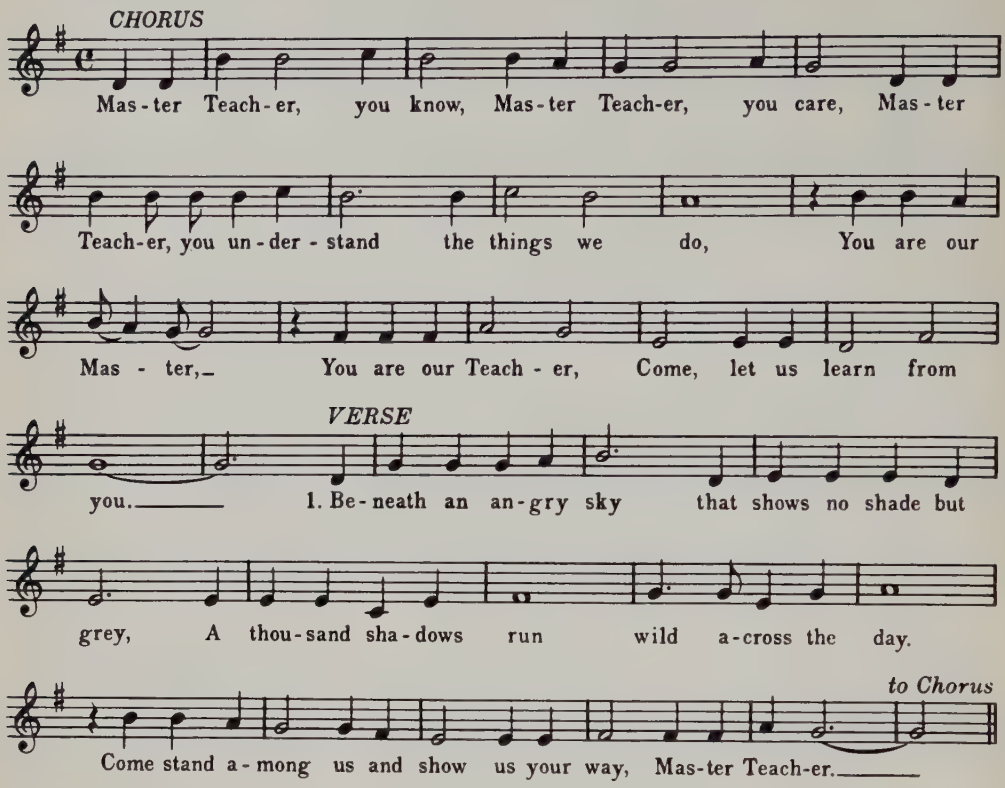



B♭sus4
B♭7sus4
Like a man with no eyes who can
Like a child who's much old - er than
1
E♭maj7 B♭7sus4 simile
see.
Like a
2
E♭maj7 B♭7sus4 E♭maj7
me.
sfz
Stand in si - lence as the old world dies
B♭sus4
E♭maj7 B♭7sus4 simile
Lift a fin-ger not to help her rise.
Like the


Ebmaj7
Bb7sus4
simile
per - fume of glad - ness that each new-born ba - by seems to
sun - shine of learn - ing that lights ev - 'ry cor-ner of your
Bbsus4
wear
mind
There's a scent of the
Leav-ing the clouds of il-
1
Ebmaj7 Bbsus4
simile
2
Ebmaj7 Bbsus4
new
lu - sion be-
in the air.
Like the
hind,
Ebmaj9
simile
far be - hind, far be - hind, far be - hind.
p

MASTER TEACHER

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